

THE
ENGLISH
CATECHISME
EXPLAINED.

OR,
A COMMENTARIE
ON THE SHORT CATECHISME
set forth in the Booke of Com-
mon Prayer.

WHEREIN DIVERS NECESSARIE
Questions touching the Christian Faith are inserted,
moderne Controversies handled, doubts resolved,
and many Cases of Conscience cleared.

Profitable for *Ministers* in their Churches, for *School-*
Masters in their Schooles, and for *Houſholders*
in their Families.

By JOHN MAYER, Doctor of Divinitie.

The fifth Edition corrected, reordered, and in many things,
which were before wanting, supplied by the Author.

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T O M Y R E V E -
R E N D B R E T H R E N ,
T H E P A S T O R S O F
P a r o c h i a l l C o n g r e g a t i o n s i n t h e
C h u r c h o f E N G L A N D .

Reverend Brethren, ever since
my first entring into a Pasto-
rall charge, I have applied
mine endeavours, by Cate-
chising to instruct the igno-
rant. And because I would
not bee irregular, my Theame hath alwayes
beene the short Catechisme, set forth in the
Booke of Common Prayer, a Catechisme in-
deede, solely appointed to bee first taught; but
to the great detriment of our Church either
wholly neglected, any other being preferred,
or barely taught without any further explana-
tion, or else for outward formality onely in
Lent set upon the Table, as a dish appropri-
ated to that Fast. My study hath beene first

A 2

to

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The Epistle

to mend this fault for my owne particular, and therefore I have divers yeeres laboured constantly throughout the year, by this kind of teaching to forme in my hearers some distinct knowledge of our Christian Principles: and having at length come to my intended period, I digested the pith of all my Collections and Meditations into this Booke, herein imitating *Vrsinus* upon *Melancthon's* short Catechisme, so usefull to yong Students in Theology, and to other studious persons. The labour thus ended, being conscious to my selfe of mine owne weaknesse, I suppressed it three or foure yeeres, till that being animated by some of you (my Brethren) who had either seen or heard hereof, I have adventured to bring it into publike view. The worke I confesse is ordinary and worthlesse; but for forme it is alone, and so may crave entertainment. Here are collected into one all fundamentall points, of the true Christian Religion, sparsedly handled in divers learned Bookes, and applyed to the short English Catechisme. It is a Catechisme and a Commentary, the one for children, short, and fitted to their capacity, the other for men, leading to a larger mappe of Christian Principles,

Dedicatorie.

ples, and fitted for the edification of all. To have written a large new Catechisme without an old text, had been superfluous amongst so many already abroad, but to write for the illustrating of the Text, to which wee English must all hold us, is very necessary. In publishing this I take not upon mee to prescribe a forme unto any, my selfe being the least amongst thousands, but I write on all, what I can, to an uniforme proceeding by our common grounds. Wee have all one God, one Christ, one Baptisme, one Gospell, and one forme of Articles of Religion, to which wee subscribe, why then should we not all consent in one Catechisme? Our Mother the Church of England, hath first commanded this one Catechisme, upon which is my Commentary. If therefore my inward wishes may breake forth into open request, I would crave that it might please the right Reverend Fathers of our Church, more strictly to presse the teaching of our common Catechisme in their severall Iurisdictions: and you my Brethren, who doe already teach it in your severall Parishes, to labour in it with all diligence, and to bring it in, and commend it to the private exercise of your

The Epistle, &c.

people in their families, amongst whom it hath hitherto been much neglected. And I beseech you all favourably to accept this my present act, and where I have faulted, correct me, where I have failed, supply me; where I have done rightly, joyne with me. If this may be any thing, though but goats hayre, towards the Lords Sanctuary, I shall be glad, and give God the glory. Our great Shepheard, the Lord Iesus who hath laid downe his life for his sheepe, make this and all the endeavours of his Servants, fruitfull pastures for the comfort of his flocke, and for the praise of his holy and glorious name. Amen.

*Your fellow-Servant in the
work of the Ministry.*

JOHN MAYER.

AN EPISTLE TO THE READERS
OF ALL SORTS, ADDED UPON

this fifth Edition.



Curious Reader, thy good accep-
tance of my weake endeavours fini-
shed about sixteen yeares agoe, and
about twelve yeares agoe advan-
ced into the publike view, hath
made me the more sollicitous for thy
more full satisfaction, and to set to
worke againe, to bring this booke to
more perfection, that if thou hast taken any content in it
heretofore, thou maist now be much more pleased with it,
and attaine to more light and comfort hereby. For looke
what things of note I have met withall in my travails
these many yeares, which I judged would tend to the illu-
stration of this worke, I have now inserted throughout the
whole booke; what errors I could espy, I have corrected, and
what disorder I conceived to be in placing any of the parts,
I have reformed and reordered. Something intimating a
review hath indeed beene prefixed in some of the former E-
ditions upon the title page, but since the coming out of
the second Edition till now, I laboured no more in it. But
now having espyed many imperfections in this worke, and
finding that it is taken into the hands of thousands thro-
rowout this whole kingdome, and that many more still are
ready daily to peruse it, I have now moulded and
wrought it over againe, hoping that if it were thought
worth the reading and using before, it will much more bee
thought so of by the judicious from henceforth. If any shall
finde themselves grieved, because they have bene at cost
about

To the Readers.

about it already, and therefore if they will have it at the
best, must now come to a second charge, let mee say thus
much by way of apology, it is not the case of this book alone,
but of divers others of good esteeme to come forth after a
time much more enlarged and corrected. We see and under-
stand not all at once, but by degrees, if then after a long
time I seeing many more things needfull to bee supplied,
have done thus far a publick good, let no man require it a
fault, but rather a duty unto which I was bound, to set up
what light I had more, and not to hide it under a bushell. I
am glad that the poore light which I formerly set up, hath
been any meanes of enlightning any in the knowledge of
the truth, and in adding therunto at this time, if the light
be increased, I know not why any like affected with S. Paul
to the publishing of the truth, should not instead of excep-
ting, because they met not with this at the first, rejoyce to-
gether herein. Henceforth I make account so trouble thee
no more in this kinde, wherefore receive with all assurance
that which I have here done, as the most perfect Commen-
tary of Catechisme, that I intend ever to put out. And now
especially, it being so godly provided by the higher powers;
that catechizing and instructing in the principles of Reli-
gion should bee every where diligently attended, let us all
both Ministers and people with all willingnesse put our
hands and hearts to this worke, that knowledge in the foun-
dation in yong and old may more abound, which without
this course would continue a confused Chaos or another Ba-
bel never to be built up. And God, who hath all hearts in his
hands, frame all our hearts in publick Churches and pri-
vate families to all assiduity in this most profitable exercise
and sanctifie it to our through sanctification in soule, spirit
and body, to the credit and grace of our Christian professi-
on, and to the glory of his holy Name, Amen.

Phil. 1. 18.

A

A TABLE OF THE QUESTIONS AND ANSWERS HAN- dled in this Commentary.

Quest. 1.



*Has is the first right or privilege, of which thou
art made partaker in the Church of God?*

Ans. The holy Sacrament of Baptisme.

Quest. 2. *What meanest thou by this word Sa-*

crament? It is a sign and seal by Gods ordinance

Ans. I mean an outward and visible signe

of an inward and spirituall grace given unto us, &c.

Quest. 3. *How many Sacraments hath Christ ordained in
his Church?*

Ans. Two onely as generally necessary to salvation, &c.

Quest. 4. *How many be the parts of a Sacrament?*

*Ans. Two, the outward visible signe and the inward,
&c.*

Quest. 5. *What is the outward signe in Baptisme?*

Ans. Water, wherein the party baptized is dipped, &c.

Quest. 6. *What is the inward grace?*

*Ans. A death unto sinne and a new birth unto righte-
ousnesse, &c.*

Quest. 7. *What is required in persons to be baptized?*

*Ans. Repentance whereby they forsake sinne, and
faith, &c.*

Quest. 8. *Wherein standeth true repentance?*

Ans. In three things, 1. Knowledge and acknow-

ledge

THE TABLE.

lodgement of our finnes past. 2. godly sorrow, &c.

Quest. 9. *What is said?*

Ans. A certaine perswasion of the heart wrought by the Spirit of God, &c.

Quest. 10. *Why are infants baptized, seeing they cannot performe those things?*

Ans. Yes they performe them by their sureties, who promise them both in their names, &c.

Quest. 11. *Who are these sureties?*

Ans. They are also called godfathers and godmothers, because as fathers and mothers they are to provide for my godly education, and because as from my parents I have my name as I am a man, &c.

Quest. 12. *In what forme of words did they promise for thee?*

Ans. They did promise and vow three things in my name, 1. that I should forsake the devill, &c.

Quest. 13. *Dost thou thinke that thou art bound to doe as thy godfathers and godmothers promised for thee?*

Ans. Yes verily, and by Gods helpe so I will, and I heartily thinke our heavenly father, &c.

Quest. 14. *Thou saidst that thou hadst thy name from thy godfathers and godmothers as thou art a man, tell me therefore what is thy Christian name?*

Ans. J. or R.

Quest. 15. *Why was this name given thee in thy baptisme?*

Ans. Because my name serveth to put me in minde of my Christian profession, to which I betake my selfe in baptisme, wherein I was made a member of Christ, a child of God, and an inheritor of his heavenly kingdome.

Quest. 16. *Why was the Sacrament of the Lords Supper ordained?*

Ans. For a continuall remembrance of the sacrifice of the death of Christ, and of the benefits that we, &c.

Quest. 17. *What is the outward part or signe in the Lords Supper.*

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest.

THE TABLE.

Quest. 18. *What is the inward part or thing signified?*
Ans. The body and blood of Christ, which are verily and indeed, &c.

Quest. 19. *What are the benefits of which we are made partakers hereby?*

Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are, &c.

Quest. 20. *What is required in those that come to the Lords Supper?*

Ans. To bee rightly disposed both before and at the receiving hereof.

Quest. 21. *What ought a man to doe before his coming?*

Ans. To examine himselfe for his faith in Christ.

Quest. 22. *How may a man know whether he hath this faith or no?*

Ans. By two speciall fruits thereof, repentance for all his sins, and love towards his neighbour.

Quest. 23. *In what standeth true Christians love?*

Ans. Both in affection, when it is the same towards our neighbour, that it is towards our selves, &c.

Quest. 24. *What should he doe that after examination findeth not these things in him?*

Ans. He may not yett keepe away from the Lords Supper, for this were a provoking of God to wrath, neither, &c.

Quest. 25. *What may a man doe then in this case?*

Ans. Hee must humbly sue unto God for the pardon of all his finnes, to strike his hard heart, that he may merr, &c.

Quest. 26. *What ought a man to doe at the Lords Supper?*

Ans. Hee ought by seeing and receiving the outward signes thankfully to remember the inward graces of God, &c.

Quest. 27. *What are these graces?*

Ans. First the Lords giving of his Sonne Jesus Christ to death for us, set forth by the Ministers taking, &c.

Quest. 28. *What is to be done after receiving?*

Ans. Wee must meditate of the covenant of new obedience with the Lord renewed by this sacrament, &c.

Quest. 29. *Then saithst thou thou wilt be bound to doe as thy god hathord?*

THE TABLE.

godfathers and godmothers did promise for thee, which was first, that thou shouldst beleve all the articles of the Christian faith; let me heare thee therefore rehearse them?

Ans. I beleve in God the Father Almighty, &c.

Quest. 30. In these Articles of your faith, what learnest thou chiefly to beleve?

Ans. First, I learne to beleve in God the Father, who made me, &c. secondly, in God the Son, who hath redeemed me, &c. thirdly, in God the holy Ghost, who hath sanctified me and all the elect, &c.

Quest. 31. How knowest thou that there is a God?

Ans. Many wayes: but chiefly, by mine owne conscience, accusing me for secret sins, which cannot be hid unto an infinite wisdom, that knowes the most secret thoughts of the heart, such as is neither man, devill, nor Angel, but God alone.

Quest. 32. How many Gods be there?

Ans. But one only true God, the rest are Idolls set up by man.

Quest. 33. What is God?

Ans. He is a Spirituall Essence, most simple, infinitely present, holy, wise, just, mercifull, and mighty, the creator, preserver, and onely governour of the whole world.

Quest. 34. In how many Persons is the Godhead distinguished?

Ans. Into three, the Father, Sonne, and holy Ghost.

Quest. 35. If in the Godhead there be three persons, and every one be God, how say you then, that there is but one God?

Ans. Although there be three persons, yet is there but one onely God in substance, one infinite power, and one eternitie.

Quest. 36. What learnest thou to beleve concerning God, the Father, and in which words?

Ans. I learne to beleve that God is my Father, able to doe all things: the creator of the whole world, and the Lord and governour of the same in these words, *I beleve in God the Father Almighty, maker of Heaven and Earth,*

Quest. 37. In which words learnest thou to beleve in God the Son?

Ans.

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Answ. In these, And in Iesus Christ his onely Sonne our Lord, &c. From thence he shall come to judge both the quick and the dead.

Quest. 38. What leaune you to beleoue here concerning God the Son?

Answ. Two things: First, his humiliation: secondly, his exaltation:

Quest. 39. Wherein standeth his humiliation, and in which words is it set forth?

Answ. It is set forth in these words: And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered under Pontius Pilate; was crucified dead and buried: and of this his humiliation there bee three degrees.

Quest. 40. Which is the first degree, and in which words?

Answ. First, his incarnation set forth in these words: which was conceived by the holy Ghost, borne of the Virgin Mary:

Quest. 41. How can this be, that God should be made man?

Answ. Not by turning the Godhead into the nature of man, but by taking mans nature to the Godhead, that so one person might be both God and man.

Quest. 42. Which is the second degree, and in which words?

Answ. He suffered the death of the Crosse, for my sinnes, set forth in these words: He suffered under Pontius Pilate, was crucified, dead and buried.

Quest. 43. What need was there that the Son of God should thus abase himselfe to become man?

Answ. Great need on our behalfe, who could not be delivered by Angels, or by earthly treasures, but onely by his precious blood.

Quest. 44. Doth sin deserve so ill, that we could not by other satisfactory meanes be delivered herefrom, but by the death of the Son of God?

Answ. Yes, it deserves the infinite curse of the Law, that is, all judgements in this world, and everlasting damnation in the world to come.

Quest. 45. If he must needs be made sin to beare the curse, why

THE TABLE.

why did he not to this end take unto him some other nature more excellent?

Ans. Man onely had sinned, it was most agreeable to the justice of God, to receive the payment of the debt of sinne in the same nature of him, which committed it.

Quest. 46. How came it to be thus with us men, were we created sinners?

Ans. No, God at the first made man righteous, but by yeelding to the Devills temptations, hee made himselfe a sinner.

Quest. 47. Wherein did man yeelde to the temptation of the Devill?

Ans. In eating of the forbidden fruit, and not contenting himselfe with all other fruits, of which the Lord had allowed him to eate.

Quest. 48. Was God so angry, that hee would curse man for eating an apple, or figge, or such like?

Ans. That was not the matter of Gods anger, but his unthankfulnesse, pride, disobedience, and crediting rather the Devill, then God.

Quest. 49. But though one man did thus, yet all did not, are we all then sinners, and under the curse?

Ans. Wee were all in his loynes, and so whatsoever hee did, and what estate hee fell into, it is common to us all.

Quest. 50. It seemes then, that wee are sinners so soone as wee are borne, before that wee have actually done either good or evill?

Ans. Yea verily, the child that is but new borne, yea, but conceived, and living in his mothers wombe, is a sinner, and needeth Gods grace.

Quest. 51. But as we were all made sinners in Adam, so are we not all delivered by Christ, because thou saist, Who hath redeemed me and all mankind?

Ans. He hath paid a price sufficient for the redemption of all, neither doth he exclude, &c.

Quest. 52. Who are they that exclude themselves?

Ans. All unbelievers, and all such as though they beare them-

THE TABLE.

themselves upon their faith, &c.

Quest. 53. Which is the third degree of his humiliation, and in which words?

Ans. Hee descended into hell, that I might be delivered from hell, and everlasting death, in these words: *Hee descended into Hell.*

Quest. 54. Is this all the humiliation of the Son of God for our redemption, did he no way else abase himselfe for us?

Ans. Yes, he became obedient to the law also, that by his obedience and righteoufnesse, wee might stand perfectly righteous in the sight of God.

Quest. 55. In which words is his exaltation set downe, and how many be the degrees hereof?

Ans. In these words; *the third day he rose againe from the dead, and ascended up into heaven, there hee sitteth on the right hand of God the Father Almighty: from thence hee shall come to judge the quicks and the dead: and of this bee three degrees also.*

Quest. 56. Which is the first, and in which words?

Ans. First, he rose againe from death to life, and ascended up into heaven, &c.

Quest. 57. Which is the second, and in which words?

Ans. Secondly, he hath all honour, power, and authority in heaven, and in earth, together with God the Father, in these words: *He sitteth on the right hand, &c.*

Quest. 58. Which is the third degree, and in which words?

Ans. Thirdly, he shall come from heaven, at the end of the world, to judge all that shall then be found living, and all that have died since the world began in these words; *From thence he shall come, &c.*

Quest. 59. What learns wee to beleve concerning God the holy Ghost, and in which words?

Ans. That he is God equal with the Father, and the Son; and the sanctifier of all the elect people of God, in these words: *I beleve in the holy Ghost.*

Quest. 60. Hitherto of that which thou learnest chiefly to beleve out of the articles of thy faith, now tell mee what more learnest thou here to beleve?

Ans.

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Ans. I beleve the holy Catholike Church; the Communion of Saints, &c.

Quest. 61. *What means you by this word, Church?*

Ans. I meane the whole company of the faithfull called out from the rest of the world by the preaching of the Gospel.

Quest. 62. *Why is the Church called holy?*

Ans. Because it is sanctified and washed by water, and the holy Ghost, and such as daily groweth in holinesse, untill at the last it comes to be presented before God, without spot or wrinkle of sin.

Quest. 63. *Why is the Church called Catholike?*

Ans. Because it consisteth of persons of all sorts, scattered all over the world, and of all times and ages.

Quest. 64. *By what speciall markes may a man certainly know where this Church of God is?*

Ans. By these two speciall markes, holinesse taught and professed, and antiquity when they goe together.

Quest. 65. *Is not the Church of Rome then the true Church of God, seeing it exceeds in holinesse, and is most ancient?*

Ans. No: It was a true Church indeed in the Apostles times, and many yeares after, but now it is neither holy, for great uncleannesse is there maintained: nor ancient, for the ancient Religion is defaced with grosse errors and superstitions.

Quest. 66. *Where then may we finde the true Church?*

Ans. In England, and in all other places where these corruptions are done away, and Religion is restored to the first purity.

Quest. 67. *How can this be, seeing the Religion here professed is but as it were of yesterday, and never heard of before Luther and Calvin?*

Ans. This is a meere slander, for there was never any age since the Apostles, wherein there have not beene some standing to the maintenance hereof, against Romish corruptions.

Quest. 68. *How hapned it then, that the Church of Rome still ever prevailed, and was generally accounted for Christs true Church,*

THE TABLE.

Church, and those oppressors were never of any offence.

Ans. By the greatness and tyranny of the Romane Bishops, whose chief care hath been, most ever since Constantines time, to magnifie their owne Church, and themselves, and to suppress their adversaries.

Quest. 69. But is it possible that the Roman Church having bin once a true Church, should fall, seeing God hath promised his spirit unto his Church, so hee alwayes present, leading it into all truth?

Ans. The Lord tyeth not his spirit to any place, for when the famous Churches in Asia, should still have bene true Churches, but the spirit is alwayes present to the faithfull in all places of the world.

Quest. 70. What is it to beleve the holy Catholike Church?

Ans. To beleve the doctrine of the Church, where in she followeth Christ, the Prophets, &c.

Quest. 71. What is that which here followeth?

Ans. Certaine special benefits belonging to the Church and to every true member thereof, viz. The Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Quest. 72. What meane you by the Communion of Saints?

Ans. That holy and sweete fellowship, which all the members of Christs Church have with their head Christ Jesus, and one with another, whether they be living here or departed, &c.

Quest. 73. What meane you by the forgiveness of sinnes?

Ans. That wonderfull grace of God in Jesus Christ, whereby he passeth over our transgressions as if they had never been committed, and releaseth the punishment due for them.

Quest. 74. What meane you by the resurrection of the body?

Ans. That though the body after death lie rotting in the grave, yet at the last day it shall be raised by Gods power, and being joyned to the soule, shall stand before Gods judgement seat, to give account of all that it hath done, whether good or evil, and be rewarded accordingly.

Quest. 75. What manner of bodies shall we have in the Resurrection?

B.

Ans.

THE TABLE.

Ans. The very same which now we have, only whereas they be now naturall, they shall rise againe spirituall, nor subject to death any more, nor sustained by naturall meanes, of meats, and drinks, and sleepe, and the like.

Quest. 76. Amongst those that die, some are crooked through age, some tender infants, some blinde, and some lame, shall their bodies at the resurrection then be the same?

Ans. No, for all these are weakneses, which shall be done away to the faithfull, and strength, perfection, and comeliness shall be to every one of them.

Quest. 77. What meane you by the life everlasting?

Ans. All that ever-enduring happines, and all those joyes which the Lord imparteth to all his elect in the world to come, which are so great, as that the eye hath not seen, nor the eare heard, neither can the heart conceive thoroughly.

Concerning the Law.

Quest. 78. Thou saidst, that thou wert bound to keepe the Commandements of Almighty God, which be they?

Ans. God spake these words, and said, I am, &c.

Quest. 79. How many things doest thou learne out of these Commandements?

Ans. Two things, my duty towards God, and my duty towards my neighbour.

Quest. 80. How were the Commandements given?

Ans. They were written with Gods owne finger in two Tables of stone.

Quest. 81. In which table doe you learne your dutie towards God?

Ans. In the first, containing the foure former Commandements.

Quest. 82. How many be the parts of every of these Commandements?

Ans. Two, the Commandement it selfe, and the reason of it.

Quest. 84. In which words is the first Commandement contained, and which is the reason?

Ans.

THE TABLE

Answ. The Commandement is, *Thou shalt have none other Gods but me*; the reason in these words, *I am the Lord thy God which brought thee out of the Land of Egypt, out of the house of bondage.*

Quest. 85. What are we here commanded?

Answ. To have the Lord for our God, that is, to love him above all, to feare him above all, to put our whole trust in him, and to make our prayers to him alone.

Quest. 86. What is here forbidden?

Answ. First, Atheisme, which is the acknowledgement of no God. Secondly, ignorance, which is a neglect of the knowledge of God and of his word. Thirdly, prophaneesse, which is a regardlesse of God, and of his speciall service. Fourthly, inward idolatry, which is the giving of Gods worship unto creatures, by praying unto them, trusting in them, or by setting the heart upon them.

Quest. 87. Whence is the reason of this command taken?

Answ. Both from the equity of it, because he is the Lord our God, and none other, and from the benefits bestowed upon us, in bringing us out of the bondage and thraldome of the devill.

Quest. 88. In which words is the second Commandement, and in which is the reason?

Answ. The Commandement is, *Thou shalt not make to thy selfe any graven image, nor the likeness, &c.* The reason, for *I the Lord thy God am a jealous God, visiting the sins, &c.*

Quest. 89. What is here forbidden?

Answ. All outward Idolatry, which is first by making the image of God, or of any creature to be worshipped: Secondly, by falling downe before any image: Thirdly, by serving God according to our owne phantasies.

Quest. 90. What are we here commanded?

Answ. To performe all outward duties of Gods service, according to his will revealed in his word, for the substance thereof.

Quest. 91. Whence is the reason of this Commandement taken?

Answ. Partly from the punishment to bee inflicted upon such as breake it, unto the third and fourth generation, and partly

THE TABLE.

partly from the benefits to be bestowed upon such as keepe it unto the thousand generation.

Quest. 92. Which is the third Commandement, and which the reason?

Ans. The Commandement is, *Thou shalt not take the name of the Lord thy God in vaine*, the reason, *for hee will not hold him guiltlesse, &c.*

Quest. 93. What is here forbidden unto us?

Ans. All abusing of the Name of God, which is first by blaspheming, or giving occasion to others to blaspheme: Secondly, by swearing falsely, deceitfully, rashly, commonly, or by creatures: Thirdly, by cursing and banning: Fourthly, by vowing things impossible or unlawfull, or by neglecting of our lawfull vows: Fifthly, by lightly using the holy name of God or his word: Sixthly, by vaine protestations and asseverations.

Quest. 94. What are we here commanded?

Ans. To glorifie the name of God, in all that wee doe, thinke, speake and desire, and to labour that others may be wonne by our meases to doe the same.

Quest. 95. Whence is the reason of this Commandement taken?

Ans. From the fearefull estate of such as any way abuse the name of God, the Lord holdeth them as guilty of dishonour done unto his name.

Quest. 96. If there be such danger in swearing, may a man lawfully sweare in any case whatsoever?

Ans. Without doubt a man may sometimes lawfully sweare, either for the confirming of a truth which cannot otherwise be knowne, and yet necessary, or for the strengthening of honest Leagues made betwixt men, or lastly, a man being called thereunto before a lawfull Magistrate.

Quest. 97. What use is required, that our swearing may be lawfull?

Ans. These 3. things. 1. we must sweare only to such a truth as we know to be so. 2. according to the known intent of him unto whom, or before whom we sweare. 3. this being a part of Gods worship, we must doe it with great reverence.

Quest.

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Quest. 98. What if a man shall sweare to performe an unlawfull thing, is he not bound notwithstanding to performe his oath?

Ans. In no wise, for so he should adde unto his sinne of swearing unlawfully, a further sinne of doing unlawfully.

Quest. 99. Which is the fourth Commandement?

Ans. Remember that thou keepe holy the Sabbath day, &c.

Quest. 100. What is the duty here commanded?

Ans. To keepe holy the Sabbath, and to bee mindfull of it.

Quest. 101. How may this be done?

Ans. By assembling together to pray unto God, and to praise him, to heare his holy word, and receive the blessed Sacraments.

Quest. 102. Is this all that is required to the right keeping of the Sabbath day?

Ans. No, but we must prepare our selves by prayer, and emptying our hearts of sin, and meditate upon Gods workes, and the word which we have heard, suffering it so to worke in us, as that we may be furthered in all holinesse of life.

Quest. 103. Is there no duty to be done towards our neighbour for the hallowing of this day?

Ans. Yes, it is a speciall time of exercising mercy, by helping against sudden dangers, by collecting and distributing to the poore, by visiting the sicke, and reconciling dissensions amongst neighbours.

Quest. 104. Is there any set day under the new Testament thus to be kept holy?

Ans. Yes, the day which is commonly called Sunday, but in the Scripture The Lords day, or the first day in the week, is thus to bee kept without alteration to the end of the world.

Quest. 105. Is this all that we are bound unto, to keep the Sabbath our selves in ceasing fro labour, & doing the duties thereof?

Ans. No, but who so hath Sonne or Daughter, Man-servant or Maid-servant, Cattell or stranger, within his Gates, is alike bound to provide as much as in him lyeth, that they

THE TABLE

all observe this day in their kinde both man and beast.

Quest. 106. Dosh the Lord onely take care for the right spending of this day, and leave us to our selves upon the sixe dayes?

Answ. No doubtlesse, but it is his will and commandement also that we should upon the sixe dayes abstaine from idlenesse, and diligently labour in the workes of our callings.

Quest. 107. Is it not lawfull then to forbear working, to attend upon God and his worship, upon the sixe dayes?

Answ. Yes, it is not onely lawfull but necessary for every one, to doe the duties of Gods worship every day of the week in private and in publike, when just occasion is offered.

Quest. 108. How can this stand with the command of working upon the sixe dayes?

Answ. Yes, very well, because that howsoever God is to be served upon the sixe dayes, yet they are for the most part to be spent in the workes of our callings.

Quest. 109. What more speciall rules are mee to follow in our weekly devotion?

Answ. First, we must pray every day morning and evening. Secondly, before and after the use of Gods creatures. Thirdly, the more our necessities urge us, pray the oftner, and more instantly. Fourthly, let no day passe without some reading, and divine meditation. Fifthly, neglect not the publike preaching in the week dayes, where opportunity is offered to come unto it.

Que. 110 What is to be thought of whole daies set apart to publike duties in the week, as Saints daies, & daies of thanksgiving?

Answ. All this may lawfully be done, and is commendable by Gods word, and therefore we are reverently to conformie our selves to the ordinance of authority herein.

Quest. 111 What is the sin by this Commandement forbidden?

Answ. All prophaning of the Sabbath day, which is, first, by doing worldly workes that are not of present necessity, by journeying about worldly affaires, idle resting, or absenting our selves from the publike duties of Gods worship: secondly, by forgetfulness of the Sabbath upon the sixe dayes, by which we often bring upon our selves a necessity of prophaning the same: thirdly, when being parents or governors,

we:

THE TABLE.

we leave our children, pupils, or servants, to their owne libertie upon this day.

Quest. 112. What be the reasons of this Commandement?

Ans. They are partly infolded in the Commandements, and partly expressed in these words; For in six dayes the Lord made heaven and earth, &c.

Que. 113. What are the reasons infolded in this Commandement?

Ans. Three: First, because the law of the Sabbath is ancient, and was in force in Paradise, before mans fall. Secondly, because it is most equall, the Lord allowing us sixe dayes for our worldly affaires, and requiring but one of seaven for the worke of his worship: Thirdly, because the seventh is the Lords peculiar day, so that without sacriledge we cannot any way prophane it.

Quest. 114. What are the reasons expressed?

Ans. Two, first, from the Lords owne example, who rested upon the seventh day from all his works of Creation: secondly, from his blessing inseparably linked to the hallowing of this day, so that he which keepeth it holy, shall finde it to his comfort, unto him a blessed day.

Quest. 115. What is your duty to your neighbour?

Ans. To love him as my selfe, to doe to all men, &c.

Quest. 116. In which Commandements doe you learne your dutie towards your neighbour?

Ans. In the six latter Commandements which be of the second Table.

Quest. 117. Which is the first of these Commandements?

Ans. Honour thy father and mother, &c.

Quest. 118. What are we here commanded?

Ans. To honor, that is, to love, reverence, cherish, and obey our naturall parents, the parents of our countrey, and our fathers in Christ. Secondly, to carry our selves lowly, and reverently towards our masters, being ruled by them in the Lord, and toward the ancient, and all our betters. Thirdly, if we be superiours, to walke worthy the honour due unto us from our inferiours, and to use all gentlenesse toward them.

Quest. 119. What is here forbidden?

Ans. All irreverence towards those that be in place and authority

THE TABLE.

authority above us, and churlish behaviour in such towards those that be of a low degree.

Quest. 120. Whence is the reason of this Commandment taken?

Ans. From the promise of long life, if God please. not to prevent us with the blessing of eternall life.

Quest. 121. Which is the sixt Commandment, or the second of the second Table?

Ans. Thou shalt do no murther.

Quest. What is here forbidden?

Ans. All murdering of our selves, or others, and all approbation hereof in others, either by command, counsell, consent, or concealment. Secondly, all injurious actions tending to the prejudice of our neighbours life. Thirdly, all rayling and reviling speeches. Fourthly, all murderous desires and affections of the heart, as of anger, malice, hatred and envy. Fifthly, all cruelty towards the creature, which sheweth a murderous minde in us.

Quest. 122. What are we here commanded?

Ans. Out of the love which we beare to our neighbour, as much as in us lyeth, to preserve his life and health, and specially the life of his soule, by good counsell, exhortation, and admonitions.

Quest. 123. Which is the seventh Commandment?

Ans. Thou shalt not commit adultery.

Quest. What is here forbidden?

Ans. First, all outward uncleane actions of adultery, fornications, &c Secondly, all filthy, and uncleane speeches, singing of wanton love-songs, and reading of Bookes and Ballads of this sort. Thirdly, all incontinent thoughts, and lusts of the heart. Fourthly, whatsoever is usually an occasion of uncleannesse, as being present at filthy stage-plays, putting on apparell of another sex, mixt lascivious dauncing, surfering, drunkennesse, idlenesse, &c.

Quest. 124. What are we here commanded?

Ans. To live in temperance, chastitie, and sobernesse, and so to keepe my body holy and pure, as a Temple of the holy Ghost.

Quest.

THE TABLE.

Quest. 125. Which is the eight Commandement?

Ans. Thou shalt not steale.

Quest. What is here forbidden?

Ans. All stealing, which is first by violence, or secret taking away that which is our neighbours. Secondly, by oppression and tyranny of the rich towards the poore. Thirdly, by deceit in buying and selling. Fourthly, by using any unlawful trade, or way of gaine: as gaming, fortune-telling, or selling drinke unto drunkenesse. Fifthly, by prodigality, for thus doe men rob their children and posterity.

Quest. 126. What more is here forbidden?

Ans. All covetousnesse, and unmercifulnesse, the robbing of God in things dedicate, riches and offerings.

Quest. 127. What are we here commanded?

Ans. To doe to all men as I would they shall doe unto me, and by diligent paines-taking, to get mine owne living, in that estate of life, to which it shall please God to call me.

Quest. 128. Which is the ninth Commandement?

Ans. Thou shalt not beare false witness against thy neighbour.

Quest. What is here forbidden?

Ans. All false witness-bearing; First, by falsely accusing, and witnessing against our neighbor before a Judge. Secondly, by slandering and backbiting, and by readinesse to hearken to such false reports. Thirdly, by flattering, or soothing any for advantage against the truth. Fourthly, by lying, or telling an untruth against our Consciences.

Quest. 129. What are we here commanded?

Ans. As much as in us lyeth, to preserve the good name of our neighbour, and our owne good name, stopping our eares against false reports, and suppressing them, and alwayes, whatsoever comes of it, speaking the truth.

Quest. 130. Which is the tenth Commandement?

Ans. Thou shalt not covet thy neighbours house, &c.

Quest. What is here forbidden?

Ans. All first motions of the minde unto sinne, though no consent be yielded unto them.

Quest. 131. What are we commanded here?

Ans.

THE TABLE.

Ans. To keepe our very hearts and mindes free from evil thoughts against any of the commandements of God.

Quest. 132. *Is any man able to keepe all these Commandements?*

Ans. No man upon earth hath, or ever can be able to keepe them perfectly, Adam onely excepted in the state of innocency, and *Christ* who was both God and man.

Quest. 133. *What is the breach of the Law, and the punishment of it?*

Ans. It is sinne, which if it be but once committed only and that but in thought, it makes a man subiect to Gods eternal curse, which is everlasting death in hell fire, the torments whereof are unspeakable without end or ease.

Quest. 134. *Is it not injustice to appoint so great a punishment for every sinne, yea even for the least?*

Ans. It is very iust and meet for the Lord to adudge the least sin to hell fire, because his marke, which is perfect holiness, set upon man in his creation, is hereby removed, and a marke with the devils brand is made upon the soule of the sinner, for which it is iust that the devill, and not God should now have such a soule.

Quest. 135. *If no man can perfectly keepe the Law, wherefore serveth it?*

Ans. First, to humble us in regard of our miserable estate hereby discovered; secondly, to bee a rule of good life unto us.

Quest. 136. *How may we be saved from our sins?*

Ans. Onely by the blood of *Iesus Christ* laid hold upon by a true and lively faith.

Quest. 137. *How is faith first beguine and wrought in the hearts?*

Ans. Ordinarily by the preaching of the Gospell, the holy Spirit inwardly opening the heart to beleve those things that are outwardly preached to the eare.

Quest. 138. *How doth faith exercise it selfe, and get more strength?*

Ans. By prayer, the exercises of Gods holy Word, and by receiving the Sacraments.

Concerning

THE TABLE.

Concerning Prayer.

Quest. 139. What is Prayer.

Ans. It is a lifting up of the heart unto God, only in the Name of Jesus Christ according to his will, in full assurance to be heard and accepted at his gracious hands.

Quest. 140. What need is there the faithfull should pray, seeing they are in Gods favours, he knoweth their wants, and hath pardoned all their finnes?

Ans. By how much the more we are in Gods favour, by so much the more needfull is it that we should cheerefully pray, both to pay the duty that wee owe unto God, to obtaine the blessing promised, and to renew our assurance of the pardon of sinne daily renewed through our great weaknesse.

Quest. 141. What times are specially to be spent in Prayer?

Ans. It is necessary, that every Christian make his prayers unto God every morning and evening, sitting downe and rising up from meale, and at other times, as the spirit moveth or occasions, and other necessities require to have the heart lifted up in prayer:

Quest. 142. How, and according to what prayer ought we to pray?

Ans. The patterne and forme for our direction is the Lords Prayer. *Our Father, &c.*

Quest. 143. What desirest thou of God in this Prayer?

Ans. I desire the Lord God our heavenly Father, &c.

Quest. 144. How many be the parts of this prayer?

Ans. The Preface, *Our Father*: The Petitions, *Hallowed be thy name*: and the conclusion, *For thine is the &c.*

Quest. 145. In the Preface, why call you God Father?

Ans. Because he is ready as a loving Father to heare me calling upon his name, whence I learne with boldnesse and confidence to come unto him with prayer.

Quest. 146. Why doe you say, *Our Father*, and not *my Father*?

Ans. Because I ought to pray for all other the children

of

THE TABLE.

of God as well as for my selfe.

Quest. 147. Why adds you in the Preface, which art in Heaven?

Ans. Not for that I beleevve God to be in heaven only, for he is every where: but because to bee in Heaven, is an Argument of great glory: whence I learne with reverence to pray unto him, being my Father most glorious.

Quest. 148. How many be the Petitions of this Prayer?

Ans. Sixe, whereof the three former concerne Gods glory, the three latter concerne our selves.

Quest. 149. Which be those three concerning Gods glory?

Ans. First, *Hallowed bee thy name.* Secondly, *Thy Kingdome come.* Thirdly, *Thy will be done on earth, as it is in heaven.*

Quest. 150. In the first of these what desire you?

Ans. That the name of God may be glorified in the use of his Titles, Word, and all his Workes.

Quest. 151. In the second Petition what desire you?

Ans. That the number of true beleivers may be daily encreased, that Gods Kingdome of grace being enlarged, his Kingdome of glory may be hastened.

Quest. 152. In the third Petition what pray you for?

Ans. That I and all the people of God upon earth may as readily obey Gods will, as the Angels and Saints in Heaven.

Que. 153. Which be the three petitions concerning our selves?

Ans. The first, *Give us this day, &c.* 2. *Forgive us our trespasses.* 3. *Leade us not into temptation, &c.*

Quest. What pray you for in the first of these Petitions?

Ans. For all things necessary for this present life, and therefore we aske but for bread, and but for this day.

Quest. 154. What pray you for in the second of these petitions?

Ans. That God would freely forgive us all our sinnes, as we doe from our hearts forgive the offences of men against us.

Quest. 155. What pray you for in the third of these petitions?

Ans. That the Lord would not suffer us to be carryed away by the temptations of the world, flesh or devill, to the committing of sinne, but that he would deliver us from the evil

THE TABLE.

evill of all temptation, both sinne and damnation.

Quest. 156. *Wherefore serveth the Conclusion, For thine is, &c.*

Ans. It is added as a reason of all the Perition, to strengthen our faith, that God being both able and willing, doth certainly yeeld to our requests made unto him, therefore we adde a note of confidence and say, *Amen.*

Quest. 158. *What is the word of God?*

Ans. Whatsoever is contained in the Bookes of the old and new Testament, and not any other Bookes, or writings whatsoever.

Quest. 159. *How many, and which are these Bookes?*

Ans. The bookes of the old Testament are seven and twenty, *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth,* the first and second of *Samuel*, the first & second of *Kings*, the first and second of the *Chronicles*, *Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Canticles, Isaiah, Jeremiah, Ezekiel, Daniel,* and the Bookes of the 12. small Prophets. The Bookes of the new Testament are 26. *Matthew, Mark, Luke, John,* the *Acts* of the Apostles, the Epistle to the *Romans*, first and second to the *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and two to the *Thessalonians*, and two to *Timothy*, to *Titus*, the *Hebrewes*, the Epistle of *James*, and two of *Peter*, first, second, and third of *John*, of *Iude*, and the *Revelation* of *John*.

Quest. 160. *Are not the Apocryphal bookes part of the word of God?*

Ans. They are not, neither have been ever so accounted in the Church of God, but are annexed, as being full of good instructions and histories, declaring Gods wonderfull Providence over his people Israel.

Quest. 161. *What prooffe is there, that the other is Gods word?*

Ans. It is proved by their antiquity, some of them being before all other bookes, sundry times oppugned and sought to bee burnt up by persecutors, and yet wonderfully preserved, and by miracles from Heaven confirmed, which shewes that they came from heaven, and are not of mans invention.

Quest.

THE TABLE.

Quest. 162. *Having this word written, is it not sufficient for our salvation, without any helpe by preaching?*

Ans. It is not sufficient, but it must also bee set forth by preaching, that the hard places may bee rightly understood, we may be kept from errors, and have our dull hearts stirred up to embrace it.

Quest. 163. *What is the preaching of the word of God?*

Ans. It is properly the expounding of some part thereof, teaching hence, the duties to be followed, and the sins to be avoided, and exhorting to doe accordingly.

Quest. 164. *Who may preach the word of God?*

Ans. Onely such as are outwardly sent of God, ordinarily, and when extraordinary necessity doth require, all such as are inwardly stirred up, and enabled by Gods Spirit.

Quest. 165. *What is required to the right hearing of the Word?*

Ans. To prepare a mans selfe by prayer and holy meditations, and by emptying the heart of corrupt affections, to attend diligently and reverently at the preaching of the word, and laying it up in the heart, to doe accordingly all the dayes of his life.

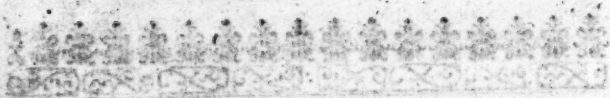


TO THE READER.



Our teuous Reader, having beene much desired and importuned by some to Print these Questions, and answers alone by themselves, in regard this great Book is too large to be learned by heart; I have condescended to their Requests, and printed them, for the further helpe and benefit of Ministers in their Churches, of Schoole-masters in their Schooles, and Housholders in their families, and it is called, The A. B. C. enlarged; and are to bee sold by John Marriot, at his Shop in Saint Dunstons Church-yard in Fleetstreet. 1635.





TO THE READER.



John Marriot, at his shop in Saint Dunstons church
and in Fleetstreet: 1637.



Ad Catechesin Prolegomena.

OR
THE PREFACE TO
THE CATECHISME.



I was not the case of the Hebrewes alone, that *when for the time*, the Apostle could say unto them, *ye ought to be teachers, ye had need, that one teach you againe, which be the first principles of the Oracles of God, &c.* But of most congregations at this day,

Heb. 5.12.

the far greater part being so ignorant, after so long a time of diligent preaching, as that if they should be apposed in the first principles, they could answer little or nothing thereunto. And indeed what is the reason, but partly because they set light by knowledge, as by a thing, about which they need not to trouble their heads, and if they had all knowledge, it would doe them little good; and partly because they were never rightly grounded by Catechizing in their yonth, and being growne up, they have thought scorne to be thus instructed. Wherefore against these two I will oppose two maxims in Divinity. 1. That heavenly knowledge in the things of

C

God

The Preface

God is most necessary for all, that would be saved.

2 He can never attaine to this knowledge, that is not well instructed in the first principles.

1.

For the necessity of knowledge. See *James Doff*. 8.

2.

For being instructed in the first principles, how needful this is for the attaining of knowledge will appeare, if wee consider any other art or profession, wherein things most easie are first to be wel learned, letters and spelling by them that would read words, and joyning of them together by them that would learne to speake any language &c. Milke is necessary for a child, first to nourish it, and if it be not fed herewith, it can never attaine to mans estate, a foundation must be layd by him that would build; so he must be fed with the milke of Catechising, that would be a man of knowledge, and the foundation must thus be layd by him that would bee built up in understanding, for milke and a foundation is this kinde of instructing called *Heb. 5. 12. c. 6. 1.* Teaching by catechising was held to be so necessary in the primitive Church, that whensoever any began first to imbrace the Christian Religion, they were dayly catechised, till that they had learned the principles, and then they were admitted to the holy Communion. Wherefore there were two sorts still in the Church, *Catecumeni* and *Communicantes*. And amongst the Catecumeni were not onely the yonger sort, but the ancient. *Ambrose* is said to have beene chosen Bishop of *Millain* from amongst the Catecumeni, and *Augustine* being converted from Manichisme was first a catechist. The first question demanded of any of the Catecumeni, the answer to which they were injoynd

Ambros.
August.

joynded to learne against the time of their baptizing was, What dost thou beleeve? unto which he answered, I beleeve in God, the Father Almighty, and in Jesus Christ, &c. and so he was baptized. Alike thing unto which is recorded touching the Eunuch, And being baptised he was still further instructed according to a forme then in use, which we now want, but it is mentioned, *2 Tim. 1. 13.* *A forme of sound words in faith and love in Christ Iesus:* and the heads hereof are set downe *Heb. 6. 1, 2.* And this kind of teaching was then so common, that the teacher is called a Catechizer, *Gal. 6. 6.* and *Priscilla* and *Aquila* instructed *Apollos* thus, and *Paul* those at *Ephesus*. And this the first Christians seeme to have learned from the ancient institutions of the Lord, *Exod. 12.* *Deut. 6.* &c. From whence the Jewes tooke occasion to instruct theirs so diligently, that they were all most expert in their lawes, as *Iosephus* saith.

And hitherto of the necessity of knowledge, and of Catechising for the attaining thereof. Come wee now to the principles themselves, wherein wee must Catechise the ignorant: There are divers formes set forth by divers, but the substance is all one and the same. Repentance and Faith are the two maine grounds, or principles, unto which all others have reference: for with these two did both *Iohn the Baptist* and *Christ* begin their Preachings, and to repentance may the Law be referred, because hereby we may see our infinite & horrible sins, to be humbled for them, and a rule of righteousness to walke by for all time to come, to saith the Symbol or Creed of the Apostles: and because Prayer is inseparable from Faith.

Aa. 2.

Aa. 18. 27.

Aa. 19.

2 Tim. 3. 15.

Eph. 6. 1.

Ec. 12. 26.

Rom. 10. the Lords prayer, and to both repentance and faith the two holy Sacraments of Baptisme and the Lords Supper, because hereunto they are both required, that they may be effectual unto us. And these are all, that any forme goeth upon, and the appendices of these. The forme sayd to be in faith and love *2. Tim. 1. 13.* differeth not in substance, because love is the fulfilling of the Law, and so where it is, there is true repentance. Neither doth the foundation mentioned *Heb. 6. 1.* differ, for there is repentance and faith also first mentioned as the chiefe grounds, then Baptisme having reference to them both, and the laying on of hands for confirmation as a sequell of baptisme, in those times, for the receiving of the holy Ghost; Lastly, the resurrection of the dead, and the judgement to come belong to the Articles of our Faith. And the like may be sayd of all other formes set forth by whom soever, Wherefore to avoyd confusion, I will not prosecute many, but one onely forme set forth in the booke of Common prayer, because this is commended to us by authority, & there is no cause to wander hereafter after any other forme devised by any private Minister of the word, whatsoever, because all grounds or principles are herein contained, and if for further illustration of these grounds more questions shal be thought necessary to be inserted: it is free for a Catechiser thus to do. And I would to God, that all teachers would keepe them to this forme onely, because thus both our Mother the Church should be better obeyed, confusion amongst the simple Catechists should be avoyded, and the worke of the foundation layng would in all

Con-

Of the Sacrament of Baptisme.

Congregations goe the better forward.

Now in the entrance of this Catechisme the doctrine of Baptisme is first set forth, as being the first beginning of our Christian profession, but not fully, part being referred to the place purposed for the Sacraments, in the end. For the question being made, What is your name & who gave you this name? it is answered: My Godfathers and Godmothers in my baptisme, &c. and then it is proceeded to the promises made, which in effect are of nothing else, but of repentance and faith, as it is expounded in the end, & in answering there, *The inward grace is a death unto sin and a new birth unto righteousness, for being by nature borne in sin and the children of wrath, hereby we are made the children of grace, the same in effect is sayd with this here, Wherein I was made a member of Christ, a child of God and an inheritor of the kingdome of Heaven.* To bring these two ends then together, that the same things may not be spoken of twice over, I will begin my Catechising thus.

Quest. 1.



What is the first right, or privilege, whereof thou art made partaker at thy entrance into the Church of God?

Ans. *The holy Sacrament of Baptisme.*

Expln. Baptisme is our first privilege or right, of which we partake, when we enter into Christs Church; or the first signe distinguishing us from such, as are not of his Church, and marking us for his, and so to be within the new covenant of grace, and the peculiar people of the Lord, as we may gather from the institution of Christ himselfe; *See Math. 28. 19*

Mark. 16. 16.

Whosoever shall be baptized in the name of the Father, of the Son, and of the Holy Ghost: unto which it is added, He that believeth and is baptized, shall be saved. As if he had said, when ye have taught them faith and repentance, and they have learned them, marke them for mine by Baptisme, and so they shall be sure to be saved. Baptisme is herein to us, as circumcision was to Abraham and his family of old, a signe that they were

Gen. 17.

Gods peculiar people, and that he was their God; which they were marked withall, so soone as they began to be, even at the age of 8. dayes. And therefore it is highly to be esteemed of, and above all things in the world to be desired for our selves and for our children, as Abrahams family esteemed of circumcision, holding all others to be of base condition, that were not circumcised, to say of any that he was uncircumcised being as much, as if they should have called them by the most reproachfull name: and from the Jewes, circumcision grew into estimation amongst the Egyptians, so that, as Origen hath noted, none might be a Priest or Astrologian, unlesse he were circumcised. He must first be marked for the Lords that shall by the Lord be saved. Thus it was with Abraham and his family, thus when Jerusalem was about to be destroyed,

Origen lib. 2. in Rom.

Ezech. 9.
Revel. 3. 3.

an Angel was sent to marke in their foreheads those, that should be saved, thus when the destroying Angels were sent out into the world, the servants of God were marked in their foreheads 12000. of every tribe &c. which company is againe brought in harping and praising God, being joyned with the Lambe Christ Jesus. And agreeable to this is that of the Apostle, The election of God is sure, and hath this seal, the Holy Spirit.

Revel. 14.

1 Tim. 3. 10.

Thus it was with Abraham and his family, thus when Jerusalem was about to be destroyed, an Angel was sent to marke in their foreheads those, that should be saved, thus when the destroying Angels were sent out into the world, the servants of God were marked in their foreheads 12000. of every tribe &c. which company is againe brought in harping and praising God, being joyned with the Lambe Christ Jesus. And agreeable to this is that of the Apostle, The election of God is sure, and hath this seal, the Holy Spirit.

For the 16th of
Lev. 12. 14
15. 17. 18.

Quest. 2. What meanest thou by this word Sacrament?

Ans. I mean, an outward visible signe of an inward and spiritual grace given unto us, ordained by Christ, as a means whereby we receive the same, and as a pledge to assure us thereof.

Exples. Before the number of Sacraments, about which there is most controversy, the definition of a Sacrament followeth, serving forth the nature of it, in which outward visible

signe

signe, &c. This is common to all Sacraments, to Circumcision, the Passover, and to such as in more large sense are called Sacraments, as to Marriage, and all legall ceremonies, the brazen Serpent, the Rocke flowing out waters, and the red Sea divided, for in them all is the outward signe, and an inward invisible grace set forth hereby.

Secondly, *Ordained by Christ*, this is the difference betwixt all other Sacraments, and these of the New Testament; some were ordained by the mediation of men, as all the Sacraments that were in the Church under the Law, some for other uses ordained, and great graces under them signified, as Matrimony, the Anointing of the sicke for a time, and some were ordained Sacraments by Christ, purposely to signifie and confirme the maine Grace unto us, and these are, Baptisme, and the Supper of the Lord.

Thirdly, *As a meane whereby we receive the same &c.* These are ends of the Sacraments; they are a meane to convey grace unto us by the power of Gods ordinance, wee not only hearing with the care, the powerfull and comfortable word of God preached, but also more neerely seeing, and more palpably feeling, and tasting in these signes the sweetnesse of Gods grace to our comfort, every outward sense being a meane to convey the outward object to the inward understanding, and every thing being done that is requisite to make a perfect covenant betweene God and us. Even as a bargain of sale of any possession being made betwixt one man and another, if the covenants be not onely drawne, but also sealed and delivered before witnesse, is a perfect bargain, and the conveyance of the estate is fully made; so is it in the Word and Sacraments for grace, and the state of glory to come, by sealing and delivering, it is fully conveyed unto us in the Sacraments, the covenants being before drawne in the Word.

And thus the Sacraments are both a meane to receive grace, and a pledge to assure us hereof: as he which of old did draw off his shooe, and give it unto his neighbour, did hereby assure him of his inheriunce, and as in all ages, he which giveth a pledge of speciall note to his neighbour, doth hereby assure him of the thing promised, so the Lord by giving unto

Ruth. 4.

us the outward signes of the Sacraments, doth as it were by pledges, make us sure of his grace, wee being no intruders, but such as he doth offer them unto, of which we shall speak afterwards.

The word Sacrament is not used in the holy scriptures, but because it signifieth an holy sigae, it hath beene thought a most fit name whereby to set forth a most holy signe or seale of God. A Sacrament is a signe or seale. A seale to assure it is: for God out of his unspeakable goodnesse hath not onely made a covenant with the soule of man upon spirittuall conditions, but he hath also given our bodily senses a part to act, and an object to worke upon. The blessed and blessing Covenant of grace made with us in the Charter of the Gospell, hath the broad seale of Heaven set unto it, for the more sensible confirmation. As the Counsellors and Governours of *Darius* his kingdome, desired the King to seale the writing, being assured that so it should be firme and unchangeable: so the Christian soule having obtained this mercy to have the promise of grace made in the Word, sealed by the Sacraments, is more ascertained, that it shall remaine unchangeable, as the lawes of the Medes and Persians, that alter not. And a meanes it is to receive the spirit of grace which invisibly commeth into and filleth the heart, as was visibly shewed in Christs baptisme, by the coming downe of the holy Ghost upon him in the likenesse of a Dove. And therefore the holy Ghost is spoken of, as annexed to the water of Baptisme, where the Lord sayth, *Vultesse a man be borne againe of water and the holy Ghost &c.* And as an inducement to make us beleve this, the power of the spirit in healing corporall diseases was made to appeare in the poole of *Bethesda*, and in the poole *Siloam*, as of old in the waters of *Jordan*, when *Naaman* was cleansed. And as it is in Baptisme, so likewise in the Supper of the Lord the breaking of the bread here is the Communion of Christs Body &c. Wee doe by the power of the spirit of faith within us receive him, and are truly joyned unto him. See *Iob. 6.* It is a blasphemous teaching that we receive thus the holy Ghost if the Priests intention be that we should, but not otherwise.

1 Quert.

Dan. 6.

Joh. 3. 5.

Joh. 4.

1 King. 5.

1 Cor. 10. 16.

Quest 3. How many Sacraments hath Christ ordained in his Church?

Ans^r. Two only, as generally necessary to salvation, that is to say, Baptisme and the Supper of the Lord.

Explan. Having supplied some questions, and answers betwixt the Lords Prayer and the Sacraments, which may serve as an introduction to the Sacraments, it remaineth now to proceed to the handling of the Sacraments, according to the patterne of the Catechisme propounded, first, in generall, touching the number and nature of Sacraments, then in special and particular of either of them,

The Papists make seven Sacraments, Baptisme, the Eucharist, Penance, Ordination, Matrimony, Confirmation, and Extreme Vnction. Their reasons are chiefly, because in *Ieromes* translation, some of these are stiled *Sacramenta*, and because seven is a sacred number, both in the old and new Testament; there are seven Angels, seven Trumpets, seven Vials, seven Thunders, &c. Therefore, say they, there are seven Sacraments.

But how weak a reasoning this is, who seeth not? for, admit that so many things as are named Sacraments, are Sacraments indeed; and then we shall have not seven only, but seventeene Sacraments; seeing so many things more are called Sacraments. *Tertullian* calleth the helve, wherewith *Elishab* recovered the axe out of the water, *Sacramentum ligni*, The Sacrament of the wood; the whole state of the Christian faith, hee calleth, *The Sacrament of the Christian Religion*. *Augustine* hath in many places, *Sacramentum Crucis*. The Sacrament of the Crosse. *Ierom* calleth martyrdom a Sacrament &c. Wherefore all Sacraments by the Ancients so called, are not properly Sacraments, but some signifying, or memorable mysteries Sacraments, of which there be many.

Againe, for the number of seven Angels, &c. It is too childish to be insisted upon, as a ground of prooffe. I intend not here to handle at large the controversies concerning the number, formes, and power of the Sacraments, I will onely for the confining the number of them, set downe the con-
ditions

Quest 3. How many Sacraments hath Christ ordained in his Church?
Ans. Two only, as generally necessary to salvation, that is to say, Baptisme and the Supper of the Lord.

2 Lin 6. 0.

August. Ser. de Sanct. 19. Ierom. ad Oscanum.

ditions requirable in a Sacrament of the new Testament properly so called. It must have, first, for the original cause, Christ instituting: secondly, for the matter and forme, a visible signe or element, and audible forme of words. So *S. Augustine*; *Accedat verbum ad elementum, & fit sacramentum*, where is to be understood, that, as this word, so also this outward element, and kind of action must be prescribed by God not invented by man. Thirdly, for the end and benefit of it, it is a seale of saving graces. And lastly, for the extent of it, it must be common and necessary to all Christians, of what degree soever at one time or other. Now of the five latter reckoned by the Church of Rome for Sacraments, Matrimony hath none of all these conditions. It is Gods ordinance, but in, and by nature, not Grace: Christ prescribed no visible signe, or formall words for it, nor made it a seale of righteousness nor imposed it upon all, but onely in danger of incontinencie. Penance hath no elementary signe or forme of words prescribed by our Saviour. Confirmation hath no set pre script of words; so likewise Extreme unction, which also was but temporary. As for Ordination to the Ministry, we finde in the New Testament, both institution and expresse forme of a sacred Ceremonious action and words, with necessary perpetuity in the Church to the worlds end. In which respects it doth well bespeeme the name of a Sacrament, and so is it stiled by judicious *Calvin*: *Impositio manuum, quam in veris legitimisq; ordinationibus Sacramentum esse concedo. I grant imposition of hands in true and due ordinations to be a Sacrament*. But when we define a Sacrament strictly, & confine it to the conditions above said, we exclude this, as being not universall, but peculiar to one estate of men. So also *Calvin*; *As I mislike not that imposition of hands should be called a Sacrament, so I doe not account it among the ordinary Sacraments: that is (as he expoundeth himselfe there) among those que in unum totius Ecclesie sunt instituta, appointed to be used by every member of the Christian Church.*

For these and other such causes, the ancientest and most learned of the Fathers of the Church acknowledged two onely Sacraments, *Cyprian* saith, *Tunc dumtaxat plane sanctificari esse*

*Calv. Instit. lib. 3
cap. 19. sect. 31.*

*Instit. lib. 4. c. 14
Sect. 20.*

esse filij Dei possunt & utroq; sacramento nascuntur. Then may men be strongly sanctified, and become the sonnes of God, if they be borne againe of both the Sacraments. And if this of Cyprian shall be thought not so strong for our two Sacraments, Augustinus speaketh more expressly. Quodam patre pro multis, enditum fuitu facilima, intellectu angustissima, & observatione castissima, Dominus & Apostolica videtur disciplina, sicut est baptisimi sacramentum, & celebratio corporis, & sanguinis Domini. The Lord and the doctrine of the Apostles have delivered some few things in stead of many, and those most easie to be taken, most divine to be understood, most pure in observation, so wit, the Sacrament of Baptisme, and of the body and blood of the Lord. The like hath Iust. Mart. Tertul. Ambrose, Cyril, Alexandrinus, and some Schoole-doctors. For Alexander Bely saith, that the Sacrament of Confirmation neither did the Lord institute, nor the Apostles, but it was afterwards instituted in the Concell of Melita. And Damianus saith, that Marrimony, to speake strictly, and properly, is no Sacrament.

I conclude then, that the doctrine of our Church is true, There be two Sacraments of the new Testament, onely, generally necessary to salvation: that is, for all people of what condition soever, which desire to be saved. For we doe not with the Church of Rome, hold for Sacraments, properly so called, those rites and institutions which are peculiar to some kinde of people only, as aforesaid: but that these onely are properly Sacraments which doe generally belong to all, and also without which there is (now under the Gospell) no salvation ordinarily to be attained. Even as the Lord himselfe hath taught saying, Nisi quis man be borne againe of water, and of the holy Ghost, he shall never enter into the kingdome of heaven. Yet we doe not teach them so absolutely and simply necessary, as that without them it is absolutely altogether impossible to be saved: for God is above all his ordinances, and he can save without meanes of Sacraments, as well as he preserved Israel in the wilderness without bread; nay, saved them without the Sacrament of Circumcision. Therefore, in setting downe that rule by all to be followed unto salvation, He that believeth and is baptized, shall be saved, and he that will not be-

Cyprian lib. 1.
Epist. 2. ad Ste-
phan.
August. de doct.
Christ. lib. 3. c. 2.

Alex. Ha. Par. 4.
C. 24.
227

John 3. 5.

Mark 16. 16.

leave.

love, shall be damned; he saith not, he that is not baptized, shall be damned: for sometimes a man may necessarily be prevented by death, as many infants are, and sometime through the delay of parents without any fault on their part, for which God forbid that we should judge the out of the case of salvation. It is indeed a sinful neglect in parents, (considering this to be the onely ordinary way to salvation) to hazard their children of the deprivation hereof, and therefore well is it provided, that all carefull diligence should be used about it, especially where there appeareth to be danger of death in the child, and I doubt not but all good Christian people that submit themselves to go the ordinary way to heaven, which God hath appointed, will use this diligence: as for others that will finde out a new way, God be mercifull unto them. Now these two Sacraments are Baptisme, and the Supper of the Lord; Baptisme, to regenerate and breed a new life, the Lords Supper, to strengthen and to maintaine it.

16th Quest. 4. How many parts be there in a Sacrament?

Ans. Two, the outward visible signe, and the inward spirituall grace.

Explan. This may be gathered from the definition of a Sacrament, and is inserted here to make way unto the particular consideration of each Sacrament, which are knowne only then when we know their parts, the outward signe by Christ ordained, and the inward grace signified; for, put any other than the right outward signe (out of the case of necessity) and it is no right Sacrament of Christ; for wine, put water and the Sacrament is marred; for water, put an hot iron, or sand, as some Heretickes have done, or unto it creame; honey, oyle and spirtle as the popish Priests doe, and the Sacrament is clogged and imbed with the admixture of drosse. But if any such corruption be, the person being faithfull that receiveth the Sacrament, and ignorant how the wine is mixed, or in his infancie how the water hath bene blended, it shall stand in force unto him, if the right forme of the institution hath bene used, in Baptisme, in the name of the Father,

ther, Sonne and Holy Ghost, in the Lords Supper, *Take, and, this is my body, &c.* because it is Gods pledge, though some things be over added.

Again, make a change of the outward signe into the inward grace, and it ceaseth to be a Sacrament, as by that doctrine of Transubstantiation in the Lords Supper: for if the signe be changed into the thing signified, that is a Sacrament no more than an angell in gold is a pledge for the payment of an angell.

Quest. 5. What is the outward signe in Baptisme?

Ans. Water, wherein the parties baptized is dipped or sprinkled with, in the name of the Father, of the Sonne, and of the holy Ghost.

Exp. After the generall consideration of the Sacraments, followeth the speciall of either Sacrament apart. And first of Baptisme, and of the first part, which is the outward. The outward part of Baptisme is water, which ought to be pure and cleane, fittest to wash the body from all filthinesse; for which cause *Iohn* the Baptist baptized in the River of Jordan, and unto his Baptisme Christ himselfe came thither. Neither was this any thing rashly and unadvisedly taken up, but long before mystically appointed by the Lord: if any uncleannesse had come unto a man by touching the dead, by the leprosie, &c. they were commanded to wash in pure water, and so were judged cleane.

All the Israehtes are said to have bene baptized in the sea. *Naaman* the leprous Syrian, was bidden to go and wash in Jordan, and bee cleane. A blinde man was bidden by Christ to goe and wash in the poole of *Siloam*, and recovered sight.

All which things serve to set forth the naturall facultie, and honourable antiquity of water, being used to cleanse from filthinesse: and the like is not to be found of any thing else for this purpose. Which serveth to confute the error of them that have presumed to use some other outward signe in Baptisme, as of one *Schism* and *Hermis* Galatians, of whom

download

Augustine

Mar. 3. 13.

1 Cor. 10.
a King. 5.

Augustine speaketh out of *Phylaster*, that they would baptize with branding with an hot Iron, abusing that place of Christ, *Thou shalt be baptized with the holy Ghost, and with fire.*

The type of baptisme, which now saveth, was *Noahs* arke borne up by the waters, wherein the Church which then was in *Noahs* family, was saved, *1 Pet. 3. 21.*

2 *Wherein the partie baptized is dipped or sprinkled with it:* For of old they were wont in hot Countries to dip the partie to be baptized, being all naked, into the water, and so he was washed all over, and thus did *John* baptize, making choice for this purpose of the River *Jordan*; but in colder Countries, experience teaching how dangerous it is for Infants to be dived into the cold water in Winter time, sprinkling water upon the face hath bene used, part of the bodie being thus washed for the whole, and yet no presumption can be noted herein, for differing from the first ordination:

First, because it is dangerous to weake Infants to do otherwise, which the Lord would have to be avoyded, saying, *I will have mercy & not sacrifice*, that is, when the observing of any ordinance of mine in the strictnesse, is against the good of my Creature, and to the indangering thereof, I would rather, that regard should be had to the good of the Creature, than to this strictnesse.

For this cause Circumcision, commanded to be the eighth day, was deferred whilst the people of Israel were travelling in the wilderness fortie yeares; and though upon the Sabbath a rest from working was required, yet workes of necessity for the safeguard of man and beast were allowed.

Secondly, the vertue of the Sacrament is not measured by the quantity or universall transfusion of the outward signe, which our Saviour teacheth, when unto *Peter*, desiring to be washed, hands, and head, and all parts, he answereth, *He that is washed, needeth not saving so wash his feet onely; but is cleane every whit.* In which words, howsoever he also teacheth another thing, yet withall he correcteth as an error, to thinke it more available simply to be washed all over, than on one part of the body onely. Some have used to dip the party to be

baptized

Jos. 1.
Mat. 12.

Joh. 13. 10.

baptized thrice in the water, in remembrance of the three dayes wherein Christ lay in the grave, and for this threefold immersion have stood both *Tertullian* and *Cyprian*: but because no such iteration of baptizing is commanded in the institution, we have it but single.

3 In the name of the Father, of the Son, and of the holy Ghost: for according to these words the Ministers of the Gospel are to baptize, this being their charge, *Goe teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost*: so that to adde, or to take away from this forme of words, is curled presumptiō, as being adding or taking away from Gods strict and expresse word. From whence we may gather, how presumptuous those Romane Catholikes are, that say, that the name of our Lady may also be added in Baptisme, as *Dionysius* a Carthusian, *Theophrastus* and *Eutychius* have beene reported to use this forme of baptizing: *I baptize thee into the death of Iesus Christ*, no mention being made of the Father, Son, or Holy Ghost. And *Valentinus* an heretike of old, to have baptized in the name of the unknowne God, and of the truth, the mother of all.

Now such baptisimes are no baptisimes, and those that were out of the right forme baptized, had need to be baptized again: but according to the right forme, he that is once baptized, ought not to be baptized againe, whatsoever the person baptizing be, or whatsoever sin the party baptized hath since fallen into. And the reason is, because baptisme is a signe of regeneration, or the new birth, which can be but once unto one man: seeing that a man being once borne, cannot enter into his mothers Wombe, and be borne againe. This preposterously applied, made some of the Ancients, though erroneously, to deferre their Baptisme, fearing that if after Baptisme, they should bee overtaken with sinne, they could not be forgiven, because that in Baptisme onely there is remission of sins, which may not in any case be againe iterated. Whereas in truth, though the act of Baptizing be transient, and but once performed, yet the power and comfort of it diffuseth it selfe thorow all our life, and is renewed and re-applied by Repentance after grievous lapses of the faithfull.

Quest.

Mat. 28. 19.

Ensch. lib. 4. cap.
11. Hist.

For 1st 19 qust: last 18th
 1st 21.

Quest. 6. What is the Inward or Spirituall grace?

Ans^r. *A death unto sin, and a new birth unto righteousness, for being by nature borne in sin, and the children of wrath, we are hereby made the children of grace.*

Explⁿ. That Baptisme may be perfect, there must not onely be the outward part, water, and the forme of words used; but the inward part also. Mortification and dying of sinne, and Regeneration and living of righteousness. The outward alone is no more available, than the Rocke flowing waters in the wilderness, to save the rebellious people from perishing, before that they came in Canaan; than *Elisheas* staffe to revive the *Shunamites* child, when he himselfe was absent.

Vato true Baptisme therefore must concurre a death unto sinne, in him that is dipped, and a new birth unto righteousness, otherwise his Baptisme is vaine; even as it had been in vaine for *Noah*, when he had built the Arke, not to have entered into it in time: for unto this answereth (saith *Peter*) Baptisme, the figure that now is, when it is not the washing away of the filth of the flesh, but the stipulation of a good conscience. For let a man be never so rightly baptized, yet if he be not borne againe, saith our Saviour Christ, that is, if sinne be not killed in him, that grace may live, he shall never enter into the Kingdom of Heaven.

The death unto sin is signified by the dipping or sprinkling with water, it being necessary, that as by water the filthinesse of the flesh is washed and done away, so by the vertue of Christs blood, the filthinesse of the soule should be washed away: and it should be purged from sinne; and that as he which commeth to washing, disliketh and accounteth that filthinesse which is to be washed, and not any part of his body growing to him: so should he that is baptized, account his sinnes filthinesse, and dead, and no living part of his soule: and that as he which is washed, entrench into the water & is covered therewith, that he may be made cleane; so he that is baptized, should enter into the grave with sinne, and be buried, that as dead bodies, his sins may decay, & be abolished more and more.

The

The new birth unto righteousness is signified, by the taking up out of the water, the soule being lifted up out of the puddle of sinne, and cleansed herefrom, becoming a pure and new soule, as it were, in the understanding, the will, the affections, and in all the desires and thoughts, even as a child being new borne into the world, and cleansed from that corruption which hee bringeth with him, is as it were a new creature, and crieth after the meanes of sustentation of his new life.

Again, it is signified by his taking into the Congregation of Christians, he now conversing, labouring, and in all things and duties of holinesse suting himselfe unto them: even as the leprobus person being made cleane, cometh to live againe in the congregation, from which he was before separated.

Lastly, it is also signified in the forme of words, *In the name of the Father, &c.* whose faithfull servant and souldier he is thus admitted to be, he was before the slave of sinne, and servant of the Devill, but he hath now changed for a new service of him, into whose name hee hath beene baptized. Wherefore hee whosoever hee be, that after baptizing, committeth sin, is liable, notwithstanding his baptisme, to damnation.

Doth not Baptisme then conferre grace universally and infallibly to the baptized; by the very worke wrought? And if it doth not, what vertue is there in the Sacrament, more than if washing should be used after the Jewish manner? Baptisme, as it is an act done by the Baptizer, without any relation to the disposition of the person to be baptized, being of ripe yeares and understanding, hath no force to salvation, by vertue of Christs ordination, but if that person be by faith within the covenant of grace, then it doth convey grace unto him.

This is plaine from the Doctrine of *John Baptist*, who reproved those that came to his Baptisme without repentance and inward sanctification, wherby it might become effectual to save them from the wrath to come. For had the very worke wrought bene available, *John* had bene worthy of blame

Quest.

Ans.

Luk. 3. 7.

blame for such a censure and sharpe reproofe of them, calling them a generation of Vipers, whereby they might thus be discouraged, whereas otherwise, by comming and being baptized, they should have received grace, and beene saved, notwithstanding their impieties and hypocrisie.

It is not therefore the act done, that prevaileth, but the right disposition of the person baptized, neither shall this Sacrament become thus an idle ceremonie, but an excellent and an effectuall institution to purge and confirme the faithful.

Wherefore, let us renounce that opinion that holdeth the Sacrament of Baptisme, by the very act of administration, of such vertue, as that originall sin remaineth not any longer in such as are baptized.

True it is, that where Baptisme is perfect, and unto the outward is joyned the inward part, the sting of sin is plucked out, both in regard of the guilt and of the punishment: but for the utter abolition of sinne, this is not till death, though the power thereof be broken so, as that it reigneth not in us, it remaining still as a rebellious head to exercise us to the last gaspe.

These words, Wherein I was made a member of Christ, a child of God &c. In the beginning of the little Catechisme, are the same in effect with these of our present answer. He is such onely being of yeares of discretion, that is baptized, as with water so with the Holy Ghost. Wherefore O thou that hast been baptiz'd, consider, whether this be thy case or no Art thou indued with grace? Art thou baptized with the holy Ghost? Art thou baptized into Christ? Beleevest thou with all thy heart? repentest thou with a true and due compunction? If it bee thus, thou hast put on Christ, thou art buried with him by Baptisme, into his death, that like as Christ was raised from the dead, so also thou shouldest walke in newnesse of life. O well is thee, thou art a member of Christ, and inheritor of Heaven: if otherwise, thou hast beene admitted to the water in vaine, thou art still in thy sinnes. It is true indeed our Church doth not usurpe the gift of Prophecie, to take upon her to discern which of her children belong to Gods unsearchable

these things are
more fully
discussed in 33.

Rom. 6. 5.

searchable Election, but in the iudgement of charity embraceth them all, as Gods inheritance; and hereby teacheth every of us so to beleve of our selves by Faith, and of others by charity. Saint *Basil* in his salutations stileth the whole visible Churches, to whom he writes, by the title of Saints, and yet it is likely that by his extraordinary discerning spirit, hee could have differenced the Goates of his flocke from the sheepe. How much more ought wee, with our blessed mother the Church of England, at all baptizing, to presume that sacramentall grace, doth like a soule enquickens the body of the outward element; and receive these for our true fellow-members of Christ, who have beene made partakers of the same Laver of regeneration. And this is true touching those, that are of yeares of discretion, but infants being Baptized, because there is certainly in them whatsoever may be expected in regard of their tender age, must needs be regenerate and borne anew by this sacrament, and if they dye in their infancie, they are undoubtedly saved. For eyther they are all saved, or else baptisme is in yaine administered to some of them, seeing there can be nothing in an innocent child to hinder the efficacy thereof. Originall sinne then, of which only they stood guilty, is now done away by the blood of Christ working herein; although not so that it still remaineth in their nature, as appeareth by the breaking forth againe, as they grow up, yet so, as that it is not imputed; and from the wrath, to which they were hereby made subject, they are by baptisme delivered, thus becoming new creatures and vessells of mercy. This is denied by many, who will have baptisme to be onely a signe or scale, and not to be of any other effect, but to make one a visible member of the Church, untill that he actually repenteth and beleeveth. But this is both against the current teaching of all antiquity, and the contrary may be plainly proved out of the word of God. *Crisostom* exhorteth most earnestly to beleve regeneration to be in baptisme by the divine power, this being affirmed by the Lord, *Ioh. 3. 5.* in beleevving whom we cannot be deceived. For saith he, shall we doubt of it, because we cannot see, how by water such a great worke should be

Crisost. Rom. 33
in *Ioh. 3. 5.*
p. 2. 1. 1. 1. 1.
p. 2. 1. 1. 1. 1.
p. 2. 1. 1. 1. 1.

Sol. I answer, This is to be understood eyther of election, he, to whom in the eternall decree of election, grace is given unto saluation; cannot fall from it; or of actual grace intimated in the word *calling*: he, that is effectually called to grace by the preaching of the word, which is a spirituall regeneration, cannot fall from this grace againe, of the child of God to become the child of the devil: for because there is regeneration in the word, as well as in Baptisme, God is said to have begotten us by the immortall seed of the word. It is not to be understood then of Sacramentall regeneration, that they, which are thus borne againe, and stated in grace cannot sin and be damned.

Jam. 1. 18.

Ob. If it be sayd, Then there is no certainty in Gods election, because the same man, whom he hath chosen to grace in Baptisme, if he happen to dye in his infancy, shall be saved, but if he liveth still, he may perish.

I answer, The election of God yet remaineth sure: for although to us the living and dying of a child be accidentall, yet it is certainly determined by the Lord, and so although he remitteth his sinnes in his baptisme, yet knowing, that he shall live and sinne, and be impenitent in his sinnes in his ripper age, he electeth him not, but ordeineth him to the deeper damnation.

19. Quest. 7. What is required in persons to be baptized?

*for pp 20th page
look page 32.*

Ans. Repentance, whereby they forsake sin; and faith, to beleeve the promise made unto them in this Sacrament.

Expln. Having considered Baptisme both in the outward and inward part, it remaineth that we shew the vertues necessarily requireth in every man, that his Baptisme may be compleat, and that this Sacrament may not be abused to the indangering of the soule, but rightly used, to the salvation thereof. Now to this end there must be Repentance and Faith: Repentance is here briefly said to be a forsaking of sin, as wherein the chiefe power thereof consisteth, according to the description hereof made by *Iohn the Baptist*, who having exhorted those that come to his Baptisme, to Repentance,

Luke 3. 10, 11,
12, &c.

2. 1. 1. 1. 1.

Luk. 3. 3.
Mat. 3. 2.

upon inquiry made by them, what then they should doe; answered to the people, *He that hath two coats, let him part with him that hath none: To the Publicans, Require no more than that which is appointed unto you: And to the Souldiers, Doe violence to no man, neither accuse any man falsely; and be content with your wages;* which is in effect, for sake your special finnes, uncharitableness, extortion, violence and mutining.

And to shew how necessarily repentance is required, baptisme is called the baptisme of Repentance; and John that came first baptizing, saith, *Repent, for the kingdom of Heaven is at hand*; and when the Jewes came impatiently to his baptisme: *O generation of vipers,* saith he, *who hath forewarned you to flee from the wrath to come.* The whole needeth not the Physitian, but the sicke, and such sicke, as if they might be healed, would not willingly be sicke againe; the bruised Reed Christ will not breake, nor quench the smoaking Flax. There must be a desire to be cleansed from the filthinesse of sin in those that come to wash in baptisme, as in Naaman the Syrian; and therefore to live no longer therein. It were indeed a preposterous course, for a man of years and understanding, to be baptized before repentance; as before covenants made, for a master to give his Cognizance, to retaine any into his service, or to seale him a lease or grant of any thing, before some duty or service done. For Baptisme is Gods cognizance, &c. Without repentance there are no covenants made, It is Gods seale set to the greatest Grant in the world, but without all service or duty, where repentance is wanting.

Wherefore repentance is necessary in all such, as would have their baptisme effectuall to confirme Gods mercy unto them: and as there must be a generall turning from sinne in these that come to be baptized; so after Baptisme there is a daily practice of repentance by confession, contrition, and reformation. For even after baptisme, we are still subject to sin; though we strive and fight against sinne daily, the flesh leading us paptive to the law of sinne: to be deliveréd from which, we must make a daily practice of Repentance, but the seale of baptisme is no more to be iterated. Even as a servant being once bound thorow the eare by his master, without ite-

rating

rating

rating this, remained his servant for ever; but if he offended, was chastised and reformed often: so he that is once truly baptized, remaineth Gods servant for ever; but because hee doth often offend, hee must bee chastized and reformed by Repentance.

For faith, if thou beleevest, sayth Philip to the Eunuch, thou must be baptized, and he that beleevest, saith Christ, and is baptized; shall be saved, he that beleevest not, shall be damned.

And in the Primitive Church, it was wont to be demanded, what dost thou beleeve, when any came to be baptized? and the answer was, I beleeve in God. To baptize without Faith is not to please God, it is to sin. The instrument to try hold upon Christ and his blood to cleanse from sinne is wanting, where faith is wanting, and so there is nothing. But water left to wash withall. Being justified by faith wee have peace with God, and so are fit to receive the pledge of his favour, but not otherwise. Now before we leave these graces, wee will inquire what they are, although they have bene heretofore put off to another place.

Quest. 8. Wherein standeth true Repentance?

Answer. In three things: 1 In a knowledge and acknowledgement of our finnes past: 2 In godly sorrow, and griefe of heart for them: 3 In a constant purpose to forsake all sin, and to lead a new life for all time to come.

Explication. Repentance is a word both in English, Latine, and Greeke of that signification, that it implyeth a new course begun upon a better after-consideration, and it is set forth by every one of these three things in the Scriptures.

1 It is an acknowledgement of sinne: for, *He that confesseth and forsaketh his sinnes, shall have mercy.* And when the Prophet would teach the people a right forme of Repentance, hee teacheth them to say thus, *Wee lie downe in our confusion, and our shame covereth us, for we have sinned against the Lord our God, we and our Fathers from our youth up, even unto this daye &c.* Now what there may be this acknowledgement, there must needs be a knowledge and consideration had of

A.C. 8. 37.

Marc. 16.

H.C. 11. 6.

Rom. 14. 23.

Rom. 5. 1.

Prov. 28. 13.

Jerem. 3. 25.

sinne, seeing no man will confesse as a lothsome burthen what he knoweth not, and findeth not to be dangerous being concealed and hidden, as sinne is, when it is not confessed. The Prodigall sonne would never have come to confesse unto his Father, *Father, I have sinned against Heaven and against thee*: unlesse he had first had a sense of his miserie: neither will the blinde and ignorant person, that seeth not by the glasse of the Law his foule finnes and misery, by reason of the curse due to him therefore, come to confesse them to God the Father.

2 Repentance is godly sorrow for sinne, such as was in David, who bewailing his finnes, saith, *The sacrifices of God are a contrite spirit: a contrite and a broken heart (O God) thou wilt not despise*. Wherefore, *Blessed are they that mourne* (saith the Lord) *for they shall be comforted*, that is, They that truly repent them of their sins, weeping and mourning for them, according to the direction given by *Joel*, *Turne you unto mee with all your hearts, with fasting, with weeping, and with mourning*. He that mourneth not for his finnes, maketh his repentance the labour of his lippes, when he confesseth them, and so doth adde unto his finnes abomination, in stead of taking the right way for their expiation: Whereas godly sorrow is said to cause repentance, & so seemeth to be no part thereof, it is to be understood, that repentance is there more strictly taken for the forsaking of sinne, as appeareth by the description of it, following; *For behold this thing, that yee have beene godly sorry, what care it hath wrought in you, what cleering of your selves, what indignation, what feare, how great desire, what zeale, what punishment*: that is, how penitent it hath made you, is manifest by your care to forsake sin, your feare of falling againe, your cleering and purging of your heart from sinne, &c.

3 And thus we are come to that which is thirdly called repentance, the forsaking of all sinne, and leading a new life. And every one of these may wel be said to be repētance, because they are so necessarily link'd unto one another, as that by whom the one is rightly performed, the other are performed also. He that forsaketh his sins, must needs first have a knowledge of his horrible estate by sinne, be stricken with sorrow, and

Psal. 51. 17.

Mat. 5. 4.

Joel. 2. 12.

1 Cor. 7. 31.

and humbly come unto God to confesse and crave pardon; otherwise his heart will tel him, that it avaleth little to depart from sinne for the time to come.

Againe, he that seeth how odious his finnes are, and confesseth them, must needs have grieve of heart therefore, and he knoweth that all this will little availe, if with the dogge he shall returne to his vomit, and with the swine to the wallowing in the mire. If it be said, *Cain* repented then, and *Ahab*, and *Iudas*, seeing they confessed, or sorrowed out of the sight of their finnes: I answer, it is true, they repented indeed in some sort, but they erred, in that the feare of punishment, and the sight of fearefull judgements hanging over their heads, caused this sorrow and confession in them, whereas in such as are true penitents, confession and sorrow ariseth from the sight of the duty which they ought to have done, and of the many bonds of Gods favour towards us, whereby wee were bound to have done it, all which notwithstanding wee haue neglected it, and have done the contrary, thus requiting our good Lord evill for good, cleaving to sinne and Satan, his and our utter enemies, when he hath dealt so bountifully with us, that wee should follow and serve him. For the sorrow and confession that ariseth from hence are never ended in desperation, but in reformation and amendment of life, that our gracious Lord may not be offended any more.

Againe, For confession, the example of *David* is famous also, & *S. Iohn ch. 1. 8.* saith, *If wee confesse our sinnes, he is faithfull to forgive them:* and it is to be noted, when man had first sinned, God did not charge him with it, but asked him to draw him to confesse, this being the first step to forgiveness, but the serpent, whom he would not forgive, he dealeth not so withall, but at the first denounceth and inflicteth judgement.

Moreover, for sorrow, it must not be in any little measure, but as sorrowing for the losse of a mans onely son, *The sacrifices of God, &c.*

Lastly, for reformation of the life. *Esa. 1. 16.* *Put away the evill of your worker, cease to do evill, learne to doe well, &c.* *Pf. 34. 12. Rom. 6. 2. Eph. 4. 24. &c.* After confessing and

sorrowing

2 Sam. 12.
Pf. 31.

Zach. 12. 9.
Si vis esse verus
penitens, cessa à
peccato, quia in-
anis est peniten-
tia, quæ sequens
consequitur
culpa. Bernard.
Meditat. cap. 4.
2 Pet. 2. 20.

forrowning for sinne to returne to it againe, is with the dog to returne to his vomit &c. All sinne therefore must be forsaken, and not onely the greater and such as we can more easily leave: *Math. 5. 19. Iam. 2. 10.* To reforme in many things is but with *Herod* to heare *Iohn Baptist* and to do many things, the bane of all grace being still retained. See *Iam. 1. Dolt. 5. 1.* and *Iam. 1. Dolt. 15.* The Papists make confession, contrition and satisfaction the parts of repentance; and in prescribing confession they require it to be made not onely to God, but of every sinne once a yeare to the Priest, and then the satisfaction, which they teach is by workes of penitance enjoyned by the Priest. But according to this, *Quintus*, *Ahab* and *Iudas* were truly penitent. See *Iam. 5. Dolt. 16.* Neither indeed can we make satisfaction for the least sinne, because any sinne deserveth death *Rom. 6. 23.* and not whipping, or wearing haire cloth onely on the like, and to teach that man may satisfie for any sin is derogatory from the passion of Christ and the merit thereof, who alone hath sacrificed for all. And hitherto of repentance.

Quest. 9. What is Faith?

Ans. It is a certaine perswasion of the heart, wrought by the spirit of God, grounded upon his promises, that all my finnes are forgiven me in Christ Iesus.

Explan. Having spoken of Repentance, one thing necessarily required, that Baptisme may be compleat, it remaineth that we speake now of Faith, which is alike required. This I say, is a certaine perswasion, for the assurance that they have which are faithfull, unto whom Faith is an evidence in their hands, as *S. Paul* calleth it, *Faith* the ground of things hoped for, and the evidence of things not seene. It is a certaine knowledge, whereby a man knoweth that he hath any thing which is made most sure unto him: for which cause it is also commonly called knowledge; By his knowledge shall my righteous servant justify many. And, this is life eternal to know thee, and whom thou hast sent, Iesus Christ. And againe, *Hebr. 11.* we are sure that we know him if we keepe his commandments. It is such a certainty, as that it maketh things to come present, according

Hebr. 11. 1.

Elsay 53. 11.

Iohn 17.

I Iohn 2. 3.

according to that, *Those whom he hath justified, he hath glorified: and he that beleeueth in me hath everlasting life.* Wherefore Faith expelleth doubting and uncertainty, in whomsoever it is; for which cause when Peter doubted, he is checked; as having little or no faith, *Why didst thou doubt? O thou of little Faith?*

The heart is the proper seat of Faith; for, *with the heart man beleeueth unto justification: and Christ is said to dwell in the heart by faith.* If it be therefore but an imagination of the braine, or an outward profession of faith in word it is but a shadow, and no true grace of faith, wrought by the Spirit of God; for it is supernaturall and divine, not flesh and blood, but the spirit of God is the Author of it, according to that of Christ unto Peter, *Flesh & blood hath not revealed it unto thee but my Father which is in heaven, viz. by his spirit.* Of Lydia converted to the faith, it is said, *Her heart the Lord opened; that shee attended unto the things that I saide.* To the same tendeth that speech of our Saviour Christ, *No man cometh unto me, unless the Father draw him; and the winds bloweth where it listeth, so is every man that is borne of the Spirit, &c. grounded upon his promises.* For, as without a word of institution there is no Sacrament, so without a word of promise, there is no faith.

And as faith is not without a promise, so it is not without a promise made unto mee, viz. fulfilling the condition with which every promise of God is made. For it is not sufficient because the Lord hath promised, *He that beleeueth in the Son shall have everlasting life, and I will raise him up at the last day;* that a man hold this, and through Christ beleeve the accomplishment of this unto himself; but he must by faith apply it lawfully, fulfilling the condition which the Lord requireth; and the condition is to be baptized to true repentance, dying unto sinne, as Christ died, and rising up to newnesse of life, as Christ was raised up unto the glory of the Father; for the words of the promise are, *He that is baptized and beleeueth shall be saved: which Baptisme is onely expounded then to be, when sinne is dead and buried, and grace which is newnesse liveth.*

The

Rom. 8. 30.
John 6. 37.

Rom. 10. 14.
Ephes. 3. 17.

Mat. 16. 16.

Act. 16. 14.

Joh. 6. 44.
Joh. 3.

Joh. 6. 40.

Rom. 6.

Prov. 28. 13.
Rom. 8.

Rom. 8. 1.

Object.

Sol.

Rom. 12.
Psal. 2.
Mat. 16.
John. 17.Rom. 11. 29.
Joh. 13. 1.
1 Joh. 1. 19.

Ioh. 17. 20.

Psal. 32. 1.

Rom. 3. 28.

The condition is, to confesse and forsake all my sinnes, to deny my selfe, to walke after the Spirit, and not after the flesh. If then I doe thus, and lay hold upon the promise, I beleeve it lawfully, and the mercy promised is sure unto mee, otherwise my faith is vaine, and the promise is to me of none effect.

If it be so, then Faith can never make a man sure of his salvation, because it may be that although he doth now walke after the Spirit in newnesse of life, yet hee may fall from this againe.

A man cannot be so sure, as that he may now grow secure and remisse in going forward in that new life which he hath begonne; for he must alwayes worke out his salvation with feare and trembling, not be high minded but feare, serve the Lord with feare, and rejoyce before him with trembling: but he that beleeueth so as hath beene said, is so sure, as that the gates of hell shall not prevaile against him, Christs prayer shall be stronger to keepe him at one with God, than all contrary powers to set enmity againe betweene God and him: *for the gifts and calling of God are without repentance: and his owne he loved, unto the end he loved them.* And this is a reason rendred by Saint John, why some that were before counted faithfull, turned Heretikes: *They were not of us, for if they had bene of us, they had continued with us.* Whatsoever is, or can be said to weaken the force of these grounds, presumptuously fighteth against that most comfortable and evident Prayer of Christ, *I pray not for these alone, but for them also which shall beleeve in my name through their word.* So that whosoever doth rightly beleeve in Christ, he hath Christ on his side, by the merit of his prayer uniting him unto himself, so that he is made a member of his bodie, no more to be rent or pulled from him.

That all my sinnes are forgiven me in Christ Iesus, for this is the maing thing assured unto me by faith, and wherein the happinesse of man consisteth, according to that, *Blessed is the man whose iniquities is forgiven, and whose sinne is covered.* Wherefore it is said, that by faith we are justified, that is, of sinners are made just and righteous; not onely by that purifying

ing quality that is in faith, but in regard of Gods acceptance, when wee by faith cloath our selves with the garments of our elder brother Christ being accounted such as he is, all our finnes being passed over.

And this is that which maketh true Faith so excellent, as that being indued herewith, the Lord vouchsafeth to seale covenants by his Sacrament unto us. Whatsoever faith wee have else, it is generall, historicall and imperfect, if wee beleve that there is a God, that the Scriptures are his Word, that the promises and threatnings are true, yea, though wee had faith to remove mountaines: onely then is faith perfect and full, when it doth lawfully apply the merits of Christs sufferings unto the soule, for the forgiveness of all our sins.

And in thus defining Faith, I goe onely upon that act of faith, which is by way of assumption, when faith is not hindered by temptation, as it is oft times in many truly faithful, who cannot then make such application of Gods promises in Christ unto themselves, but are full of feares and doubtings. Thus *David* sometime had no use of his faith almost, *Ps. 73. Ps. 42.* and specially *Ps. 116. 11.* And *Jacob* was filled with feares, especially *Gen. 32.* see the exposition. The feare and trouble about the act of application argueth the spirit, because the dead seale not, neither feare any thing. And therefore I would have this goe for a true definition of Faith, when is not hindered in the operation thereof, for there is a double act of Faith.

1 To assure that *Jesus Christ* is the Son of God and onely Saviour of the world; whereupon followeth an abdication of all other meanes of justification and salvation, and a love and looking at him onely, as all-sufficient for this end and purpose, and a submission to him in all his holy precepts concerning the way wherein wee ought to walke.

2 Because I doe certainly beleve this, and *Christ* hath this preeminence in my heart and to those, that thus beleve in him, remission of sins and eternall salvation is promised. I assume by vertue of my faith in particular, that *Christ* is my Christ, and by the merit of his death, all my finnes are remitted. The first of these must needs alwayes be, or else it is no true

true saving faith. See my Exposition *Iam.* 2. 19. and also *Doct.* 3. For the other, besides the places alledged, see *Gal.* 1. 26. *1 Cor.* 2. 12. *Rom.* 8. *Ioh.* 6. 39. Wherefore by faith a man may be fully assured of his owne salvation, yea it cannot be expected, that he should be saved, that doth not finally get assurance hereby. 1. Because the spirit of God is in the faithfull, and the property of the spirit is to assure us, that we are sonnes, yea heyres and coheires with Christ; *If any man hath not the Spirit Christ, the same is none of his.* 2. Because the crowne of life is not promised, but to such as overcome, and therefore although by temptations a man be long kept from this certainty, yet he that shall be saved at length prevaieth against these temptations certainly to expect salvation through Jesus Christ. To depart out of this world doubting, is to come down out of the ship with *Peter*, to sink and to be drowned. Lastly, because as in the comming on of daylight first the day starre ariseth, the day dawneth, and then perfect daylight followeth, so to those, that shall attaine the perfect daylight of glory, there is first a dawning, and if there be no dawning, there will follow no such day. Clouds of temptation indeed may arise and obscure all againe, but before the day, there will be a dawning by the light and comfort of the spirit againe, the first frutes of the joy in the holy Ghost must be reaped, before the whole harvest of heavenly joyes will come in: Wee must first see in part, and then we shall see perfectly. And who so hath this light set up in his heart shall never have it altogether extinguish againe, he that prayed for *Peter*, that his faith might not faile, will stand by all his faithfull servants, that not one of them may be lost, nothing shall separte them: the gates of hell shall not prevaile against them, they sinne not, neyther can they, that no man may say, they may separte themselves. And reason evinceth the same.

If we consider the foundation, whereupon the faithfull is built, *viz.* Christ, a sure foundation, and not onely sure in it selfe, but to those that are built upon it, holding them up, that by no assaults they can be made to fall.

Rom. 8. 15.

Revel. 1. 3.

2 Pet. 1. 19.

1 Cor. 13.

Joh 6. 39.

Rom. 8.

Mat. 16.

1 Joh. 3. 9.

Arg. 1.

Mat. 7.

2. If wee consider Christs power, who now dwelleth in their hearts: for unlesse there can come a stronger, he cannot be dispossessed againe.

3. If we consider the state of the faithfull, they are regenerate and borne againe of God, wherefore they can no more be unborne, but the seed of God abideth in them, and therefore they cannot come into the condition of the seed of the serpent: if they sinne, the Lord will correct them, but he will not take his mercy from them for ever. As he that is heire to any man, to whom he hath assured his estate, cannot but inherit, so Gods heire shall certainly inherit his kingdom.

Quest. But how may a man know, whether he hath this assurance or not?

Answ. There is an assurance by carnall presumption, as well as by faith, and therefore this had need to be lookt unto, that we be not deceived by the one in stead of the other. But the assurance by faith is knowne;

1 By the beginning in trouble, and feare, and sollicitude, in respect of our sinnes. For thus our salvation must be wrought out, and of the poore in spirit it is said, that theirs is the kingdome of Heaven, see *Luk.* 18. and 15. and in the example of *Saul Ait.* 9. and *Ait.* 2. 37. and in this holy feare faith continueth to the end; & they which are thus troubled, are much in prayer.

2 By the life, wherein sinne is avoyded, for hereby the children of God are knowne, and the children of the devill.

3 By a savour had in spirituall things *Rom.* 8. They that are after the spirit, savour the things of the spirit.

4 By love and charity: *Hereby we know that we are translated from death to life, if we love the brethren, and faith without works is dead.* Now for attaining of this faith, it is the preaching of the word, which the Lord hath appointed to worke it, *Faith commeth by hearing, &c.* wherefore let us diligently attend unto the word: and because we must aspire after a certainty, cease not till we have attained hereunto, and let us prove our assurance, for feare of being deceived.

And let not such, as labour for this assurance, but cannot attaine unto it, be discouraged, for it shall be wrought in

Gods

2.

3.

Psal. 89. 30.

1.

Phil. 2. 12.

Mar. 5.

1 Joh. 3. 10.

2.

1 Joh. 3. 10.

1 Joh. 3. 14.

3.

4.

Iam. 1.

1 Cor. 1. 10.

Rom. 10.

Gods good time, that spirit, who hath assured thee, that Jesus Christ is the true Messiah, will not cease working, till that he hath assured thee, that he is thy Saviour, and in the mean season be comforted in this, that thou hast already a true Faith, but only by the temptations of satan, thou art hindered for a time from making application, the greater shall thy joy be, when thou hast prevailed as after a great victory; Whereas the Papists teach faith to be no more, but an assent to the truth of the Gospel, and deny all assurance, wee may see their blindness; and praise God, for delivering us therefrom, and pray unto him to open their eyes, who cannot, whilst they hold this, in believing go beyond reprobates, who are altogether destitute of the spirit of grace, without which none can be brought to glory.

20. Quest. 10. Why then are Infants baptized, when as by reason of their tender age, they cannot performe them?

Ans. Yes, they doe performe them by their Sureties, who promise and vow them both in their names, which when they come to age themselves are bound to performe.

Explic. Having shewed what repentance and faith is, and how necessary unto baptisme repentance is, faith being also of the like necessity, according to the institution: He that beleeves and is baptized, shall be saved; and according to the practice of the Church unto the Eunuch: If thou beleevest, saith Philip, thou maiest: and when any came to be baptized, it was wont to be asked, What beleevest thou? And the person answered, I beleeve in God the Father Almighty, &c.

It remaineth now to give resolution touching the baptisme of Infants, in whom there cannot bee faith and repentance actually.

Because faith and repentance are necessary to salvation, it becometh questionable, whether Infants ought to be baptized, and some have altogether denied it, affirming, that if any have beene baptized in their Infancy, they ought to be re-baptized when they come to understanding, as the Anabaptists

nabaptists in Germany; and some giddy-headed Separatists in England, *Elvis* and his faction. But that the children of beleeving parents may, and ought to bee baptized, it is plaine :

First, from the use of Circumcision, which was the fore-runner hereof, which was appointed to be done upon the eighth day after the birth. Now the seale of Gods covenant is to be applied unto the children of Christians, as soone as unto the children of the Jewes : but unto the children of the Jewes the seale was applyed in their Infancy : therefore to the Children of Christians likewise, as Circumcision their seale to them, so Baptisme our seale to these.

Reas. 1.

If doubt be made of the first part of this reason, it is proved thus : Where there is the like reason, and none but the same hinderances, it may be sealed alike ; but in these children there is the same reason, and onely the same hinderances: the same reason, because they are the children of Gods people likewise; onely the same hinderances, because they want understanding alike: therefore the seale is as well to be applyed unto the children of Christians, as unto theirs.

Secondly, from the estate of Infants, the promises belong to them, as well as unto their Parents : (saith *Peter*) *is made to you and your children : Theirs is the Kingdome of Heaven*, saith our Saviour Christ. As the Parents are holy, so they are holy ; *so Now they are holy*, saith *Paul* to the Corinthians.

Reas. 2.
A. 2. 39.

1 Cor. 7.
14.

Now unto those that are wholly partakers of the promises of God and of the Kingdome of Heaven, the signe and seale of God is not to be denied: but children of beleeving parents are such even in their Infancy, therefore the seale or signe of baptisme may not be denied.

Thirdly, from the practice of the Apostles, and first teachers of the Gospell : Saint *Paul* the Apostle baptized the household of *Stephanas*, and *Lydia*, and her household : and the Jaylor was baptized, with all that belonged unto him.

Reas. 3.
1 Cor. 1. 16
A. 16. 33.
Verse 33.

And when little children were brought unto Christ, some

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disliking

disliking it, were reprov'd, and the bringers of them encouraged: neither hath there beene any time since, wherein they have beene refused, but since the springing up of the many headed *Hydra* of Anabaptisme.

Indeed, none but men of yeares have beene admitted to this Sacrament, when their parents had not before beene baptized, and that commonly at one time of the yeare, being able to give account of their faith. But for those whose parents had received the faith before, they were counted worthy of this holy signe in their infancy.

Whereas the institution of baptisme may be objected, and that no mention is made of any particulars that were baptized by the Apostles in their infancy: I answer, that Christ in giving order to his Disciples to goe teach and baptize, doth onely prescribe for men of yeares and discretion, who were not to be baptized without teaching going before, and it is a good reason only against the baptizing of their children, who were not instructed and baptized before themselves.

Again, it is no marvell though Baptisme was used unto children also, that no particular mention is made hereof, seeing it sufficeth upon the conversion of any, to set downe, hee was baptized, and his household: For who can be so ignorant, and not out of this generall to conclude in particular, that their children being part of their household, were baptized also?

For farther resolution of the doubt, why Infants are baptized, seeing they cannot beleve and repent, that which is set downe in the Catechisme is, that they performe them by their Sureties, &c. that is, their Sureties standing in their parents stead, doe publickly professe both these, so as they are supposed in them to bee performed, and through them in their Children. For there is so neere relation of the Child unto the Parents, that what the state of the Parents is, such is the estate of the childe reputed to bee, untill that it cometh to reason and discretion; nay, the young childe is taken for a very partie or limbe of the parent: whereunto giveth testimony that which hath beene already said, *Of howe wise your children were sometime, but now are they*

they holy: that is, the Parents, or one of them being made holy by beleaving.

For this cause, when *Abraham* was appointed the Circumcision, it was for him and all the males belonging unto him; and when *Zachary* entertained Gods grace, and was made partaker of salvation, it is said, *This day is salvation come, not to this man, but to this household.* And the state of this man is not to bee measured by the fruits which hee doth outwardly bring forth, but by his incorporation through Baptisme into the visible Church, whereby hee becommeth a member of it, and the children which hee begetteth are likewise members of the same. So that howsoever children doe want actuall Faith and Repentance, yet such as present them to the Church, sustaining their Parents persons, are supposed not to want them, and in their Parents they are to bee reckoned such as have them, because of their neere conjunction unto their Parents, whose bowels as it were they bee, and by Baptisme remission of sinnes and eternall life is sealed unto them, as well as unto their Parents; even as an Estate or Conveyance in Law is made sure unto a Childe together with the Father, by some Ceremony used unto it, when it understandeth not what is done.

Againe, it is further added, *which they themselves when they come of age are bound to performe.* Because that, howsoever in their infancy before they doe good or evill, their parents estate is reckoned theirs, as hath beene said, yet in their elder age they are take as distinct persons subsisting by themselves, and standing or falling to themselves. If therefore in this due time they doe not actually beleve and repent, their Baptisme is made frustrate and vaine unto them. For then cometh the time of which the Prophet speaketh: *If a righteous man beget a sonne that is a theefe or a shedder of blood, &c. hee shall die the death. The righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe.* Wherefore it standeth every man in hand now to looke to himselfe, seeing that how holy parents soever he hath, and howsoever religious his beginning hath beene, yet if these

Luk. 19. 6.

Ezek. 18.
10.

Verf. 10.

Quest.
Ansiv.

things bee wanting, he is altogether in his sins and uncleane. If he dyeth before, we are to account him holy, and undoubtedly in Gods favour.

To whom belongeth the office of Baptizing?

To the Ministers onely; and to none other, that is not ordained to that sacred office by the successors of the Apostles, and is thereby himselfe made a successour of the Apostles, and partaker in that generall Commission, which shall never bee cancelled till the end of the world. *Goe and teach all Nations, baptizing them, &c.* Are Lay-men, are women the teachers of Nations? We reade that our Saviour himselfe baptized not, but his Disciples did, which is to be taken exclusively, that none baptized but they, namely his Apostles, and other of the seventy Disciples, who were called to the Ministerial function.

If it be said that private persons circumcised of old, yea, even *Zipporah* a woman circumcised her sonne, and the Master of every family killed the Passeeover in his private house, and distributed it unto his family, whence it may seeme to bee lawfull even for private persons now adayes to administer the Sacraments: I answer, that when Circumcision, and the Passeeover were first ordained, there were no Priests specially appointed, but the eldest man of every family was a Priest unto God, and did both sacrifice and performe all other Priestly duties: but after that the Tribe of *Levi* was taken, these things were done by them, and not by any of other Tribes. Now, under the Gospell Christ hath ordained some from the beginning to preach and administer the Sacraments, and therefore it is a confusion and disorder for others to doe these. Whence it appeareth, that our Communion Booke doth very judiciously explaine, that in time of necessity or danger, private Baptisme is to be performed by a lawfull Minister, lest Midwives or others should intrude into this function.

2 *Quest. II. VVho are these Sureties?*

Ansiv. They are also called Godfathers and Godmothers, because as Fathers and Mothers they ingage themselves in the care

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care of my godly education; and because as from my parents I have my name as I am a man, so from them I have my name as I am a Christian.

-b *Explication* True it is, that Parents were alwaies wont to propound the name. *Joseph* directed by the Angell, told what the name of *Iesus* should be: *Zachary*, of his sonne *John*; and ordinarily, *Abraham*, *Moses*, *Joseph* in Egypt; (also *Hannah* named *Samuel*; and *Rachel*, *Joseph*.) But the Godfathers following the direction of the Parents, have used a long time to propound the name in publique when *John* was to be Circumcised, it is said, *They called his name, Jesus*. But his parents had the greatest stroke in determining the name. One writing against our custome herein, alledgeth the Councell of *Nice*, *Glaucor*: Let no faithfull man name his Children by heathen names; and that of *Rochimus*; my Parents called me *Theodorus*; and one of *Dionysius*, that the Priest was wont to aske the name at the Church doore; & hence endeavourth to proove, that Parents, and not Godfathers, are to name their Children. Neither at the time of Baptisme, but before, for which he further addeth, that they which were *idolaters*, were wont to come before their Baptisme, and put their old names in the Register. Vnto which I answer, First, that of the Councell of *Nice*, is a meere forgery, there being but twenty Canons in all, for xv. and twenty at the most. Secondly, admitt to be true, and that which followeth, it is no more then we confesse, that Parents have, or ought to have, the chiefest stroke in the names of their owne children. Lastly, for the *idolaters* holding their own names it might be through conveyance, in some particular Church, at some time only. For it is most evident, that Godfathers were used amongst Christians, even in the Primitive Church. *Hierimus*, Bishop of Rome, and Martyr, speakes of them in his fift Decretall, who was but 140. yeeres after Christs Incarnation, and the best reformed Churches doe allow of them. One, a learned Doctor of Germany, defends this use upon these reasons.

1. It is not against the Scriptures.
2. It is most ancient.
3. It proceeds from love of the Parents procuring them, of them, undertaking.
4. It is to the benefit of the infant, if

Obiectio
against
Godfa-
thers an-
swered.

Zach in
Eph. p. 180.
Reasons
why God-
fathers
are used.

the Parents dye. 5. It is an helpe to the parentes; to which may be added, that it is a meanes to increase mutuall love amongst neighbours when they shall mutually performe this duty one for another. Touching the ingagemēt of God-fathers & Godmothers, because neither men nor Angels can effect this worke of grace, it being a worke proper to God alone. Wee are not to suppose that their promise tendeth to the full performance of this, by themselves, as undertakers, or ministers of grace, but to doe what weeke helpe and entaynes may be able to do, both by their care of instruction if Parents bee negligent or departed, and also by prayer unto God for them. Godfathers were of old taken for Sureties; as when one is admitted to be apprentice to any trade, he must have Sureties for his trusty and faithfull service. So was it thought fit, when men turned from heathenisme, and were by Baptisme admitted into the order of Christians, that such as were counted faithfull, should be Sureties for their constant and honest proceeding according to the same order, and this was done when men were of age, and able to answer for themselves, and hath ever since hold to be available to the same purpose; and much more necessary for Infants, when growing up they shall be pricked forward unto holinesse by them. O how greatly then are they to be blamed, that turne this custome into an idle ceremony, by putting all care off; thus frustrating the intent of the Church, and deluding the congregation of Gods people.

1-12: Quest. 12. In what forme of wordes did thy Godfathers and Godmothers then undertake for thee?

Ans^r. They did promise and vow three things in my name. first, that I should forsake the devil, and all his works, the pomps and vanities of this wicked world, with all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. Thirdly, that I should keep Gods holy will and commandments, and walke in the same all the dayes of my life.

Explan. In this answer observe four Points, which are further

further to be opened. First, wherefore this promise is made of *foraking the devill*, &c. For the resolution of which, it is to be understood, that our naturall estate is carnall, and sensuall, yea, a very subjection unto Satan. True it is, that man by his first creation was holy and righteous, witness the Spirit himselfe saying thus; *God made man in his owne Image, in the Image of God created he him.* And God made man righteous, and this estate of holinesse was accompanied with exquisite, and most Divine knowledge: for prooffe whereof, the creatures were brought unto him to be named, and as he named them, so they were called: now his names did so fit the creatures, expressing partly their severall natures, that if a most cunning Philosopher had studied all his life, he could not have done the like. Besides this, he, being cast into a deepe sleepe, when the Woman was taken out of his side, did rightly divine how neere shee was unto him, saying: *This is flesh of my flesh, and bone of my bone, &c.* Again, unto his knowledge was added a found estate of body (from all diseases), as death it selfe came in by sin: he could labour without wearinesse, for the swear of the brow comes in after the transgression. He could abstaine without preiudice to his health, he could have multiplied yeares without gray haire, for he was immortall. All creatures did reverence him, the earth was all serviceable unto him without barrennesse, bryars and thornes, none of all the serpents and wilde beasts were noysome unto him. The Woman was without sorrow in travelling, without paine in bringing up her children, and without subjection to the man. Both man and woman were comely without blemish, warme without cloathes, naked without shame. I dare not say, that they should have propagated without copulation, with *Gregory Nyss.* Now man is fallen from this estate, sinne proceeding from one *Adam* hath overspread all men. *All have sinned and are deprived of the glory of God.* There is in us all, so soone as we are, a want of all grace and goodnesse, a pronenesse unto evill, and untowardnesse to doe that which is pleasing to the Lord, as both *S. Paul* setteth forth in himselfe, saying, *The things which I would I doe not, which I hate that doe I.* And *S. James*, Let no man say that he

Man's
fourefold
estate.

1. Of Im-
mortal-
Gen. 1. 27.
Eccles. 7. 1.

Gen. 1. 27.

Rom. 5. 12

De Opific.
hominis. cap
17.

2. Of Cor-
ruption.
Rom. 3. 23
Rom. 7. 15
Jam. 1. 13.

John 8.34
Heb. 2.15.

3. Of grace.

Jam. 2.18.
Eph. 2.3.
Rom. 6.11.
Job. 8.34.
1 Joh. 3.9.
Heb. 2.15.
Luc. 1.74.
Heb. 11.6.
2 Cor. 8.12.

Eph. 2.
Rom. 6.33.

4. Of glory.

is tempted of God, *Lust*, when it hath conceived bringeth forth sin, &c. And hence it cometh to passe, that wee are the devils subjects. For he that committeth sinne is the servant of sinne. He is in bondage unto the devill all his life long. The promise then which is made in our Baptisme, is that wee shall come out of this estate of nature corrupt, into the estate of grace, which is, when wee follow not the swinge of our owne dispositions, neither suffer the god of this world to rule in us, but the Law and word of God : For herein standeth mans restauration and bringing into a third estate, which is the estate of grace, if the heart be purified by faith ; if hee faithfully beleve all the Articles of the Christian faith, and be sanctified to obedience of life, if he alwaies walke in the waies of Gods commandements ; faith giving him interest in this estate, and obedience certifying, that he is truly interested herein, according to that of the Apostle : *Shew me thy faith by thy workes*. And as our condition under sinne is most terrible : so is this under grace most comfortable. Then wee were dead in sinnes and trespasses : now wee are dead unto sinne, and alive unto God in righteousness : then wee were servants, yea bondslaves ; now wee are set at liberty, yea made sonnes of God : then we were every day in feare ; now wee serve the Lord all our life time without feare : then our best workes did displease God ; now, though wee faile in many things, we are accepted, according to that wee have, and not according to that we have not : then we were without God in the world to protect us ; now wee are made neere, yea of the household of God : to conclude, wee were at the day of payment to receive for our wages, death, now wee shall not tast of that death, but have the gift of our God, which is eternall life. And heere is the last end ; the fourth estate of man indued with grace, which shall be without end, the first fruits of this are had heere, halfe the harvest followes at every mans particular death, the soule being placed in Paradise, and all is perfected at the day of Judgement, when both soule and body enjoy the kingdome of God the Father.

Secondly, wee are further to consider, whether wee be able
and

and have of our selves power to forsake the divell, &c. and if not, whence we are to seeke for this. The words indeed seeme to intimate such ability, but they have no such meaning: for we are dead in sinnes and trespasses; that is, have little ability to doe any act of grace, as a dead man hath to move himselfe, or to doe any thing, that belongs unto the living. Wee are not sufficient of our selves to thinke a good thought, as of our selves: It is not in him that willeth, or in him that runneth, but in God that sheweth mercy. Where note, that as nothing in the worke of our conversion and turning from sinne is ascribed unto us, so all is ascribed unto God. Wherefore Ieremie saith, *turne us O Lord, and so shall we bee turned.* And the Apostle, *It is God that worketh both the will and the deede:* and it is rightly decreed in an ancient Councell against the heresie of Pelagius: *Whoever shall say, that by the grace of the Lord, wee are herein holpen against sinne, because that by this is opened unto us, what we ought to doe, and what to shunne, and that it doth not effect this in us, that wee chuse, and are able to doe what we are commanded, let him be an anathema:* and not long after in another Councell: *Whoever shall say, that at mans calling upon God, his grace is bestowed, and that grace it selfe doth not worke this in us, that wee call upon him;* he speakes against that of the Prophet *Esay,* *I was found of them that sought me not, and was manifested to those that asked not after me:* Nay, the Fathers in this Councell goe further, and denie any disposition in mans will towards God, as touching his conversion, according to that of *Salomon:* *The will is prepared of the Lord.* Compare this with that; which is taught by the Papists at this day, and judge whether they be not justly charged with Pelagianisme.

We are therefore to seeke for this at the hands of God, wee must reade, heare, and learne, that wee may bee able to see. First, wee must learne the grounds of the Christian Religion, the Lords Prayer, Creede, and tenne Commandements, and then diligently heare Sermons; for how shall wee call upon him, of whom wee have not heard, and how shall wee heare without a Preacher? Hearing the Word preached

Eph. 2. 2.
Of freewill.

2 Cor 3. 5
Rom. 9. 16

Lament. 5. 21.
2. 22.

Conc. Mil.
nit. Can. 4.

Conc. Araus.
can 3.

Can. 4.

Rom. 10.
14.

preached then in Gods principall ordinance to begin in us the grace of desiring to forsake sinne, which where it is, he will second with more grace, of utterly shaking off the domination of sinne, according to his promise of giving grace for grace.

Thirdly, let us take a brieve view, what be those abominations which a Christian at his first oath of allegiance to God, is to abjure solemnly. They are the *devill and his workes, the pompes and vanities of this wicked world, and the sinfull lusts of the flesh.*

Such an expresse forme of abrenunciation of the devill and the pompes of the world is very ancient, and may well be thought to have bin derived from the Primitive Church, whereof we find expresse mention in *Tertullian*, and others. Very well therefore hath it beene continued in the Church of God, and retained in this our mother Church of England. True it is, that though such disavowing were not expressed at Baptisme, yet it must needs be included implicitly in the very stipulation of that covenant; whereby we make our selves members of Christ; But it is a more lively and firme-monitory unto us, to hold us in due allegiance to our Lord and Saviour, when we record, that wee have at the first entering our names into his Band, and marching under his Banner, proclaimed an expresse defiance and abjuration of all his enemies. Whilest this *Memento* sounds in our eares, how shall we dare to fly over like traytors to that enemy: nay, so much as to be scene to maintaine correspondence, or entertaine intelligence with those that are professed rebels against our Lord? I have solemnly before God and the congregation forsaken the devill and his workes, to cleave unto my Lord Christ, and to set my self about his holy work: Shall I then put my hand, or heart to the workes of Sathan, of Darkenesse, of Death? Sure if I doe the devils worke, he will pay me my wages, the wofull wages of sinne; what that is, if mine owne conscience did not sufficiently upbraid me, the holy servant of Christ *Saint Paul* doth further tell me, *The wages of sinne is Death*, I have professedly renounced the vanities and pompes of this wicked world: Shall I then turne
servant

servant to so empty and deceiving a Master, as is this wicked world: Sure if I doe, the reward of my sinne will be in the end nothing but *Vainity of vanities, all is vanity*. Christ my Redeemer bought me out of this wicked world: shall I sell my selfe againe to that tyrant, and that for nothing? Such profitable Meditations are suggested, by this courageous defiance made in the first entrance into our Christian warfare.

Moreover from hence may be gathered another description of repentance and faith. Repentance is to forsake the Devill and all his workes and to keepe Gods holy will and Commandements alwayes. Faith is to beleve all the Articles of the Christian faith. For the first of these, he that will approve himselfe to be truly penitent, must not only cease from sinne, but doe good. *Eph. 2. 10. Ps. 34. 12.* They, that did not feed the hungry, are condemned, although they oppressed them not, and want of zeale maketh the Lord stomacke sicke, as it were, of the Church of *Laodicea*, wee must turne from sinne and cause others to turne and so iniquity shall not be our destruction. Againe, note that by true penitency a man forsaketh the devill, the world and the flesh, which are all enemies to our soules and dayly machinate the destruction thereof, but who so goeth on in sinne, and liveth impenitently, is amongst them, followeth them, and is lead by them and so cannot but come to most horrible destruction in the end. For that they are forsaken by true penitency is implied, in that the scriptures promising that the infant, which they stand for, shall repent, doe it in these words, *that they shall forsake the devill, &c.* it is plaine, that to repent is to forsake them, and to get out of their danger. For the devill holdeth men by impenitency, as wee may see. *Eph. 2. 2, 3.* He worketh in the children of disobedience, *2. Tim. 2. 26.* they are taken captive by him, and in his possession; *Mat. 12. 43. John. 8. 34. Rom. 6. 16.* They are the servants of sinne. And touching the enmity of the devill to man doubteth, he like a roaring Lion goeth about seeking whom to devour, he hath his name *Satan*, because he is an adversary, see *Eph. 6. 12.* he is a dragon and a serpent, betwixt whom and men there is continuall enmity. This began so soone as man was made, the devill

Doct.

Mat. 25.

Revel. 3.

Ezech. 18
Doct.

1 Pet. 1. 8.

having

Gen. 3.

1 Pct. 2.
11.

1 Joh. 2. 15

Col. 3. 5.
Phill. 3. 21.

1 Sam. 1. 14.

having lost his owne envied his happinesse, and therefore desired most earnestly to make him fall from it, and having prevailed by his subtilty, an enmity is therefore established for ever betwixt the serpent and the woman, his seed and her seed. Touching the flesh that is also spoken of, as an enemy. *Ephes. 6. 12.* and *Gal. 5. 17.* *Rom. 7.* And this flesh is called lust fighting against the soule, and enticing to sinne. *1 Sam. 1. 14.* and sinne and the body of death *Rom. 7.* it is an appetite and desire in us unto evil, and an untowardnesse to good, so that whatsoever is forbidden by God, to that wee are carryed hereby, according to that saying *Per veritatem nefas ruinam cupimusq; negata.* This corruption entred when *Eve* began to desire to eate of the forbidden fruit, and gave unto *Adam*, for ever since, as a poison it runneth from their loynes into all that come of them, they likewise desiring that which is forbidden to them. Lastly, that the world is an enemy to us also, appeareth because we are commanded not to love the world, nor the things of the world. For the things of the world are Competitors against God, standing for a Lordship in our hearts, God being excluded, so doe the objects of gaine, for which cause the covetous are called Idolaters, and the objects of pleasure for which cause the voluptuous are said to make their belly their God. Now whatsoever offereth it selfe to draw the heart from God, and from his will, is an enemy to our soules, because thus God is offended, and damnethe the soule to hell fire, for which cause it is said, *What shall it profit a man to winne the whole world, and to lose his owne soule?* And thus it appeareth also, that to live impenitently and to goe on in sinne, is to follow these our enemies and to be lead by them to our destruction. For what else can be expected by those, that are amongst the armed troupes of their enemies, or are lead away by the, but that as an Oxe is lead to the house of slaughter, so they should be to eternall destruction. Indeed they fight rather by subtilty then by force, they beare the sinner in hand, that he shall not come in any danger, for which cause the Apostle saith in speaking of the devil, *We are not ignorant of his stratagems;* and lust doth draw, as a fish is drawne by a bait, the hooke being hidden.

received

And

And therefore they are the more dangerous enemies, as secret enemies and enemies masked with the colour of friendship are more dangerous, then enemies open and professed. They kisse with *Judas*, but betray, speake faire with *Jael*, and embrace with *Joab*, but kill and destroy, as ivy by embracing the tree, as *Shechem* speaking faire to *Dinah*, when he had ravished her, so the devill and our owne lusts when we have done wickedly by their meanes, and wee with her begin to grieve for it, lecke to take away from us this sorrow for our sinnes againe, and to make us to delight our selves still therein by telling us that God is mercifull, that others have done worse, or that wee may yet have time enough to repent as *Gregory* allegorizeth thereupon. And of the world *Augustine* saith, *O munus immunde, quis credit in te, et non fallitur per te? fallis et fidelis habetur, vocat, et sanguinem vult amare.* And particularly, of the devill for the destroying of mens soules, who are lead by him, it is said, He is a lyer, and sowerher from the beginning, and of the flesh *St. Paul* saith, *Sinne deceived me and slew me:* and of the world it is said, They that mind earthly things, their end is damnatio. Wherefore let us both put in practice this perfect repentance in both the parts thereof, being the more excited by the vow made in our baptisme, and wee living in him, as coming into the snare of the devill, and standing amongst, and following our most deadly enemies, and let us doe this immediately, and not deferre the time any longer. For what man is there, but would halten from his enemies, not being able to grapple with them, and who is so mad, as to suffer himselfe to be led by them (if he can avoid it) to the place of destruction? Thine eyes are blinded as the Aramites, if whilst thou livest in sinne thou seest not thy selfe thus lead by thine enemies, and so when thou thinkest to be in heaven thou shalt be in the bottomlesse pit, and never be able to get out againe.

But for the inability of man to forsake the devill &c. and how farre forth sureties are engaged, that promise this, is already set forth.

Touching faith, that by it as a man beleeveth the remission of his sinnes, so all other Articles of the Christian faith is plaine,

Gen. 34.

Gregor.
pastor. curie.
part. 3.

August.

Joh. 8.

Rom. 7.
Phil. 3. 21
Vse.

2 Kings 6.

plaine, because hereby wee beleewe the holy Scriptures to be the word of God, wherein all these are set forth, and so most sure and certaine, for he that beleeveth, hath set to his seale, that God is true, and not to beleewe any one of them is to call in question the truth of God, and not to give credit to him. The first object of our faith is God, and this is implied, when we teach Christ Jesus, the Sonne of God to be the object thereof. For who so beleeveth in the Son of God, must needs first beleewe in God the father, because upon this ground wee beleewe in the Sonne, that the Father hath declared him to be his Sonne, and the Saviour of those that beleewe in him, and because the Holy Ghost is set forth by the Sonne as the Comforter, and he that leadeth into all truth, he must beleewe also in the Holy Ghost, and because the faithfull are taught to be all one, the communion of Saints, and because the baptisme of Christ is for the remission of finnes, the remission or forgiveness of finnes, of which whosoever is made partaker, although there be a small necessity of dying for sinne, yet he shall rise againe and live most happily for ever, and therefore he beleeveth also the resurrection of the body and the life everlasting.

+ *Quest. 13.* Do you thinke, that you are bound to doe, as they did promise for you?

Ans. Yes verily, and by Gods helpe so I will. And I heartily thanke our heavenly Father, that hath called me to this state of salvation through Iesus Christ our Saviour, and I pray God to give me his grace, that I may continue in the same unto my lives end.

Explan. This answer is a manifold cord, binding the Baptized unto these three duties. First, an acknowledgement of obligation, to performe in our owne persons whatsoever our Sureties have undertaken in our name. The insoluble strength of this bond is evident out of reason and common practise. The rule of Law is, *Quod quis per alium facit, per se facere videtur.* What a man doth by another, he is in law taken to doe it by himselfe, If I depute a man to seale a bond for mee, his acte bindeth mee as sure, as if I had performed

*Looks for 1 p 5th
Quest in page 8th*

med immediately by my selfe. An oath taken by a Pastor *ad animam* *Dominum*, lyeth upon the soule of him that authorized the taken.

Object. But an Infant cannot make any deputation, nor can at all binde himselfe, being void of judgement and discretion so to doe. And therefore it is from mee as free, from whatsoever was undertaken by others for us at our Baptisme.

Sol. Whosoever hath capacitie of being baptized, must needs have withall a power ability to undergoe the Covenants of Baptisme, the dutie doth inseparably accompany the benefit. The stipulation of others for an Infant, where it is to his benefit, bindeth not only in the gifts, but in the annexed duties. If a childe have an hand to take a beneficial Lease, he must also finde an hand to pay the rent, and performe Covenants. Nor doth the Obligation of obedience binde the Baptized, meerly by vertue of the promise made by the God-fathers: though there were no such promise made by others for the child, nor expressly by the partie baptized (in case hee should then bee of age) yet this holdeth *ex natura rei*, as an inseparable Condition accompanying the Sacrament of Baptisme: in as much as all Baptizing is *into the similitude of Christs death*, as implyeth on our part, the Covenant of obedience, crucifixion, and dying unto sinne. Whosoever therefore, whether man or child hath ability to be baptized, must needs withall bee of capacitie to undergoe the covenants of Baptisme. Doth Baptisme conferre upon thee the priviledge of adoption to bee the childe of God? Semblably, is layeth upon thee the yoke of Obedience, to bee the dutifull servant of GOD.

The second dutie is of protestation, and resolution to doe and performe in action, what wee acknowledge due from us upon such our Godfathers stipulation. Filly therefore follow these words, *By Gods help so I will*. This bringeth the duties home to us, and fastneth them not only in our understanding, but in our wills and affections. Many are content to profess this obligation, but the most are slow to achieve this resolution.

A third following duty is of Prayer, and that in both kinds: First, Thanksgiving to God for calling us to this blessed estate; and then, Petition for the grace of perseverance.

Thanks to God is here first in order of nature: for who, considering himselfe to be made the child of God, doth not at the first apprehension break forth into the acknowledgement of Gods goodnesse, and glorifying his blessed name for such unspeakable mercie, before he dare presume to beg a further gift from the same hand? Saint Paul in most of his Epistles, beginneth with commendation of Gods fundamentall mercies in Christ; and thanks for them, before he proceed to new petitions for continuance of saving graces. Thanking to God for grace, is the fruit of the first grace, and the seed of the latter.

Lastly, petition for Gods grace for continuance in grace, sheweth:

First, that it is not in our power to establish our selves, but that we must crave this blessing of him, who is the first Author, and last finisher of our Faith, by whose power we are kept and confirmed unto Salvation, namely the same power and mercy by which wee are first taken out of the jaws of hell, as I have shewed before in handling the ability of forsaking the Devill.

Secondly, the difference herein appeareth, betweene the two estates of grace and glory, the imperfection of this life, and the absolute perfectnesse of a better. Here we are still to intreat, *Lord increase our Faith*: Lord strengthen our hope: Lord assist our patience. But there we shall not need to make request for establishment: our Faith shall then bee evacuated, by accomplishment; our hope fulfilled, by fruition; our patience needlesse, where there shall be no tribulation. There the exercise of the soule shall be in admiring, adoring, and magnifying that mercy and bounty, which hath preserved us to the end of our mortal lives, and hath crowned us with life everlasting.

Thirdly, that who so will be saved, must not only beginne well, but continue and persevere in well doing to his lives end.

Saul, his name was turned into *Paul*: for in this case infidels and heathen men have thought unfit to retaine the old name: When *Nebuchadnezzar* consecrated *Daniel* unto *Bel* their god, hee changed his name into *Belshazzar*, *Bels* Treasurer, *Ananias* into *Sadrach*, which is, the King of the Planets hath inspired him; *Azarias* into *Meshecke*, *Venus*; and *Misael* into *Abdne go*, the servant of the fire. And the same is the practise of the Turkes at this day, if any man turne *Mahometan*, he receiveth a new name, as that famous Prince *Gronge Castrior* of *Epirus*, had his name changed into *Saanderbeg*. Thirdly, a man may change his name for the glory of God, and his owne safety, without hurt to any man. Thus *Bucer*, in the time of King *Edward* the sixth, called himselfe by the name of *Alexius Helinus*; * *Rena* wrote two Homilies under the name of *Nathaniel Nestkin*: that their owne names might not hinder the Papists from the reading thereof: Yet this approves not the changing of names, the more securely to commit any villany, as was done by the late Traytors of November the fifth.

Quest. 15. Why was this name given thee in Baptisme?

Ans. Because my name doth serve to put me in minde of my Christian profession, to which I betake my selfe in Baptisme.

Explan. To speake first here of the time of the name giving, viz. In Baptisme. This is both answerable to the Practise of the Church of God in all ages, since there was a Sacrament of Baptisme, or any other in the room thereof, and standeth with very good reason. As for the custome of the Church, *Abraham* at the first institution of the Circumcision is said, to have circumcised his Sonne the eight day, and to have called his name *Isaac*, and this custome held as long as Circumcision, as may bee scene in *John Baptist*: When they came to circumcise the Babe, and called him *Zacharias*, And in the Lord *Jesus*; When the eight dayes were accomplished, that they should circumcise the child, his name was called *Jesus*.

Object. *Gershom* the Sonne of *Moses*, was named before his circumcision, for he was afterward circumcised, when the

Lord

* Cyril. Ier-
rus. saith,
That they
changed
their
names, as
occasion
was offered. And
the Civill
Law doth
allow it.

Gen. 31.

Luk. 1. 59.

Luk. 1. 31.

Exod. 2. 23
4. 25.

Of the name in Baptisme.

51

Lord met *Moses* in the *Inne*, and would have slaine him. *Rachel*, *Jacob*s Wife, immediately after her travell, named her child *Benoni*; and during the time of the *Israelites* being in the wilderness, for fortie yeeres, they were without circumcision; but it is not likely they were without names.

Gen. 35.
18.

Jos. 5. 3.

Sol. This last was an extraordinary Time, necessity made them dispense with Law: for that acte of *Rachels*, it onely shewes her desire, for the child was afterwards called *Boniamin*, viz. at the circumcision. Lastly, for the first no marvell though the custome of the Church were broken; seeing that Gods ordinance was also neglected; for feare of impatient *Zippora*: Secondly, what fitter time can be to impose names, then when we begin to bee? We are first borne, and then have the common name of man, then we are some againe, and have the speciall names of Christians. And indeed a man cannot truly be said to begin to live, till that he is effectually baptized: that is, borne againe of God, the life lead before being rather a death, *Eph. 2. 5.* to live truly is to live by the Faith of the sonne of God, to heare the voice of the Sonne of God who calleth for faith and repentance, and so to lead a new life, as a new creature, and to awake and stand from the dead, that Christ may give us life. And then and not till then we have our names written in heaven *Luk. 10. 20. Revel. 2. 17* Wherefore miserable is the condition of wicked men, for to what yeares soever they have lived, yet they have not begunne to live truly, but all their life is a continuall death, and as in death there is all horror and no comfort, so there is in their life, they laugh indeed and are merry, but it is because their conscience is seared, as it were with an hot iron and they are made senselesse, but let this cautery be a little removed and then their terrours exceed, as hath appeared in many, who have preferred in this cause hanging or drowning before life. Having hitherto spoken of the sacrament of Baptism with the questions pertaining therunto, the other Sacraments viz. of the Lords Supper, now followeth.

Gal. 3. 20.

Joh. 5. 25.
Eph. 5. 14.

21. Quest. 16. Why was the Sacrament of the Lords Supper ordained;

Heb. 1. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Answer. For a continuall remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Exp[lan]. After Baptisme, the sacrament of Initiation, followeth the Lords Supper, the Sacrament of Consolidation: for as the one bringeth the soule into the society of the faithfull, so doth the other feed it, and comfort it with Heavenly comforts.

Now considering that both the Sacraments are Seales, it is worthily prepaounded for a question; why this particular Sacrament of the Lords Supper was ordained? and it is answered for a continuall remembrance. For this is intimated by the Lord, to be the proper end of this Institution, when he saith, *Do this in remembrance of me.* For as often as ye eat this Bread, and drink this Cup, saith the Apostle, ye shew the Lords death till he come. And this remembrance is so effectual, as that before whomsoever it is made, it is as if Christ were visibly crucified in their sight; for to this purpose saith Saint Paul to the Galatians, *to whom Christ Iesus was plainly described before your eyes, and amongst you crucified.*

In Baptisme there is also a remembrance of Christs death, in that, as the water floweth, so did his blood in streames run out; but this is not the particular end of Baptisme, to represent Christ crucified, but as he is vertyually in us, cleansing our soules, and making us to die and to be buried unto sinne; besides, Baptisme doth not so fully set before our eyes Christs grievous passions, as doth the Lords Supper, wherein are to be remembered all things about his sufferings.

The Bread and Wine are first prepared, the one by threshing, grinding, and baking in the fiery Oven; the other by cutting downe, casting them into the Wine-press, and treading with the feet of men: Againe, when there is thus made a loafe of bread, it is divided and broken, that it may become food; and when Wine is thus made, it is powred out to be drunke, and (which is a principall Analogie) the corne and grape out of which they are made are the meere fruits of Gods blessing, and not of mans labour: and lastly, this threshing and grinding, and treading of these creatures, are by man, for whose sustentance they serve; and when they are made

Mat. 26.

1 Cor. 11.
26.

Gal. 3. 1.

made ready, can afford no comfort to such as have them, but by Gods effectuall blessing, according to that, *Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God.* So wee are to remember here, that Christ is the Sonne of Gods love towards us, sent from Heaven, according to Gods eternall purpose, for our comfort and salvation, not through any labour or seeking of ours, seeing wee were all enemies ever since the transgression, and dead in sinne, so that we could not so much as think a good thought.

Deut. 8 3.

2. We must remember that Christ was threshed with many strokes of affliction, ground in the milline of sorrow, & bakte in the hoboven of Gods wrath, when through the fervency hereof, his sweate ran down from him like drops of blood, that he was cut down and troden in the Wine-press of Gods wrath due to us for sin.

2 Cor. 3 5.

3. That his body was broken, and his blood shed out of his hands, feet, and sides, that he might be unto us bread indeed, and drinke indeed.

Euk. 12 44

4. That all these sufferings came unto him from man, for whose comfort hee was sent from Heaven, sinne being the cause, and sharpening the speere and nayles against him, and mens hands being instruments thus to torture and torment him.

Lastly, we must remember, that as Gods mercy sent him, so his blessings must enable that we may live by him, otherwise we are still subject to perish in our sins, that we may always lift up our hearts unto him for this blessing.

It followeth, whereof this remembrance is, *Of the sacrifice of the death of Christ.* The old Sacraments and Sacrifices did prefigure this, as the Lambe slaine every morning; and every evening, the red Cow, the Seape Goate, the Paschall Lambe, and all the blood shed in sacrificing, which made, that the blood might not be eaten, because Christs blood remaineth ever, to speake better things in Gods eares than the blood of *sheep.*

Now, as it was in these Sacraments prefigured, so in this it is remembered as a thing past, because that Christ Jesus *yeffer*

Webig. 8.

Heb. 7. 27.
Heb. 9. 12

day to day, is the same also for ever. And the death of Christ is truly a sacrifice, the Altar was the Crosse, the Priest, Christ himself, the creature offered, was his humane nature, the blood shed, his precious blood, and the sacrificing up, the sweet perfume of his rich merits. Of this, much is spoken to the Hebrewes: *He did once offer up himselfe, and by his owne blood hee entred once into the holy place, and obtained eternall redemption for us.* Moreover, such as the use of sacrificing hath been, such is the use of this sacrifice of Christs death. The use of sacrificing was fourefold:

1 Sam. 13.
8.

1 To expiate and doe away sin, for if any man had sinned, he was appointed to bring a sacrifice therefore.

2 To sanctifie those that were outwardly defiled by any uncleannesse, as when any had beene infected with the leprosie; When a man had touched a dead body.

3 They were likewise used to sanctifie assemblies and solemn meetings, as when all Israel were met at the feast that *Salomon* made, and when *Jehoiada* children met together to feast.

4 To prosper all weighty attempts that are undertaken, as when the battell was by *Saul*, entred into against the Philistines, he did sacrifice after that he had tarried seven daies for *Samuel*, who intended to have beene there to doe sacrifice himselfe. And of the same use, and effectuell to these uses, is the sacrifice of Christs death:

1 Joh. 1. 6.

First to expiate sinne, for, *it is the blood of Iesu Christ that cleanseth from all sin.*

Ephes 2.
13. 14.

Secondly, to sanctifie such as before were uncleane, for *They that were farre off* saith the Apostle, *are made neere by the blood of Christ: for he is our peace, who hath made of both one, and hath broken down the stop of the partition wall: that is, whereas in times past some were uncleane, as the Gentiles, and separated from Israel, now they are sanctified and made all one people.*

Act. 10.

And the same is expressed by the sheet let down from Heaven before *Peter*, wherein were creatures both cleane and uncleane, but it was shewed, that by Christ, not onely meats, but people of all sorts were then sanctified.

Thirdly,

Thirdly, all meetings and feasting are sanctified onely by him, he having borne the curse for us; and therefore when two or three are gathered together in his Name, God is in the midst of them, as in an holy assembly.

Fourthly, by vertue of this sacrifice onely, can we looke to bee prospered in our weighty attempts, this being the standard, that, as *Constantines* Crosse, maketh all the enemies to yeeld before it, and the viands and weapons, wherewith the Disciples fought to be furnished in all their dangerous voyages, and the precious cordiall that put spirit and magnanimity into the Church, so as that it flourished in the midst of Persecutors and Tyrants.

Whence it appeareth to be a fiction and no truth, that the Lord did allow the Israelites of old no sacrifice, onely that they might be kept from offering sacrifices to devils, as the Heathen.

Againe, how absurd it is to hold the Sacrament of the Lords Supper, to be a Sacrifice propitiatory for the quicke & the dead, seeing it is onely a remembrance of a Sacrifice, neither is there any living creature slaine, as must needs bee, that there may be a Sacrifice; and yet so impudent have some bin, as that they not onely affirme it to be a Sacrifice, but more available than the very Sacrifice of Christ upon the Crosse, as the Queene Mother of *Francis* the second of *France*, complained by Letters unto the Pope, that it was preached. It will be answered, that this Frier was too bold so to preach, and that the Pope would not beare him out in it: But surely no magnifier of the Masse durst have sung so high a note, but in a Church where the true remembrance of Christs death is so obscured and falsified by the bastard Masse, and perverted from the true Sacramentall representation and inward application by Faith, into a carnall and theatricall ostentation, in Crucifixes and other Pictures superstitiously adored. Did our Saviour, trow we speake to the Painters and engravers, when he said, *Doe this in remembrance of me?*

And here we may adde a saying of *Form* a Fryer against their pretended sacrifice: *Immo latus est semel in cruce, sed semel immolatum, immo quodlibet eius renovari non potest, sed moriamur*

memoria mea, accipite facite in commemorem mei. He was once offered up in sacrifice, but yet yearly and daily he will have the memory of this sacrifice renewed for he saith. *Do this in remembrance of me.* *Exe.* in *Exe.* 12. 6. for as much as to himself

it followeth in the answer. *And of the benefits that were received thereby* for as the danger is great to abuse this ordinance of the Lord or to contemne it (the one eating and drinking his owne damnation, the other provoking the wrath of this fast to anger and revenge) so the benefit is great to use it rightly, whatsoever good it purchased unto us by the precious blood of Christ, being remembered hereby to our unspeakable comfort, to speake more largely of which benefit there will be place afterwards.

22th *Quest.* 17. What is the outward signe or part of the Lords Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Exp. Having considered the end of Institution of the Lords Supper (the Author and institutor being supposed to be known to all Christians, viz. the Lord Jesus the same night that he was betrayed) it followeth here of the outward and visible part of bread and wine in the handling of which, divers questions doe arise.

First, whether both these things are necessary to be used in the administration of the Lords Supper, and to be administered to all receivers?

Quest.

Ans.

These of necessity must be used wheresoever they may be had, under paine of being accounted a derogator from the Lords ordinance; because he hath precisely commanded the use of these. The bread only hath been long used to the Laity in the Church of Rome under this pretence, that it is Christ very body, and so must needs have blood in it; and for the avoiding of inconveniences, if the cup should be used also, seeing that some of Christ's precious blood might bee thus spilled upon the ground, or hang upon men's boards; wherefore this hath been also established by the Council of Trent, and for some referred unto the Pope, who through much instance granted

I Cor. 11

15. 23. 24

Mat. 26.

ff. 23th 1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th 16th 17th 18th 19th 20th 21st 22nd 23rd 24th 25th 26th 27th 28th 29th 30th 31st 32nd 33rd 34th 35th 36th 37th 38th 39th 40th 41st 42nd 43rd 44th 45th 46th 47th 48th 49th 50th 51st 52nd 53rd 54th 55th 56th 57th 58th 59th 60th 61st 62nd 63rd 64th 65th 66th 67th 68th 69th 70th 71st 72nd 73rd 74th 75th 76th 77th 78th 79th 80th 81st 82nd 83rd 84th 85th 86th 87th 88th 89th 90th 91st 92nd 93rd 94th 95th 96th 97th 98th 99th 100th

granted the use of the cup also to them. On heretige, where-
by both Christ is robbed of his authority, and his ordinance
debated: Christ himselfe having commanded, Eat, Drinke ye
all of this, it must be referred to the Pope, and hee must first
allow, or else it cannot be lawfull. And why, forsooth should
he not afford our Saviours whole allowance to other Chris-
tians, as well as to the Believers? Must all the rest of the
Christian world be cast short of halfe their spiritual banquet?
What fault have they committed, that they must be debarr'd
of the fruit of this Vine? Surely Christ our Master was not so
provident in his owne will, as to foreclose the grand incon-
venience of his sacred primitive institution.

If they tell us that the Supper was first instituted amongst
Clericks only, for the Disciples onely were present here an-
swer, this is a silly shift, for by the Hieroglyph, the Laidy
should have neither cup nor bread: but they had both all
appointed unto them, as well as unto the Clericks, for so the
Corinthians, Saint Paul teacheth in general the use of both,
and applieth the ordination both of bread and wine to the
whole congregation of the Faithfull.

Besides, it is a weak reason that is used, viz. that the bread
after the words of consecration is transubstantiated: and tur-
ned into the very body of Christ, and therefore is not without
blood. For this transubstantiation is a mere *conventum humanum*,
a mere fiction of man, and absurd, as that if there were
not many other strong reasons at large set downe by learned
writers in this controversie, (which I purposely omit) these
few reasons following doe sufficiently shew the vanity of
this contention, or rather circumvention.

First, because that, grant it were the very body of Christ,
his flesh and bones, what would this avails our souls? the
Lord himselfe having taught us, that the flesh profiteth nothing,
speaking of his owne flesh, if they should eat it with their
teeth: for all things that are eaten, as they defile not, so they
sanctifie not the man, seeing they goe downe into the belly, and
are cast out into the draught.

See therefore (ye Romanists) what is it that ye strive
for? What is it that your grave Council of holy Fathers in-
der

.ci. 158

2 Cor. 11.

Reas. 1.

Ioh. 6. 63.

Mar. 7. 16.

Heb. 10.
17.

der your grand Captaine, *Answer* the third, in the Councell of *Lutere* after long deliberation so wisely determined? Do ye not pursue a dead dog, or seeke a flea in the wilderness? to use the words of *David* to *Saul*. Secondly, if it were Christs very body, he must not onely have suffered but 3000. times, even so often he is received, seeing his body is broken and torne with the teeth, and his blood is powred out: yea the faithfull should be such as crucify to themselves the Lord of Life, which is so abhorring from all good Divinity, as that for such it teacheth that there is no more sacrifice for sinne, but a full looking for of iudgement and fire that shall devoure the adversaries.

Consider this also (ye Popish Priests) what an odious estate ye seeke to bring your selves into, whilst you seeke to have Christs body really present in the Sacrament? Are you so blind, as that if you see this, you do not see your selves also to be his bloody executioners and butchers?

Thirdly, if Christs body be really in the Sacrament, it must needs either long since have an end, or else the Lord must daily create him new bodies, and a thousand bodies at once, seeing that he is so often eaten up, and in so many places at the same time: If it be said that the same body can be in many places at once, and that it is not wasted and spent though it be often eaten, through Gods miraculous working, I answer, that this is contrary to all, not onely naturall, but also enlightened reason, seeing that no quantity can be eaten, and by eating consumed (as the bread & Wine in the Sacrament are) but it is wasted and spent. I grant that God can indeed miraculously feed men with bread and meat, and yet cause that a greater quantity shall remaine, as when 5000. were fed with a few loaves, &c. but here the bread was not consumed in eating, as it is in the Lords Supper: againe, a body cannot be in many places at once, but being a continued quantity, it must fill the *intervalles* also, betwixt one place and another, though through miracle not visibly, yet so, as that it may be felt, and hinder the passage of other bodies, otherwise the body must be turned into a spirit that hath no flesh

flesh and bones, and the nature thereof must cease to be, if for
though mysteries in Divinity be above Philosophicall stations;
yet they are not cleane contrary unto it; as this is, if there be
such a mysterie: But aduice, that the whole body of Christ
is there, having blood in it; how yet can they that rationally
be saved by him, when as he hath expressly said: *Whoever
eate the flesh of the Son of man, and drinke his blood, he hath
life in him for ever.*

Let us therefore learne to discern this and the like, to avoid
prophanation of the Lords ordinance; and to hold this truth
according to Christs appointment.

Why are Bread and Wine rather than other signes to be
used and appointed?

Because of the great resemblance beewing them, and
Christs precious body and blood, and for diuers other right
reasons.

First the corn whereof the bread is made is threshed, &c.
as hath beene also in the word, in speaking of the remem-
brance: So was Christ through many miseries made food
for us.

Secondly, bread and wine were appointed, that by Christ
might be fulfilled what before was begun by *Abraham*,
after whose order he is: for he brought forth bread and wine
unto *Abraham*, and as the partition wall betwixt *Abraham*
seed and us, is by him broken downe to the unity of ceremony
was hereby established. All others being but more varieties
to expresse the same thing, but this specially of Bread and
Wine continuing in use, even unto the time of this Supper,
one part of the bread in the Pasche being kept, hid under a
napkin, and a cup of wine to be distributed after the feast
with thanksgiving: For which see my Exposition. Christ
did hereby shew himselfe to be the Priest after the order of
Adelchisedech, who was prophesied of *Isa.* 10. 4. and thus it
is applied, *Heb.* 5. 6 &c.

Thirdly, bread and wine were appointed because they were
things common and alwaies at hand, and so in this Sacramen-
tall scale, we need not to say, who shall ascend to Heaven to
fetch Christ from thence? And as they are common, so they
be

01.21.36
160

Quest. 2.

Ans.

E. 1600

Gen. 14.
18.

Eph. 2.

Act. 15. 10
Gal. 3.

be few and cheape, and not like the ceremonies of the Law, which were costly and burthenfome yoke that the forefathers were not able to beare: for such was it that in fullness of time should be appointed unto sonnes and heres, and not to bee kept any longer under the rudiments of the Law, as under tutors and governours.

Fourthly, in appointing a Sacrament without blood, the Lord shewed, that the blood which alone hath vertue in it to purge from sinne was not to be offered, after which there should no more be any blood offered againe.

Fifthly, To verifie that which he had aforesaid. *I am the vine and ye are the branches, John 15. 1.*

Sixtly, Because one bread made of many grapes and one cup of many grapes doe multiply for forth, how that we being many yet are all one in Christ, that we may love together as one.

Quest. 3

Now I shall be had of other circumstances, for conformity unto the first institution, for that we use bread and wine in the right forme with thanksgiving, as for the heaven the water, which it is likely was mixed with the wine, for gesture, sitting, &c.

It is not required that we observe all circumstances, no more than that the Jewes in keeping the Pasche, should continually stand with staves in their hands, and shoes on their feet, according to the first institution, for Christ himselfe did otherwise keepe the Pasche, and touching standing, *See Exod. 12. 8.*

Ans.

Now all men, I suppose, doe yeeld herein for most circumstances of the place, in an upper chamber, of the persons, a few Disciples, men only, in the time of the night, after supper and if any doe object this satisfie him.

Touching the time upon the Thursday at even, and after Supper, whereas we take it in the morning and upon the Lords day. Their evening was the beginning of their Sabbath, as this morning is now ours, *see Commandement 4.* and that feast day was a Sabbath to them and therefore this Supper is mightily translated to our Sabbath in the morning.

For the place or private room, it was occasionally used, because

because this Supper was instituted immediately after the Pasſeover, in the roome whereof it commeth, and that being in a private roome upon the doore poſt whereof the bloud was ſtricken, this could not then be but in a private roome alſo.

But it is questioned about the leaven, water, and ſitting, though little reaſon to make queſtion about theſe.

First, if wee conſider that they are no where preſcribed, though they may be gathered from the place where the institution is deſcribed; nay, which is more, where the Apoſtle repeateth the institution, though hee remembreth the time, the night wherein he was betrayed, the perſons his Diſciples, yet he ſpeaketh not of leavened bread, or water mixed with wine, nor yet of ſitting.

1 Cor. 11.
17.

Secondly, if it be conſidered, that as the ſtanding at the Paſſeover, the night, &c. were taken up occaſionally, nor purpoſely as Sacramentall: ſo was the leavened bread, this kinde of bread being at hand, and ſitting, or rather leaning downe along, which is implied in the word *ἀνίστα*, Luke 22. 14. and *ἀνίστατο*, Matth. 26. 22. that geſture being the poſition of the body at that time.

Thirdly, if it be conſidered, that as the night ſeaſon, the perſons and places are without any intended ſignification, ſo is the leavened bread and ſitting.

If it be ſaid, ſitting doth ſet forth our Communion with Chriſt: I answer, Take heed of inventing this or the like ſignifications, which are beyond the Word, leſt thou be ſuch an one, as addeth unto the Word of God, and leſt herein thou raſhly censure all thoſe Churches, wherein ſtanding, walking, or kneeling is uſed. Indeed ſome circumſtances there bee, which are not onely expreſſed, but commanded alſo, as Sacramentall, and theſe are alwaies neceſſary in the Lords Supper.

First, the giving of thanks, whence it is called *εὐχαριſτία* the Eucharift, or Thankſgiving, for when he had given thanks, it is ſaid that he brake the bread.

Secondly, the taking of the bread and of the cup, whereby may be ſignified, how the Lord tooke his deere Son, and ſet him

Act. 2. 23.
Revel. 13.
80

him apart to be crucified, and slaine for the sins of the world, even from the beginning of the world: for, he was not by the Jewes taken and slaine, as being by them over-powred, but *he was delivered by the determinate counsell and fore-knowledge of God: he was the Lambe of God slaine from the beginning of the world.*

Thirdly, the breaking of the bread, wherby is set forth the Lords subnitting of himselfe to the death of the Crosse, where he was pierced, hands, feet, and side, so that the blood ran out abundantly from him.

Fourthly, the distributing of the Bread and of the Wine to his Disciples, wherby is set forth how Christ is given by the Father unto all faithfull Christians, to nourish their soules unto eternall life, so that every one of them may now appropriate Christ unto himselfe as his Christ, saying with St. Paul Gal. 2. 20. *I live by the faith of the Sonne of God, who hath dyed for me and given himselfe for me.*

Mat. 26.
26, 27.

Fifthly, the forme of words in delivering the bread and wine: *Take, Eat, this is my body, doe this in remembrance of me. Drinke ye all of this; This is my blood of the new Testament which is shed for many for the remission of sinnes.* Which words are not the same precisely recorded by every Evangelist, but yet so, as that the record of any one doth set forth the signification, the use, and the end of this Sacrament. So that if a forme of words bee used according to these, it is rightly done, and according to rule, as in our Church: *Eat this in remembrance that Christ died for you, &c.* the precise words as they are recorded by Saint Paul, being placed immediatly before.

1 Cor. 14.
25.

Now that these things, besides that they are expressed, are commanded, is to be noted from the command given to the Disciples, *Doe this in remembrance*, that is, (not as some interpret it, make this my body, but) do in al these things as ye have seene me doe, give thanks, take, breake, distribute, and say according to this forme. And as by this command wee are tyed to every of these particulars, so to the generall of celebrating and receiving the holy Communion from time to time as long as we live.

As

As for other things, yea even for gesture, they may bee as shall seeme best unto the particular Churches of God, which have power to appoint any most lowly and reverent gesture, such as kneeling, seeing that evē in praising God we are invited by the Kingly Prophet, *O come, let us worship and fall downe and kneele before the Lord our maker*; and the people of Israel in Egypt, hearing the good newes of Gods appearing to *Moses* to deliver them, bowed themselves and worshipped: so that as well in receiving a benefit, as in asking, this lowly casting downe of the body doth well become us. The chiefe objection here against (for al else are frivolous) is, that kneeling was brought in for adoration of the bread transubstantiated: for answer unto which; first I say, that it is indeed to bee granted, that they kneeled unto the supposed body of Christ, but it is to bee proved, that hence it beganne first, otherwise it is as good an argument, they kneeled in praying with their beads, therefore wee ought not to kneele in our prayers; they came to the Masse at Easter, therefore wee ought not to come then to the Communion, but at some other time, &c. What superstitious Idolaters have done in the service of their Idols, marreth not what wee doe like them, the fault not being in the thing or gesture used but in the end, their kneeling being to an Idol, ours to the God of Heaven, giving his Sonne to our hearts by faith.

23rd Quest 18. What is the inward part or thing signified?

Ans^r. *The body and blood of Christ, which are verily and indeed taken and received of the faithfull in the Lords Supper.*

Explⁿ. The inward part of the Lords Supper is the Body and Blood of Christ, which are present to all the faithfull, in handling whereof, three questions arise:

First, how is the Lords body and blood there? for that hee is received by the faithfull, is plaine, both because he saith, *This is my body; and my body is meat indeed, and my blood drink indeed*: And from the doctrine of the Apostle, *The Cup of blessing*

for 1st 2^d 3^d quest.
John 6. 47.
1 Cor. 10.
16.

blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ? But how is his body there to be communicated?

Answ.

Not by Transubstantiation, as hath beene already shewed, nor by Consubstantiation, so as that his body is in, under, or about the bread, as the *Lutherans* teach: but only in a Spirituall and Sacramentall manner, faith making him present unto the worthy Receiver: even as hereby wee possesse everlasting life, according to that, *Hee that beleeueth in mee, hath everlasting life*: For as Faith is an eye unto which things to come are present; so it is an hand holding them, a mouth feeding upon them, and a stomacke receiving them, and uniting them unto the person that beleeueth.

If it be said then the Sacrament is vaine, seeing by faith Christ may be receiued without it, and hee is not outwardly any whit the more present with his body. I answer, God forbid: for it is Gods ordinance to helpe our faith; an outward meanes to convey unto us inward grace and sanctification, his seale to confirme our Faith in his gracious promises. As when the King bestoweth any thing upon a subject, he is assured hereof by his meere donation, and giving it unto him; but yet he appointeth unto him, to take the state thereof, a meanes of writing and sealing, to ratifie what he hath granted, for more assurance; which writings and seale, though they conteine not the estate about them or in them, that is, the house our ground in quantity, yet they convey them unto him: so though the body of Christ bee in Heaven, and being given unto us by the Father, is made ours through faith, yet it hath pleased him for more assurance to appoint the Sacrament, hereby to convey this rich possession unto us, and to writs and seale to our hearts that Christ is ours, by his holy body sanctifying our bodies and soules, and by his blood cleansing us from all our sinnes, though this body be not in or about the bread really in the quantity, as it was heretofore upon earth. And of like nature were the ancient Sacraments appointed to the Fathers, unto which
though

though Christ was not really and corporally annexed, yet unto the receivers they were Christ through Faith: for, *the Rocke was Christ, Christ was the Lambe.*

Or else we may say, that although that which is taken, is bread, and that which is received bread, yet being eaten it is Christs body by vertue of his ordinance joynd to the body of each true beleever, by which conjunction he is made flesh of his flesh and bone of his bone, and by this body of the Lord his body and soule is nourished unto eternall life, and although his body dyeth, yet it shall by vertue of Christs body be quickned and raised againe at the last day. For he saith, *Take, Eat, this is my body*, that is, when ye have taken and eaten it, but not before, and therefore the Popish worshipping of it is plaine *ex professo* bread worshipping and grosse Idolatry,

Bee there not other wayes, besides this, of receiving Christ?

Yes: the Scripture speaketh of two other waies or meanes.

1 He is received by Baptisme: for, *He that is baptized into Christ, hath put on Christ.*

2 He is received by the preaching of the Word, whether by himselfe, when he came amongst his owne, and so *such as received him, he gave power to be the sonnes of God*: or by his Disciples: for, *He that receiveth you, saith Christ, receiveth me*: that is, the doctrine which he and they taught, being entertained into beleiving hearts, and their persons being welcome unto them. By the word he is received, as by the draught of a conveyance, and articles of agreement, by the Sacraments, as by scales put herunto, Baptisme being properly the scale of a new life, which is the beginning of everlasting life, we being dead and buried unto sinne, the Lords Supper, the scale of the comforts and strength that we grow unto in this life, as by most wholsome meates and drinckes, till that in the life to come wee shall be continually feasted with him, he being meate, and drinke, and cloathing, and wealth, and all in all unto us evermore.

Wherefore is the Communion of the Lords Supper received

1 Cor. 10. 1
John 1. 19

Quest. 2

Answer.

Gal. 3. 27.

John 1. 13

Mat. 10.
40.

Quest. 3

Answ.

1 Cor. 11.
26.

ved often: and Baptisme but once, seeing both are Gods Seales, and assure our spirituall estate sufficiently, by being once put to?

That the Lords Supper is often to be received, the Lord himselfe doth intimate unto us, where he biddeth, *So oft as ye drink this Cup, doe it in remembrance of me.* Whereupon the Apostle referreth, *So oft as ye eat this bread, and drinke this cup, ye shew the Lords death till he come:* construing this precept to last till the comming of Christ to judgement at the end of this world.

And the reason hereof is: first, because that howsoever our new life is begun at once, as is represented in Baptisme, yet it continueth from yeare to yeare, and must have often meanes to sustaine it: and therefore, though Circumcision was but once, the Paschever was once every yeare.

Secondly, because that although we are in Baptisme regenerate, and become new creatures; yet the flesh still dwelling in us, rebelleth: so as that wee are subject to sinne daily, against which, as the blood of Christ is continually by faith to be applyed to purge us, so the Sacrament, whereby his death and bloudshed is represented, is often to be used for the more comfortable remembrance hereof; even as to shadow it out before it was, the high Priest entred into the Holy of Holies with blond once every yeare. Now precisely to set downe how often the Lords Supper is to be received we cannot, because it is left indefinite.

Acts 10. 7.
Act. 2. 46.

The Practise of the Primitive Church was every Lords day, or first day of the weeke, and at the first, daily, as their dangers were great, by reason of the persecution every day. Wherefore in the Canons, carrying the name of the Apostles, it was commanded, that all which came to heare the Word, being Communicants, should receive the Communion: *Et si quis non communicat, excommunicatur, ut ecclesia turbator, & ordinum violator;* If any man doth not communicate, let him be excommunicated, as a troubler of the Church, and a breaker of order. And herunto do the ancient Fathers assent. But this often receiving was in regard of the times, such as at the first institution, the shepherd being smitten, and the sheep scatter ed

Can. 10.

scattered: Since in the peace of the Church, the Communion hath bene three or foure times in the yeare, and especially at Easter, as succceding the Passeover. If it be said, once in the yeare is sufficient as the Passeover was but once: I answer, the Passeover required a long time, even seven dayes for the celebration thereof, and if it had bene often, it would have been too heaue a burthen unto the people, it is not so with the Lords Supper.

Exod. 12.
19.

Againe, In times past, besides the Paschal Lambe, and unleavened bread once in the yeare, there being many other remembrances of Christ in action, *viz.* the many sacrifices; now we have onely the Lords Supper, often to be used to the same purpose.

Moreover, as wee have diuers organs and faculties of the outward man, eares, eyes, hands to handle and feele, noses to smell, and mouthes to tast, so the Lord to strengthen us in our weaknesse, appointeth that wee should helpe our faith in Christ by all these, by the eares when wee heare the word preached, by the eyes, feeling of the hand, tasting, &c. when we see, touch, smell and tast this holy Bread and Wine. Lastly, Christ is not one but all things to us, an habitation to dwell in, cloathes to put on and food to nourish: wherefore we must seeke to make him accordingly all these things unto us, wee must let him enter by the eare to dwell in us, that so we may dwell in him, wee must put him on by bapcisme, that wee may bee cloathed with him, and feed upon him in the Lords Supper, that wee may bee nourished by him for ever.

24 Quest. 19. What are the benefits wherof we are partakers thereby?

Ans. *The strengthening and refreshing of our soules by the body and blood of Christ, as our bodies are by the bread and wine.*

Expln. Considering the solemne ordination of the Lords Supper in a time of so great need, when the Bridegroom was now to be taken away from the children of the marriage chamber and they should mourne, it is worth the consider-

*Manus. de
Pessia.*

ring, how great the benefit hereof is: and hereof it will not be amiss a little to delay the Reader, in shewing the extravagancies of the Church of Rome, in extolling the supposed sacrifice hereof, If it be used, that is, if the Masse be used upon S. *Gregories* dayes, it delivereth soules out of purgatory: if upon S. *Roche's* day, from the plague; if upon S. *Anthonies* it saveth cattell: if upon *Sigismunds*, it cureth the Ague: if upon S. *Anthonies* of Padua, it restoreth things lost: if upon S. *Apollonius*, it cureth the tooth-ache: if upon S. *Lucies* day, it cleareth the eyes: if upon the holy Spirit's day, it giveth a goodly Husband or Wife, as a learned Writer hath gathered together of late, and set these their fooleries upon the stage.

Another hath noted, 1. That they teach it to be available, as for the living, so for the dead: 2. To be carried about the Church: 3. To be carried about the streets: 4. To be carried into the fields, that the corne and grasse may grow: 5. To be carried to the warres for the obtaining of victory: 6. Before the Pope when he goeth forth: 7. At the coming of Kings into Cities: And which might more be added, to houses on fire, and to waters overflowing, as *Clement* the fifth cast it into the river Tyber, to assuage the swelling thereof.

Thus do these men, as led with the spirit of lying, triflingly deale with this blessed Sacrament, and seeking too highly to extoll it, make their use of it vaine and ridiculous: and when as every good Christian should follow his Master Christ, they differ altogether from him. He commanded *Do this in remembrance of me*, they in remembrance of the dead. Christ tooke it, and gave thanks, they breath upon it: Christ brake it, they hang it up in a pyx: Christ gave it to his Disciples, they most commonly eat up all alone, and so it is no Communion (properly so called) of the faithfull together: Christ tooke bread, and gave bread; they take bread, and give flesh: Christ gave it to confirme faith, they to redeeme departed soules: Christ gave it to be eaten, they to be adored: Christ spake plainly in a knowne tongue, they in Latin, which is not by the vulgar understood. Not to aske them

them therefore (which is but lost labour) what the benefit is, wee say, that it is the strengthening and refreshing of the soule. More distinctly, whatsoever benefit redoundeth to the corporall life from the Bread and Wine, the like redoundeth here from to the worthy receiver, by vertue of Christs body and bloud, as before hath beene particularly declared. This made them in the Primitive Church to seeke so earnestly after it, that though Christ in body was now absent from doing these good offices unto them, yet they might be supplied by this visible signe of his continuall presence to the worlds end.

Againe, yet more distinctly, we have hereby communion with Christ, and through him with the Father, wee becomming flesh of his flesh, and bone of his bones, as the bread and wine being eaten and incorporated into us.

Speciall
benefits
of the
Communion.

2 Strength of faith, it being as it were an hand, a mouth, and stomacke, with these signes receiving Christ, as hath beene said.

3 All other graces and blessings, which together are thereby conveyed unto us, this being the conduit thorow which wee receive Christ, and all things also, as he is heire of all.

4 Communion with one another, and with all the faithfull in all ages, wee becomming by Christ one body, though diversly dispersed in the world, as many cornes and grapes are brought together to make one lease of bread, and one cup of wine.

All which benefits are so great, as that it should set a most sharpe edge upon the desires of all men unto this heavenly duty, that even for love and earnest desire of these benefits, we may gape after them, as the thirsty ground for raine, and never through neglect deprive our selves of such comforts, when by Gods Minister they are offered.

Quest. 20. What is required of them which come to the Lords Supper?

Ans^r. *To examine themselves, whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life.*

have a lively Faith in Gods mercy through Iesus Christ, and a thankful remembrance of his death, and be inchuriny with all men.

Exhort. The benefit of this Sacrament being so great, it is necessary to know how every man may dispose himself hereunto, that he may be made partaker of this benefit; for this is certaine, that all obtaine it not that eate this Supper, seeing there is an unworthy, as well as a worthy receiving, and the unworthy eate and drinke their owne damnation, and are guilty of the Lords body, nor discerning it, as the Apostle teacheth, *1 Cor. 11. 27. 29.* the unworthy receiver is every repentent person, who being polluted body and soule with foule finnes, presumeth to come and touch and take with his uncleane hands, and into his impure mouth so holy signes. For they in Sardis, that defiled not their garments, are said to be worthy. *Revel. 3. 4.* Wherefore the defiled with sinne are unworthy, for that sinne is the thing that defileth, see *Mark. 7. 21. Eccl. 9. 3. Ps. 51. Esa. 1. 6. &c.* The wicked then receiving are guilty of the Lords body, that is, of his death, because the taking of such holy things with unholy hands is a polluting thereof *1 Pet. 2. 13.* and a willing sinning in such as are enlightened, which is the very crucifying of Christ againe. *Heb. 6. 6.* And so he receiveth his owne damnation, because for this he shall be damned; as most worthy. And he is said not to discern the Lords body, because when he taketh that up in condemnation by making himself guilty of the Lords death, hee considereth not, neither conceiveth of it. For the worthy and right receiving therefore, a rule is here set down of things to be done before, and in the act of receiving. Before, there must be an examination; in the time of receiving, a remembrance or meditation, to stir up thankfulness for Gods great mercy herein expressed. The distinct consideration of which, because it is so necessary, I have here subjoynd in some distinct questions, and answers.

25. Quest. 21. VVhat is required in those that come to the Lords Supper?

Answe.

This is the last
Question in the
book.

Ans^r. To be rightly disposed, both before, and at the receiving hereof.

Quest. 22. VVhat ought a man to do before his comming?

Ans^r. To examine himselfe for his faith in Christ.

Explⁿ. Let a man examine himselfe (saith S. Paul) and so let him eat of this bread, and drinke of this cup: for he that eateth and drinketh unworthily, eateth and drinketh his owne damnation: where you see, that under paine of damnation, a man must prepare himselfe to the Lords Table, and that he is an unworthy receiver, that prepareth not before-examination. Such was the man that came unto the feast without a wedding garment, of whom it is said, *Binde him hand and foot, and cast him into utter darkenesse*: Such pulleth upon himselfe, as the Corinthians, sundry plagues and sicknesse, and untimely death: to examine a mans selfe is also at other times required, *Psal. 4. 4.* 2 Cor. 13. 5. as a preservative from sinne, and this is called hereafter v 31. judging of our selves, *Lament. 3. 40.* searching and trying; but now it is to be done especially upon paine of condemnation. And verily, though there were no such danger, great reason there is, that every man comming to this Sacrament, should prepare himselfe.

1. Because every man is most unfit and unworthy to come thus familiarly to communicate with the Lord of glory, as when the Lord was to descend to give the Law, they were unfit without a three dayes preparation, to heare him speaking unto them. Wee are herein to imitate the most curious women, when they come to any honourable place or meeting, they spend much time in decking themselves, and putting on all their ornaments, and behold themselves in the glasse very diligently, that nothing may be amisse or unseemely: In like manner, seeing wee are to come into the presence of the highest estate of the whole world, and to the Communion of his most honourable Saints, wee cannot use too much curiosity in decking our hearts, and looking out diligently in the glasse of the Law, our blemishes by sinne,

1 Cor. 11.
28.

22.
Mat. 23. 13
1 Cor. 11.

PL. 45. 13.

that wee may reforme them. For we come not onely to this meeting, as ordinary guests, but as the Spouse of the great King of Heaven, of whom it is expected that she should exceed in ornaments, according to that, *She is all glorious within, her cloathing is of broyded gold.* Indeed if wee were every day such, this speciall decking and preparing were not needfull, but alas, wee doe all dayly in many things offend, and so have upon us staines and spots, and are so raggedly cloathed, as that our filthy nakednesse doth appeare, and who dares come so into the feasting roome of so great a Majesty? As to the passeover therefore 2 Chron 35. so wee must be prepared, if wee wash before wee goe to our owne meat, wee must wash by repentance, before wee come to this Supper.

2 Because of the great grace and favour of God herein towards us, inviting us, unto whom hee is not tyed by any bond of friendship or desert, that might move him to use this respect towards us, no more than the Father of the Prodigall Sonne, to take him home with him, and with such joy to feast him.

When *Haman* was invited by *Queene Hester* to a feast, which he tooke as a speciall favour towards him, how did it rejoyce him, how duly and early fitting himselfe in the best manner, as he thought, did he repaire thither? How much more should we be glad of Gods inviting us, and with all diligence, against the time make us ready to come to this heavenly banquet.

Gal. 3. 1.

3 Because of the great benefite which we behold here, and receive, Christ being crucified, as it were before our eyes, by whom we conquer sinne and Satan, and have entrance into heaven, the way being thus made open unto us. If a rich dole be dealt amongst the poore, all will make them ready to come unto it, and if there be any thing that may make them to be sent empty away, they will use diligence to remove it: if the Physitian have any receipt, which a man being prepared, and taking, shall undoubtedly have his health confirmed, and his life prolonged, he will speedily with all care use this preparative: but here is a most rich dole dealt out to every

every one, a soveraigne most excellent receit for the soule, making it undoubtedly live for ever: Oh let every man then dispose himselfe so, as that he may not be sent empty away, and prepare himselfe so, as that this Receit may kindly worke upon him, for his preservation to everlasting life. And for this cause is it, that wee receive not to the holy communion, mad men, or fooles, or children, because they have not the reason to examine themselves, neither those that bee growne to yeares of discretion, till by duely examining and instructing them they have beene learned to examine themselves. In the Primitive Church Christian people were distinguished into *Catechumens*, and *Communicantes*, the *Catechumens* being all such, as had not yet well learned the principles of the Christian religion, to what yeares soever they had attained. And therefore all such must still submit to this order; that they may be afterwards received to their comfort.

Now the thing wherewith wee are to be decked, and by which the only preparation is made, is faith in Jesus Christ, of which it hath beene already spoken: Faith apparelleth the soule with rich clothing, the wedding garment, for *such as are baptized into Christ, have put on Christ*, their nakednesse is all hidden, and none appeareth: even as when *Aaron* had on the cloathing of the high Priest, hee appeared a most goodly person. Faith beaungeth the soule with most rich jewels and pearles of inestimable worth, of which the Merchant that seeth the value, will give all that he hath for one. Of this it is said, *It is more precious than pearles, and all things that thou canst desire, are not to be compared unto her*. Faith is the hand of the soule, reaching out unto Christ; for as the woman touched him, and was healed of her bloody issue, so the faithfull touch him, handle and receive him, to the healing of all their spirituall diseases, for faith purifieth the heart from all filthines of sinne. *Acts 15. 9.* And justifieth, although our deeds being looke wee are most unjust and sinfull. *Rom. 3. 28.* true Faith, as in *Abraham*, is imputed to every one for righteousness. *Rom. 4. 3. &c.* Faith is the mouth of the soule feeding upon Christ; for when the Lord had taught, that his body must be eaten, and that he which eateth, hath everlasting life; hee

Eph. 3. 27.

Mat 13.

45.

Pro. 3. 15.

Ioh. 6. 47.

he affirmeth the same of the beleever; *Hee that beleeueth in mee, hath everlasting life.* Faith is the digesting faculty of the stomacke of the soule, working so effectually, that Christ becometh hereby our nourishment, and *we are flesh of his flesh and bone of his bones*, as the Apostle teacheth.

Eph. 5. 30.

Lastly, whatsoever may be more desired, a person pleasing unto God; an eye to see God, feet to come unto God, faith giveth all: for being justified by faith, *wee have peace with God*: by faith the ancient Fathers *saw the promises afar off*; that is, Christ; and by faith *Enoch*, as with feet walked with God.

Rom. 5. 1.

Heb. 11.

13.

Heb. 11. 5

He therefore that examining his owne heart, findeth faith, needeth not to feare or stand in doubt, he is hereby made worthy of this blessed Sacrament.

Quest. 23. How may a man know whether he hath this faith or no?

Ans. By two speciall fruits thereof, *Repentance for all his finnes, and Love towards his neighbour.*

Explan. The heart of man which is deceitfull, above measure, doth deceive him in nothing more, than in falsely perswading him that he hath true and right faith: for if a man putteth his trust in Gods mercy, through Jesus Christ to be saved, it telleth him that this is faith, never suffering him to come to a true triall, whether this trust be the faith that justifieth before God, or no.

Wherefore that we might not be herein beguiled, the Lord hath set forth this faith to be lively: so that as a man living may be knowne from a man dead, by breath and motion; so he that listeth to take pains in the trial of his faith, may know the true justifying and saving from all counterfeits, and false faiths.

It breatheth and moveth by Repentance and Love, which who so findeth not in himselfe, he is a vaine man, his faith is dead and unprofitable, even as a dead tree, as Saint *James* teacheth: For, that the faith is vaine which is without these, is plaine from many evidences.

Iam. 2. 10.

First, from the comparing of *Paul* and *James* together, who seeme

seeme to speake one against the other, *Paul* saying, that wee are justified by Faith without the workes of the Law, *James*, that wee are justified by workes, and not by Faith onely, both bringing for example the Father of the faithfull *Abraham*.

From whence we may reason thus :

Such as was *Abraham*s faith, such ought the faith of every man to be, that he may be justified and saved : But *Abraham*s faith was a living faith, expressing it selfe by the leaving of his idolatrous Countrey, when God called him, and by sacrificing his sonne *Isaac* in admirable obediences, when God commanded, that is, by forsaking sinne, though most deare, and performing obedience, even in that which was hardest. Therefore such must our faith also be. Hereby we know that wee dwell in him, that is, by faith, because he hath given us of his spirit, which guideth to holinesse and righteousness.

Secondly, faith that doth not thus live, appeareth to be vaine, because it is a building without a foundation, the onely foundation of Faith being Gods promises, which be long not to any but such as have and doe by true repentance turne from sinne : For you shall finde none other promise of God, but such as this, *He that confesseth and forsaketh his finnes, shall have mercy*, and this, *Whensoever a sinner doth repent him of his sinne from the bottoome of his heart, I will put all his wickednesse out of my remembrance*. Now such as is the ground whereupon any mans faith is buile, such is his faith, if the ground be none, his faith is vaine, but the ground of his faith that continueth in sinne without repentance is none, God having made no promise unto him, therefore his faith is vaine. If he shall say, but I meane to repent before my death. Ah strange delusion of Satan ! Thou art content then in the meane season to be without faith, and without interest in the merits of Christ, to be under the dominion of the Devill, and in a Reprobate estate. A thousand to one when thou intendest to repent, thy God the Prince of the ayre that ruleth in the children of disobedience, wil not suffer thee, and it shal be just with God, for so grosse neglect of his grace, to give thee over effectually unto him, to be finally hardened unto damnation.

Thirdly,

Proy. 18.
13.

Thirdly, faith that is not living, is vaine, because the true faith doth establish the Law, but this dissanulleth it, seeing it looketh for salvation, and yet doth contrary to the Law by living in sinne.

1 Cor. 13.

Lastly, faith must expresse it selfe, as by repentance, so also by love, otherwise it is vaine: for, *if I have all faith, faith the Apostle, and have not love, it is vaine*: and faith worketh by love, and God is love: wherefore the true faithful man must needs have love, & he that is without it, is without God, and doth utterly deceive his owne soule.

1 Cor. 13.
13.

Again, by the true faith we are made members one of another, according to that of the Apostle, *By one spirit we are all baptized into one body*; and if members one of another, wee must needs be likewise affected, being knit together by the bond of love.

Wherefore we must every one examine himselfe for these things, and search out our sinnes and failings. This examining was of old made by the Pastour, partly because people are ignorant, and cannot tell how to examine themselves, and partly because they are carelesse and so apt to neglect it; but since, examination and confession being turned into superstition and an occasion of horrible sinnes, that hath ceased, and according to the Apostles first institution, every one is injoynd to examine himselfe for his owne sinnes, and so humbly to confesse them, and to afflict his owne soule for them before the Lord in private.

Quest. 24. Wherein standeth true Christian Love?

Ans^r. In affection, when it is the same towards our neighbour, that it is towards our selves, void of malice, hatred and envie, and desirous of our neighbours good, as of our owne; and in action, when wee are readie to doe good unto others, as unto our selves, and to keepe away hurt as from our selves.

Explan. I have already spoken of repentance (the first whereby faith that is living, manifesteth it selfe) viz. in the Tractate of Baptisme, so that I will adde nothing here, but to ouching

touching the speciall most common finnes. of which every receiver must now specially repent, and so cleanse himselfe in soule and body. The first are finnes of thought, euill lusts, desires and imaginations within. See *Mat. 7. 21. Psal. 14. 1. Zeph. 1. 18. Psal. 10. 3. Ier. 21. 14. 19. 23.* Finnes of the tongue, blaspheming, lying, cursing, railing, bitter speaking, and corrupt and idle. *Psal. 12. Iames 3. Ephes. 4. Iohn 8. 44. Matt. 12. 36. &c.* Thirdly finnes of the eyes and eares, by looking upon vanity, or hearkning to flanders. Fourthly, Sinnes of the hand, by gatering, idleness, oppressions, bribes, uncharitableness, or by any unjust gains, how this must bee repented of, see *Luke 19.* Fifthly, Sinnes of the body, gluttony, drunkennesse, fornication. *1 Cor. 11. 21. C. 6. 18.* These defile thee, body and soule, and therefore till thou hast washed, as *Esay 1. 16.* thou defilest the Lords body in receiving; which he will not suffer to goe unreuenged.

To consider now of love, this is highly commended above all other speciall graces, as being the fulfilling of the Law, the seasoning of all duties in Gods service, and the principall amongst the chiefe graces: for there be these three, saith the Apostle, *Faith, Hope, and Love, and the chiefe of these is Love.* And this Love is both in affection and in action:

First, in affection, where the heart is malicious or enuious, there can be no love: For what love was there in Cain towards *Abel*, what love in *Esau* towards *Jacob*, or in *Iosephs* brethren towards him? So in whomsoever these vild affections rest, there is no love: Publicans may be friendly to Publicans, and sinners unto sinners, but if our love be none other, it is naturall and corrupt, and not the love by which faith liueth, seeing this directeth to love our enemies, and those that hate us. If there be malice and envy in us, we are altogether indisposed to the word by which faith cometh: for the right disposition hereto, is, as *Saint Paul* sheweth, to *lay aside all malitious fury and dissimulation, and envy:* And whosoever hateth his brother is a man-slayer. Wherefore they which are thus can haue no faith, but they come before the Lord with hands full of blood, and all iniquitie.

Again, love desireth the good and welfare of a mans neighbour

1 Cor. 13.
13.

1 Pet. 3. 3.
1 Ioh. 3. 15

Rom. 12.
15

1 Ioh. 3.
18. v. 17.

James 1.
27.

Mat. 25.

1 Cor. 13.
5.

hour as well as his owne; it maketh a man like affected to his neighbour as unto himselfe, and so to rejoyce with them that rejoyce, and to weep with them that weep.

Lastly, it is not faint, and contained within the desire of the heart, but breaketh forth into action; doing good unto others, as unto our selves, and keeping away hurt, as from our selves. *My little children* (saith Iohn) *let us love not in word, nor in tongue, but in deed, and in truth. Whosoever hath this worlds goods, and fasteneth up his compassion towards his brother, how dwelleth the love of God in him?* It is a vaine Religion, that is in word, *the pure religion and undefiled before God, even the Father, is this, to visite the fatherlesse and widdomes in their aduersitie, and to keepe a mans selfe unspotted of the world.* The deeds of love shall beare all the weight at the last day: *I was hungry, and ye fed mee, &c.* where these are wanting, the Lord saith, *Goo yee cursed into hell fire, prepared for the devill and his angels.* In brieft therefore to give you a view of perfect love by the parts thereof:

The first is gentlenesse, and not without just cause to bee moved to anger. Secondly, patience and long suffering, when just cause of anger is offered. Thirdly, goodnesse not admitting envy, or the like against any enemy, but loving him, and being ready to forgive him. Fourthly, tendernesse, and being affected with griefe, at the sight of other mens miseries. Fifthly, freedome from evill thoughts against thy neighbour, interpreting all things to the best, if it may be. Sixthly, yeelding, rather then contend, from something of a mans owne right, as *Abraham* did to *Lot*. Seventhly, humblenesse of minde seeking reconciliation, where offences have beene. Eighthly, bountifulesse towards the poore. Ninthly, care to save a neighbour from hurt or hinderance in his cattle, corne, or any danger towards him. Tenthly, abstinence from private revenge, in speech or in deed. If wee have this love, and the repentance before described, in us, not to leave any sinne that wee can find out, unsearched and unpursued to the death, wee may be sure that wee have such faith, as pleaseth God; but if wee suffer one to live, that is, if at the least in the full purpose of our mindes, wee do not forsake every sinne,

it will be as one Amalekite, *Agag* to *Saul*, a meanes to cut us off from Gods Kingdome although all others be forsaken. The very heathen comming to doe their sacrifice, were wont to cry aloud *procul este profani*, be farre off and come not hither yee uncleane, and in the primitive Church when they came to the Communion, an Officer was appointed to aske with a loud voice, who were there, that offered to come to receive? and it was answered after a search made, none but good and godly persons.

Quest. 25. What shall hee doe, that after examination findeth not these things in himselfe?

Ans. He may not keepe away from the Lords Supper, for this were a provoking of God to wrath: neither can he come unto it without offending the Lord in a higher degree.

Explan. It is not enough that a man examine himselfe, but he must by examination finde true faith living by love, and repentance in him; and if he findeth it not, he must not then thinke that he shall doe well enough by abstaining, as is the manner of the most; but it lieth upon him, as a duty required at his hands, the neglect of which provoketh the Lord to wrath, as we may see by the parable in those that refused to come, and excused themselves when they were bidden to the feast: the Lord of the feast is wroth against them, and sendeth forth his warriors to destroy them.

Mat 22.

And as this is a great offence, so it is much greater to come unpreparedly; for such a man is without a wedding garment, and commanded to be bound hand and foot, and to be cast into utter darkenesse, where shall be weeping and gnashing of teeth, so that either way there is nothing but judgement without mercy.

If it be demanded here, whether it be not a sinne in the Minister, to admit such to the holy Communion?

I answer, if any be evidently known to be such, and wil not promise amendment, he that receiveth him, giveth that which is holy to the dogs, and casteth pearls before swine. If otherwise there

Mat. 7. 6.

there be a shew of penitencie, man, that cannot see into the heart, may admit of him. If it should seeme, that without difference the wicked as well as the goodly are to be admitted to this holy Supper, without difference putting. Seeing that *Judas* was admitted by the Lord.

I answer, that it is most probable, that *Judas* was gone out before, seeing *Matthew* and *Marke* both speake of his going out immediately after the Sup. before the holy Supper began, unto whom consenteth *John*, Chap. 13. 30. Secondly, if it be granted, that he was present, yet this example proveth nothing to this purpose, for *Judas* was not yet detected, his treason was only in his heart not in actio, that followed afterward. Moreover, how can the Minister give the Lords body to him, that is appointed by the Lord to be given over to Satan; for as it was with the incestuous person amongst the Corinthians, so is it with every notorious scandalous liver, he is, untill repentance, to bee put from the Communion of Gods people. Thus we see what a maze or labyrinth sin doth bring men into; in danger they are by coming, and in danger by not coming to the Lords Table.

1 Cor. 5. 5

Quest. What may a man doe then in this case?

Ans. Hee must humbly sue unto God for the pardon of all his finnes, to strike his hard heart, that he may melt into teares for them, and constantly cleave to his Commandements; and if there be any dissention, he must go, and be reconciled to his brother.

Explic. So gracious is our good God, as that when we are brought into desperate straights, and wildred so by sinne, as that wee know not which way to get out, he holdeth forth the thred of his mercy, by the helpe of which wee may come into the right way againe. Like unto *Ahab* merose his scepter stretched out towards his beloved *Hester*, when she was intangled with danger: even so is the Lords Scepter ever held out unto us, that in the name of his Sonne we may come unto him, though we be most wretched sinners. *Aske*, saith he,

and

and you shall haue seekes and you shall find, knocke and it shall be opened unto you. This is the gate, or scale of Heaven which Iacob saw, hither we may come, being thus beset with sinne, and finde mercy to be delivered, and made welcome to the Lords Table.

If it be said, but can I being thus in my sins pray to be heard, seeing that God heareth not sinners, and the sacrifice of the wicked is abomination to the Lord?

I answer, was not the Publican likewise in his sins and yet he prayed, and was heard and justified; and did not the Theefe upon the Crosse likewise? So that wicked men praying out of a desire to be made repentant, and to be brought to amendment, grieving that they are so hard-hearted, and without faith, are heard in their prayers; neither is this against the places before alleaged; for the wicked whom God will not heare, are such as delight in sin, and are without all care of amendment, resolute in sinning.

Quest. 27. What ought a man to doe at the Lords Supper?

Ans. He ought thankfully by seeing and receiving the outward signes, to remember the inward graces of God towards him.

Quest. 26. What are these graces?

Ans. First, the Lords giving of his Sonne Iesus to death for us, set forth by the Ministers taking of the Bread and wine, breaking and powring out, and offering it to us all. Secondly, our neare union unto Christ, and how wee have all our spirituall food from him, set forth by our taking eating, and inward digesting the Bread and Wine that becommeth nourishment unto us. Thirdly, the neare union that God hath made by Christ betwixt all the faithfull, set forth by the same bread being made of many grains of corne, and by the same wine being made of many grapes.

Expl. I shall not need largely here to intreat of these meditations which hath been done already, onely the Communi-

cant that cometh to the Lords Table is to be advertised, that by no meanes he be there an idle beholder of things done, but a profitable ponderer of all circumstances, to stirre him up to greatest thankfulness unto God for so great benefits: in which, that he may be holpen, let him first herein consider Gods admirable love, in giving his Sonne to death for his sinnes, his holy body to be broken, and his pure blood to be shed; for without Gods giving of his Sonne to the cursed death of the Crosse, all the power of the Scribes, Pharisees and high Priests was not able to doe it. Wherefore hee saith, *I lay downe my life for my sheepe, and no man taketh it from me, but I lay it downe of my selfe.* Even as if a man being condemned to die, another most loving friend should lay downe his life, and suffer for him; Oh how thankfully were this love to be remembred, and with what praises to be celebrated, as being unmatchable by any love that ever hath beene seene amongst men: for a deare friend, there hath been in many ages one amongst many Kingdomes of the Latines, one amongst many of the Grecians, that have offered to die for their friends; but for their enemies never any. Lord, therefore should the soule of every Christian say, *I offer againe unto thee mine owne selfe, soule and body to serve thee, and my old nature to be killed and flaine with all the concupiscences thereof, though never so deare unto me for thou hast offered thy deare Sonne for me, and unto me without any desert of mine, and for this cause art most worthy of all honour, and thanksgiving.*

Secondly, let the communicant consider of Gods admirable love in uniting him so neare unto his Sonne, and through his Son unto himselfe, and in feeding him from heaven with such comforts, without which his soule must needs be hunger-starved, and perish.

This was Christs prayer unto the Father, that we might be one with him, *that they may all be one, as thou, O Father, art in me, and I in thee, that they may be also one in us:* and this did he mystically in this Sacrament shadow out unto us. When David was offered the Kings daughter, and to bee the Kings sonne in Law, *whereunto I, (said he) that I should be Sonne in*

John 17.21

Law

Law to a King? and, who am I, should the communicant say, that I should be made one with the King of Heaven? Most unspeakable (O Lord) is thy love towards me, that thou shouldst have such respect to so poore a worrne, to raise me out of the dust, to sit with thy Christ, of so great dignity; to be so joyued unto him, that I should be made coheire with him of the heavenly Kingdome? How can I doe lesse than put away all basenesse of minde, whereby I cleave to the world and the flesh; and be like minded to my deare Saviour (to whom I am joyued in fellowship, though most unworthy) being holy as he is holy.

Rom. 8.17

It is also to be considered, how our soules are fed here, even as the Israelites with *Manna* from heaven, in the wilderness, where they must otherwise have perished. And as *David* flying from *Saul*, by *Abimelech*, with the hazard of his owne life; so God spared not his Son, but gave him as bread from heaven unto us, without which we must needs have perished for ever; and in our greatest need, that we might have strength to fly a way from the danger of Satan enraged against us, he spared not, though with the hazard of his life, to give us the true Shew-bread. Oh how should my heart be affected towards thee, O Lord, therefore, and resolved to abide alwayes with thee, vowing with *David* to *Abiathar*, *He that seeketh my life, shall seeke thy life also*, those that are thy enemies shall be mine, and as if they hated me.

Thirdly, let the Communicant consider of the neere union that the Lord hath made by Christ betwixt all his Saints; into the which he is also received, that faithfully partaketh of the Lords Supper: which should effectually suppress all exorbitant affections, and worke an holy love in him, as towards members of the same body.

Quest. 28. What is to bee done after the receiving?

Answer. We must meditate of the Covenant of new obedience with the Lord, renewed by this Sacrament, that we may be more careful to performe this obedience; and so fly sinne and vice all the dayes of our life.

H 2

Explan.

Explan. The receiving of the Lords Supper is not a transient holy duty, as it is by most men used (who put some holiness upon them for the time, afterwards returning as the dogge to the vomit, and as the swine to the wallowing in the mire) but it is a sealing of covenants betwixt God and his people, and the grace of God for the pardon of all our sinnes, and our dutifullnesse to God in forsaking all our old sinnes, and living according to his holy lawes: for as God doth hereby give himselfe unto us to become our God, and gracious Father; so we give our selves unto God, to become his people, and obedient children.

There bee these two parties in all covenants, otherwise they cannot stand, something assured, and given, and something taken and received therefore: So betwixt Princes and Subjects, the Prince giveth and assureth his care in ruling, and providing well for the good of the Subject, he receiveth tribute, custome, and obedience: so betwixt masters and servants, betwixt sellers and buyers, lenders and borrowers.

In like manner, in this covenant God for his part assureth, and giveth himselfe to be our gracious God, forgiving all our trespasses; and on our part, he must receive tribute, subjection and obedience, otherwise the bond is forfeit, and if it hath bene so once, twice, or often, and the forfeit hath not yet bene taken, take heed of the next time, for if thou still remaine unreformed, not better keeping covenants, having renewed them so many times, there is no hope for thee to bee dealt withall, but as with a desperate person, that thou shouldest suddenly be delivered to some infernall spirit, the taylor, and so be imprisoned in hell, whence thou canst never come out againe.

If thou hast therefore neglected to pay God the duties of praise and prayer, of obedience, and performance of holy duties, both publike and private, now bee negligent no longer, but be rather officious, redeeming the time with double diligence; if thou hast loved and lived in sinne, and disobedience, keepe covenants, by feare, of offending any more hereafter; and if thou hast no way answered that love, which the Lord tieth thee unto towards thy neighbour for his owne sake, but

hast

hast hated such as have shewed any enmity against thee; for offences hast beene unadvisedly provoked, and through an immoderate love of thy selfe, and of the world, hast denied food unto the hungry, and hast sought to beguile thy neighbour: learne of Christ to be meeke and gentle, in holinesse, follow *Paul* as he followeth Christ; and for bounty imitate *Zachens* converted, giving liberally to the poore, and satisfying where thou hast done wrong to any man: for thus, and thus onely maist thou have comfort of the Lords Supper, and shalt in his good time sit downe in the Kingdome of heaven, and be feasted with *Abraham, Isaac and Iacob*, for ever and ever.

To returne now to the promise made in Baptisme.

H 3

of

This is the Creed.
Of the Creed.

This 6th Qu. is in page 89.
Qu. 29. **T**HOU saist that thou art bound to doe as was promised for thee, which was, that thou shouldest beleeve the Articles of the Christian Faith : let me heare thee therefore rehearse the same.

Ans. I beleeve in God the Father Almighty, maker of heaven and earth, and in Iesus Christ his onely Son our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he arose againe from the dead, and ascended into Heaven: he sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quicke and the dead : I beleeve in the Holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Explan. Before I come to speake any thing of these Articles in particular, a few things are to be premised in generall. First, touching the name whereby they are called. What Articles are, it is well knowne to every man; and so is the other name, the Creed of the Apostles. The proper name hereof in Greeke, in which tongue these Articles were first penned, is *Σύμβολον*, *Symbolum Apostolorum*: which signifieth either a note, or marke serving to distinguish betweene one soldier and another, or a summe of money cast in, which we call a Shot.

It is likely, and History consenteth herein, that the Apostles dispersing themselves over the world, according to their
 Com-

The Symbol of the Apostles.

Commission to preach the Gospell, advisedly compiled an abridgement of the same to remaine, as a rule; according to the Analogie whereof, (though the Church were scattered farre and wide, yet) both teachers and hearers might be held in an holy agreement of the same faith: and heresies arising, being brought hereunto, as unto a Touchstone, might be tried, and being found drosse, rejected. And because that every one of the twelve compiled some part, (which being put together make the whole) it obtained the name of *Symbolum* as *Augustine* testifieth (if it be his owne) where he reciteth in particular the severall words put in by every Apostle: These were gathered, saith he, by *Peter*. *I beleve in God the Father Almighty*. By *John*, *The Maker of heaven and earth*. By *James*, *In Iesus Christ his only Son our Lord*. By *Andrew*, *Which was conceived by the Holy Ghost, born of the virgin Mary*. By *Philip* *He suffered under Pontius Pilate, &c.* By *Thomas*, *Hee descended into hell, and the third day arose from the dead*. By *Bartholomew*, *He ascended into Heaven, and sitteth, &c.* By *Mathew*, *From thence he shall come to judge the quicke and the dead*. By *James the son of Alphaeus*. *I beleve in the Holy Ghost, &c.* By *Simon Zelotes*, *The Communion of Saints*. By *Judas James his brother*, *The resurrection of the body*. By *Matthias*, *The life everlasting*. Amen.

All which I have inserted, as probable, not as necessarily inforcing, that just according to this forme, it was first set forth by the Apostles: for both the phrases of Descending into hell; and Catholike Church, may seeme to bee of later stampe: and moreover, if it were thus certainly penned by them, it were a part of Canonickall Scripture. The common opinion of our Divines is, that it is called the Symbol of the Apostles, because it was gathered out of their writings, it may be by some of their disciples that heard them. For mine own part having recited thus, what I find touching the name and first collection of these Articles, I will leave every man to judge, as reason shall induce him to doe.

Secondly, concerning the number of Creedes. It is certaine, that there have beene many some compiled by whole Councils, some by severall learned men of the Church, upon

Aug. de temp. C6c.
114.

Jerom. Ep. 41. part. 1. In the Symbol of the Church of Rome, this phrase, Hee descended into hell, is not, neither in the Symbol of the Easter Churches.

speciall occasion, but none of those, which have beene made by the Orthodox, doe any whit differ in substance from this of the Apostles, they doe onely set downe in more words, that which is here contained in fewer, and so may serve instead of some Commentaries upon this of the Apostles. The principall is the Nicene Creed, made some three hundred ycers after Christs Incarnation, unto which were consenting 318. Fathers, *Constantine* the great Emperour being president. This (because of *Arim*, who denied Christs Divinity) is larger in setting this forth, how he is very God of very God, and of the same substance with the Father. Next is the *Athanasian* Creed, made by that holy man *Athanasius*, who by the *Arrians* was much persecuted; but he made this, as for a testimony of his own sincerety in the truth, so also to instruct and confirme others. And of like sort is the *Ephesine*, the *Calcedon* the *Agathen*, &c. So that we need not be doubtfull, because there be many, which doe embrace, know, and receive this; and so thou dost know and receive them all.

3.
The Creed
penned, why

Thirdly, concerning the ends, why this was committed to writing. They were sundry and excellent. First (as hath been already said) to bee a rule of Faith, and a preservative from Heresie, 2. That it might bee a meane of distinguishing betwixt true Christians and Heretikes. 3. That every man entering the profession of Christianitie, might continually have before his eyes that faith, for which he should suffer persecution, and to the defence whereof, hee should stand unto the death. 4. That every one of the *Catechumens* (which were new converted Christians) might have in a readinesse, what to answer in their baptisme, when the Minister should demand, What beleevest thou? or according to that of *Philip* to the Eunuch: (If thou beleevest with all thine heart thou maist be baptized, unto which he answered, I beleeve that *Iesus* is the Son of God.) So when one of them was demanded, Beleevest thou aright? he could according to this forme of confession, answer: I beleeve in God, &c. And if these be the ends, and according to these onely be the right use of the Creed; then must it be acknowledged a grosse abuse amongst simple people, to use it for a prayer, for the removing of which, as al-

Acts 8:37.

so

so for signification of our readinesse and constancie to defend the true Catholike Faith. It is rightly provided in our Churches, that all should stand, whilst it is in rehearsing. Some, I know, are offended heret, and doe refuse to conform themselves to this order, but truly they are too too disorderly: for besides, that hence there is a confusion of gestures in the Church, some standing, some sitting, and others kneeling, so the hindering the ignorant, from the knowledge of the right use; how do they answer the reverend behaviour of the first Christians, who were wont to stand, during the whole time that the Word was in reading, except very aged and impotent persons: it being now so farre yeilded unto them that they are required to stand onely in the time of rehearsing the Creed, as being a short abridgement of the Scriptures? or how doe they give testimony of their consent in the faith rehearsed, when as conforming themselves to the Ministers gesture in prayer, to testifie their consenting desires herein, they are altogether unconfirmable in the other of Confession?

standing at the Creeds rehearsing.

Aug. tom. 10. p. 327.

6 Quest. 30. What doest thou chiefly learne out of these articles of thy Faith?

Ans. First, I learne to believe in God the Father, who hath made me and all the world. Secondly in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who hath sanctified me, and all the elect people of God.

How 3. 7. 16. Quaf. m. up. Substantia look page 276. as he sayth 5. app. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Explen. In this answer, one thing must be warily understood, viz. How Jesus Christ the Son of God, may be said to have redeemed all mankind: otherwise, every mans estate shall seeme good enough, sith by him all are redeemed. Understand it therefore, as other like Phrases in the Scriptures, as that to the Romans: As by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit is bounded towards all, so the iustification of Iesu, &c. By which is meant, That all men which attaine to the justification of life, are made partakers of this benefit, by no other meanes, either in Heaven, or in Earth, within themselves, the observation of the Law; or without them, the merites of others, holy men, or Angels;

Rom. 5. 18.



Aug. de
prædest.
Sanct.
lib. 174. 8.

Angels; but onely by the righteousness of Christ. So according to Saint *Augustines* like exposition of another Scripture phrase tending hereto: Christ may be called the Redeemer of all mankind: not because all are actually redeemed by him, but because no man is redeemed by any other but Christ onely.

Acts 4. 12.

When we say, he redeemed all Mankind, the meaning is, he is the onely Redeemer of all men, who attaine this great benefit of redemption and salvation, by no other; according to that memorable saying, *There is none other name given under heaven, whereby to be saved but the name of Iesus*. Such as like better of the distinction (viz. He redeemed all men, that is, in regard of the sufficiency of that he did; and suffered; but not of the efficacy thereof) may follow it if they please: For the passion of Christ was suitable to his person; his person of infinite excellencie could not be so abased, without infinite merit, accrewing by such humiliation: his dying was more than equivalent to all the worlds perishing everlastingly in Hell. Whereupon in giving himselfe a ranfome for sinfull man, he is rightly said to have redeemed all mankind, for so much as he paid the full price of an universall redemption: And this is the same in sense with that saying of *Iohn*, *Behold the Lambe of God that taketh away the sinnes of the world*. *Iohn* 1. 29. Wicked men and unbelievers are not hereby secured, but more justly and deeply damned, as treading under foot the Son of God, and prophaning his blood.

And in speaking of Father, Son, and Holy Ghost in this answer, but nothing of the Church, our meaning is onely, that these things are chiefly to be learned, but not all. For the Articles of our faith, being a summe of all things necessary to bee knowne and beleaved unto salvation (as hath beene already said) comprehend not onely things concerning God, but also the Church of God, so that they may be fitly considered in these two parts. And because the knowledge of God, is principall, and the greatest part of a Christian mans taske, the maine things concerning him, are first, and more largely set downe, and then briefly those of the Church. Now, for so much as a Commentary of Catechisme is in this

Treatise

Treatise intended, I would not willingly leave any ground of our Religion untouched, and therefore have thought it needfull here to insert some things more generall, concerning God, and then to proceed to the severall articles as they lye in order. 1. Whether there be a God. 2. What God is. 3. How many Gods there be. 4. That God is both Father, Sonne, and holy Ghost. 5. That Father, Sonne, and Holy Ghost are but one God.

Quest. 3 1. How knowest thou that there is a God?

Ans. *Many wayes, but chiefly by mine owne conscience, accusing me for secretes sins, which cannot bee but unto an infinite wisdom that knowes the most secret thoughts of the heart, such as is neither Man, Devill, nor Angell, but God alone.*

Explan. Such is the Atheisme of these times, that this had need be taught for a ground of Religion, though it be indeed a ground in reason meerely naturall. Now this is to be read not onely in the booke of conscience; but secondly, in the booke of Gods judgements, taking notorious wicked men ofentimes, in the very instant of their sinning, and singling out guilty persons by lots, as *Achan*, and *Ionah*, and wonderfully discovering murders, & other villanies, that they might not escape unpunished. Thirdly, in the booke of Prophecies, in which are things certainly, and particularly foretold, long before they come to passe, farre passing the reach of any creature. And these two, the Prophet *Esay* produceth as maine arguments against heathen gods, for that they are both wanting in them, and are onely to be found in the great God of all *Shew the things that are to come hereafter, that we may know that yee are Gods: doe good, or doe evil, that we may declare it.* Fourthly, in the booke of Gods creatures wonderfully made and set in order, & ever since their creation preserved, when as the nature of the earth is to be heavy, and there is no solid thing to uphold it, for it is founded upon the waters, being sustained in the place onely by the hand of God, the nature of the water is to overflow all the earth, and the nature of the visible heavens to bee confounded with the waters, from which

Esay 41.23

which they were raised. Fifthly, the consent of all Nations among which there is none so barbarous and brutish, but acknowledged a divine power governing the world, beneficial to all mankind, and avenging sinne. Nay, the very nature of man doth so farre abhor direct Atheisme, that rather than have no God he wil make him a God of stone or wood. Lastly, in the booke of holy Scriptures, being maintained without any fleshly arme, against the rage of all tyrants, especially since the incarnation of our Lord Jesus, where every page giveth some testimony of the God-head.

But to speake a little more fully yet of some of these,

Rom. I. 20.

Psal. 19.

For the booke of creatures, S. Paul saith, *that the invisible things of God from the creation of the world are clearly seen by the things that are made, even his eternall power and Godhead.* And, *the heavens,* (saith David,) *declare the glory of God, &c.* For, as when a man cometh into a goodly house most curiously built, although he seeth no man in it, yet hee doubteth not, but that there was some excellent workman who built it, so although we see not the great Creator of this world, yet forso much as we see the world framed and fashioned in a most excellent manner, we cannot but gather from hence, that there is one most infinitely powerfull and wise, that made it; and this is God. Against if this world had not a maker, it must be yeilded to be eternall, and every part of it to be eternall; because such as the whole is, such are the parts; and so every part to be incorruptible, because whatsoever hath beene from eternitie must needs be incorruptible, seeing all corruption ariseth out of composition of contrary qualities; whereas here are dayly corruptions of all sorts of worldly things, as common experience reacheth.

Exod. 7. 5.

Dan. 3. 28.

For the booke of judgements; When God sent *Moses* to *Pharaoh* to bring the children of Israel out of *Egypt*, he told him, that he would bring such judgements upon *Egypt*, as that the Egyptians should know that he was the Lord. And that judgement which the Lord shewed before King *Nebuchadnezzar* in causing the heate of the fiery furnace into which the three children were cast, to destroy the casters in, these three remaining safe in the midst of the furnace, cau-

sed

sed him to acknowledge God, who before had vaunted himselfe, as if there had beene none above him. Now besides these, there have beene many more signes shewed at sundry times, as in finiting the first borne in every house in *Egypt* in one night, in raigning downe Manna, in sending Quailles, in making waters to come out of the rocke, in casting downe hailestones upon the Canaanites comming forth against *Ioshab*, &c. And the destruction of *Jerusalem*, being never yet edifiable againe, although with great power and preparation attempted in the dayes of *Iulian* the apostata: and in latter times confounding the Spanish Armado in the yeare 1588. and particular judgements upon blasphemers and presumptuous sinners, what else doe they all argue, but an infinite power and most divine Majesty?

For the booke of Prophecies, that is, of the holy Scriptures; herein many things have beene foretold which were to be fulfilled long after so particularly, with the limitation of the time, and with the expression of names of men yet unborn, as that it could not have beene, unlesse there bee a God, to whom all things even to come are present; Such was that of 120 yeares granted to the old world, before the destruction by waters; and that of 400 yeares, in all which time *Abrahams* posterity should dwell in a strange land; and that of the 70 yeares captivity; of *Ioshab*, that should be borne to burne the bones of *Baals* Priests; and of *Cyrus*, who should let the people of *Israel* returne out of their captivity, &c. By this one thing *Esay* challengeth all others, saying, *Let them tell what shall come, let them doe good or evill, and mee will say that they are gods.*

Lastly, for the booke of nature; It is generally written in the hearts of all men, that there is a God; of what barbarous country or nation soever. See *Rom. 2. Doct. 32.*

Quest. 32. How many Gods bee there?

Ans. But one onely true God, the rest are but Idolls set up by men.

Explan. Strangely did men dote of old; that followed a number of Gods, our light is such (thanks be to God) that

Gen. 6.
Gen. 15.

Jer 25. 11.
1 King. 13.
2.
Esay 44. 28
Esay 41. 23.

in the darkest corner of this land men doe know that there is but one God: And this is most cleare by the light of reason: thus. God is infinite; but there cannot bee two infinites, for then there should be somewhat beyond the infinite, and uncompriized in it; which is a contradiction to it selfe. Therefore there can be but one God. The like reduction unto impossibility of plurality may be made out of the attribures of omnipotencie, independencie, supreme goodnesse, and the like, which are capable onely of unity. But herein I rather referre to the sound principles of true Philosophy, urged by some of the Platonicks and Schoolemen; or rather to the tractates of the Fathers, who have spent much time herabout in their writings, and soundly proved the vanity of all other Gods.

And yet that I may not passe this altogether over without some solid prooffe,

Reas. 1.

As Scripture, so reason teacheth that there are not many, but one God onely. First, because if there were two, one would fight against another, and likewise the things subjected to them, heat against cold, and dryth against moisture to the destruction of one another, whereas they are so tempered together, that one serveth to moderate the other for the well-being of the creature. And in the generall parts of the whole world, the water imbraceth the earth, the aire the water, and the heavens the aire, and amongst the heavenly bodies there is but one and the same motion, and not divers wayes of moving, as there would be, if there were more gods to move them.

Reas. 2.

Secondly, because there is such an uniformity amongst the creatures in their kindes, the parts of the one being such, as the parts of the other, whether in men or in other living creatures. As then divers edifices in sundry places, made in every part alike, argueth one and the same architect; so the uniformity in creatures according to their kinde, argueth one God that made them all.

Reas. 3.

Thirdly, because all the creatures in their ranks are born continually to one & the same thing, although they be so divers: the sun exaleth vapours out of the earth, that of them

raine

raine may be made, the aire at certaine times sendeth them downe againe in showers to fatten the earth, the sunne warmeth the earth and maketh all things to grow, the fruits of the earth growne, feed beasts, &c. and they feed and serve man. Wherefore as in divers armies of soldiers marching all one way and bending their forces to the same end, it is evident that the commander over them all is but one chiefe; so the unity of the Godhead is hereby most apparent.

Fourthly, in all Kingdomes, Cities, societies, and families, in that still there is one under which all the rest are, what doth it argue but a unity of the Godhead, under which all are?

Lastly, because many heathen philosophers, and poets, and peoples, which have worshipped divers gods, yet coming to speake properly have acknowledged but one God only over all. *Pythagoras* saith, God is but one, and he is the order of all ages, the light of all powers, the originall of all things. *Empedocles* the successor of *Pythagoras* saith, that all things which are, were, or shall be, yea and the ancient gods come all from one alone. *Socrates* was poisoned to death for teaching that there were no more gods but one. *Plato* his scholler saith, when I write in good earnest, you may know it by this, that I write but of one God; when otherwise, that I write of more. *Seneca* never writeth otherwise, but of one God. The nature of the gods, saith *Cicero*, is neither mighty nor excellent, for it is subject to one and the same, who is God, that ruleth all the world; and is not subject to nature, but ruleth over nature it selfe. *Plutarch* saith, let us not worship the sunne moone and starres, which are but as looking glasses, wherein to consider the wisdom of him, that made all things. *Augustine* saith, that when hee disputed against the many gods worshipped by the heathen, they replied saying, thinke you that our forefathers were so foolish and blinde, as to beleve that *Bacchus*, *Ceres*, *Pan*, and such like were gods? It is not possible, say they beleaved but in the only one God, whose gifts and functions they honoured under these divers names. The Egyptians, who were most superstitious for the multitude of their gods, yet in their characters they set one as a pilot alone governing a ship

Reas. 4.

Reas. 5.

*Pythagoras.**Empedocles**Socrates.*
*Plato.**Seneca.**Cicero.**Plutarch.**Aug. Civ.*
Dei lib.
cap. 24.

ship: See more of this also, *Iam. 2. Doct. 22.*

Quest. 33. What God is?

Answ. God is a spirit, or simple spiritmall essence, infinite, most holy, onely wise, most just, most mercifull and almighty, of whose dayes there is no beginning nor ending.

Simonides.

Explan. What God is, was demanded once of *Simonides* an ancient Philosopher by King *Hiero*; for making answer to which question he desired a dayes libertie, but after that day two, and then foure, and eight, alwayes doubling the number; and being asked the reason of his so doing, he said, the more I studie, the more farre doe I finde my selfe to be off from finding out what he is, whom we call God. And herein he spake truely, for as the Lord said to *Moses*, *No man shall see my face and live*, but he granted him the sight as it were of his back-parts; so to define God, as he is, fully and properly, doth exceed the understanding of all mortall men; to know him as he is, being reserved as perfect blessednesse, unto the immortall state to come, when wee shall see as wee are seene, and know, as we are knowne. In describing God therefore here, I would not have any man thinke that I undertake to set him forth, as he is, but onely to limme out as it were, his backe-parts, going no further than he hath beene pleased to goe before me in revealing himselfe in his holy word.

Exod. 33.

1 Cor. 13.

1 John 3.4.

1 God a Spirit.

Dan. 7.9.

Gen. 3.

According to this word then I say, that God is a spirit. *John 4. 24.* which cannot be seene, felt or handled, hee hath not a body consisting of flesh and blood, as we have. If any thing be spoken which may seeme to imply a body, as where *Daniel* is said to have seene the ancient of dayes with his white head; and *Adam* is said to have heard God walking in the garden in the coole of the day; and where his eyes, hands, armes, and sitting is spoken of, this was either a shape or body being assumed for the time, or *per anthropotheian* in yeelding to our weakenesse, who cannot otherwise conceive of Gods seeing, hearing, or doing any mighty worke, but when his eyes, eares, and hands are spoken of, which be as emblemes of these faculties.

A. aine,

Againe, I say a spirituall essence *Exod. 3. 13. I am that I am*, saith the Lord, in Hebrew *אני* from whence commeth *Iehovah*, and the name *Iab*, by which wee are bidden in the Psalmes to praise him. He hath essence or being of himselfe, as none other spirit hath, and giveth being to all things. There was a time, when the heaven could not say, *I am*, or earth, or angel, but not any time, when God could not say, *I am*. And this essence I call simple, because it is undivided, the wisdom of God is not a divers thing from his essence, but the same; *quicquid in Deo est, Deus est.*

Thirdly (*infinite*) that is, filling all places with his presence, *Psal. 139. Jer. 23. 24.* No man can hide himselfe from God he filleth heaven and earth. *1 Kings 8.*

Fourthly (*most holy*) *Esa. 6. 3.* he is most holy and so most glorious; the place which hee chooseth to appeare in, is through his holinesse made holy, as that, where he appeared in flaming fire in a bush to *Moses, Exod. 3.* and the Temple chosen by him was a sanctuary, and the people of Israel must be sanctified to stand before him, when he descended upon Mount Sinai; The very angels are not without blemish before him.

Fiftly, (*onely wise*) *1 Tim. 1. 17. Psal. 94. 10.* As our Saviour said of good, there is none good, but one onely God; so may we say, there is none wise but He alone. Hee is the fountaine from whence all wisdom floweth, and therefore he that wanteth wisdom, is bidden to aske it of God. He by his wisdom made the heavens, *Prov. 8. 27.* and knoweth all secret devices of all men. *2 Kings 6.* and what they thinke in their hearts. *Psal. 94. 11.*

Sixty, (*most just and most mercifull*) *Exod. 34. 6. 7.* God is just in all his wayes and righteous in all his workes, the most just judge of all. *Gen. 18.* And for his mercy, that endureth for ever. *Psal. 103.* In justice, he will certainly punish the wicked, and in mercy pardon the penitent. Kings and whole kingdomes, yea and the whole world are alike judged by him, and the poorest man offending him; as wee may see in *Pharaoh, Nebuchadnezzar, the Canaanites, and the old world.* And the foulest offenders upon true repen-

2.
God a spirituall essence.

3.
God infinite.

4.
God most holy.

5.
God onely wise.
James 1. 5.

6.
God just and mercifull.

7.
God Al-
mighty.

1 Kings 19

8.
God eter-
nall.

Vse. 1.
Si Deus est
animus, no-
bis ut car-
mina dicunt
Hic tibi
precipue sit
pura mente
colendus.

Vse 2.

Vse 3.

tance finde mercy before him, as *Manasseh, Saul,* and the Publicans.

Seventhly, (*Almighty*) *Revel. 1. 8. Gen. 17. 1.* God through his power doth whatsoever it pleaseth him in heaven and in earth; wherefore he hath his name *אֵל* or *אֱלֹהִים* from might or power. When *Senacherib* made question hereof saying, Who is the God of Israel, that he should deliver you out of my hands? Hee made him the night following to feele his power by destroying at once 185000. It ought not here to come in question, whether God cannot lie, or commit any other sinne, or save impenitent sinners, or without his Sonne Jesus Christ? for all these and the like, are contrary to his will, and to his holinesse, neither were he almighty, if he could doe them.

Eightly, (*Of whose dayes there is no beginning nor ending*) *Revel. 1. 8. 1 Tim. 1. 17.* Hee is the King immortall, without variableness or shadow of change. *Iam. 1. 17. Psal 90. Psal 102. 25.* He was before the world, and shall be still the same, when this world is ended.

Wherefore if God be a spirit, let us worship him in spirit as the heathen man saith, *with a pure minde.* To draw neare God with the lippes onely, is to offer abomination unto him, *Esay 29. 13.* And so it is to worship him by any outward resemblance. *Deut. 4. Esay 40.* Those foolish Monkes called *Anthropomorphites*, because God is spoken of, as having hands and eyes, &c. held God to be corporeall, like unto man: if we be ashamed of this errour and beleeve him to bee a spirit, let us abhorre from images and idols.

Againe, let us not be offended or stumble at this, that wee never see God, calling it therefore in question, whether there be a God or no, for he is a spirit, which cannot be seene, but by spirits. Let us then rest satisfied in this, that we shall bee spirituall and then see him as he is: *John 3. 3.*

Thirdly, let us acknowledge, from whom wee have our being and life, *Acts 17. 28.* and likewise all other things, to praise him therefore, and to serve him, and to use the things of this world as his creatures, remembering him hereby, and glorifying him. *1 Cor. 10. 30.*

Fourthly,

Fourthly, let us in no place adventure to sinne, because it is secret, and none are present to behold us; for wheresoever wee see God is present. A man will not steale or otherwise breake the Law before the judge, but in his presence is afraid to doe evill; let us then remember the presence of the great judge of all, and stand in awe, and not sin any more.

Vse 4.
Psal. 94. 7.

Fifthly, let us prefer holinesse as the greatest excellencie, that may be attained unto, and without which no man shall see God. He is our Father; as children then love to be like their father, so let us be holy as God is holy, 1 Pet. 1. 14, 15. 16. And on the contrary side let us vilely account of prophanesne and all wickednesse, as the greatest ignominy and dishonour to a man, that can be.

Vse 5.

Sixthly, let no man use his wit secretly and closely to contrive evill against another, thinking to cary it so cunningly, that none shall perceive it, kissing with *Judas*, but betraying; saluting with *Joab*, but killing; for God is so wise, that hee seeth into every plot, and will take the crafty in their own craftinesse, and make them fall into the pit, which they have digged.

Vse 6.

Seventhly, let no man presume to goe on in sinne, hoping of mercy; for God is just, and will not suffer the wicked to goe unpunished. There shall come a time, when they shall seeke to enter and not be able, plead for entrance, but be bid depart, and seeke the blessing with teares as *Esau*, but bee denied of this just judge.

Vse 7.

Eighthly, let no man that is cast downe for his sinnes, despaire, for no sinnes are so many, but Gods mercies are more; no sinnes so great, but his mercies are greater. If they be as crimson or as scarlet, his mercy shall make them white as snow. If thou beest weary and heavy loaden, behold he biddeth thee to come unto him to be eased. Rom. 6. 1.

Vse 8.

Esa. 1. 16.

Mat. 11. 28

Ninthly, let us for the Almighty power of God both feare him, and put our whole trust in him in all times of danger. Who feareth not the displeasure and wrath of the King for his mighty power; and having him on his side, who feareth any other man, and doth not rather confidently trust in him? So if God be on our side, let us not feare what man

Vse 9.

Psal. 56.
Rom. 8.

Vse 10.

can doe unto us, yea let us say, who can be against us? Tenthly, let us be the more excited to feare God, and to serve and to trust in him, because he is not as a mortall King, but liveth ever to be a comfort unto his.

Vse 11.

Lastly, let us be humbled in the consideration of Gods eternity, for so much as we are so momentany : yea let us not count any excellency to be in the greatest man, or in the most glorious things, that our hearts should rest upon them, but in God alone; for all they shall waxe old, &c. *Psal. 102. 25.*

Psal. 146.

Quest. 34. Into how many persons is the Godhead distinguished?

Ans. Into three, the Father, Sonne, and Holy Ghost.

Explan. It is not sufficient for the true knowledge of God to be seene in the nature of the Godhead, which hath beene already in some measure handled, but wee must also know God, as he is distinguished into three persons, of which every one is very God. Therefore in this confession, is distinct mention made of them all if we understand it thus : *I beleeve in God the Father, &c.* that is, I beleeve in God who is the Father, and in God, who is Jesus Christ his onely Sonne, and in God, who is the holy Ghost. Moreover the holy Scriptures doe give large testimony hereof : First, that God is

Prooffe.

Math. 3. 16.

the Father, Sonne, and holy Ghost. *The holy Ghost descended upon him like a Dove, and a voice came downe from heaven, saying, this is my beloved Son, in whom I am well pleased.* Here is the Father speaking from heaven, the Sonne baptized upon earth, and the holy Ghost descending from heaven to earth : againe, it is commanded to the Disciples. *Goe teach all nations; baptizing them in the name of the Father, Sonne, and holy Ghost; and plaineely. There be three that beare witness in heaven, the Father, the Word, and the Spirit.* Secondly, that every one is very God, not onely the title ascribed unto them, but their very workes doe declare. For what is the Creator of the world; is it not God? but such is the Father. *In the beginning God created the heavens and the earth, &c.* Such also is the Sonne. *By him were all things made, and without him was made nothing that was made :* and such is the holy Ghost : *By the word*

Mar. 21. 19.

1 John 5. 7.

Gen. 1.

John 1. 10.

In one Godhead three persons.

101.

word of the Lord were the heavens made, and all the host of them by the breath, or Spirit of his mouth. Again, is the governour and preserver of all things any other then God? But as the Father is such, without whom a little Sparrow falls not to the ground, so is the Sonne: for, the word sustaineth all things, and so is the holy Ghost, which is sent forth, and reneweth the face of the earth.

Psal. 33. 6.

*Mar. 10. 29.
Heb. 1. 3.
Pla. 104. 30*

But that we may not leave this great article of our faith, as relying upon a few grounds onely:

That there be more persons in this one Godhead, appeareth by the word in Hebrew signifying God אלהים in the plurall number and אני and וה and in that, when hee commeth to make man, he saith, *let us make man after our Image*; and when man was false, *Behold*, saith he, *man is become like one of us*: and when Sodom was destroyed, it is said, the Lord rained from the Lord fire and brimstone. *Esay 6. 3.* the Seraphims cry holy not once, but three times, and *Psal. 67. 6, 7.* it is said, *God even our owne God shall give us his blessing, God shall blesse us*, here God is thrice named, to intimate this mystery. And that in the names of God, which be of the plurall number, the Trinitie of persons is set forth, and by other passages of scripture, as *Psal. 2. Thou art my Sonne, this day have I begotten thee*; and *Prov. 8. and Gen. 1. The Spirit of God moved upon the waters*, and *Psal. 33. 6, &c.* The Rabbins of the Jewes, who lived before the comming of our Saviour Christ, doe plainly teach the same, although since being maliciously bent against Christ, they have sought to turne those places to another sense to obscure this truth. *Rab: Ibba* upon *Dent. 6. 4.* where it is said, *Iehovah Echad, Iehovah Eloheim, the Lord our God is one Lord*, saith, that by our Lord first named here, is meant the Father, the Prince of all; by our God, the Son the fountaine of all knowledge; and by Lord named againe, the holy Ghost, undivisible from them both, who proceedeth from the Father and the Son: and this secret shall not bee revealed before the comming of the Messiah. *Rab: Simeon* expounding that *Esay 6. 3. Holy, holy, holy, saith, Holy is the Father, holy is the Son,*

*Gen. 1. 16.
Gen. 3. 21.
Gen. 19. 24*

Rab: Ibba.

Rab: Simeon

*Rab: Indas
Naggid.*

Rab: Assee.

*Mercurius
Trismegistus
pamand. c. 2.*

Chap. 13.

Suidas.

and holy is the holy Ghost. *Rab: Indas Naggid* saith, that there is a name of God consisting of twelve letters, setting forth the Father, the Sonne, and the holy Ghost, and a name of two and fortie letters, setting forth that the Father is God, the Sonne God, and the holy Ghost God, three in one, and one in three. *Iehovah* therefore, as *Rab: Assee* hath it, was wont in all ages to bee marked with three jods to betoken these three persons. And from the Jewes it is likely, that the heathen had this principle, for even in their writings many things are spoken of the holy Trinity. *Mercurius Trismegistus*, a great Philosopher of *Ægypt* hath these words, God, who is also minde and life, and light, and male female, begot, or bred joy, which is another minde, and the workmaster of all things; and with that Speech another, which is the fiery God and the Spirit of the Godhead. And in another place, alledged by *Cyriil*, he saith, There was a light of understanding before the light of understanding; and there was ever a minde of the lightfull minde, and besides these there was not any thing else, than the union of them by one spirit upholding all things. I might here adde something out of *Zoroastres*, *Orpheus*, *Iamblicus*, *Plato*, and other ancients to the same effect, but this shall suffice, to shew that the doctrine of the Trinity is no new thing: I will onely adde therefore a saying setting forth the devils confession touching this mystery. *Suidas* in writing of the life of *Tbulis* a King of *Ægypt*, saith, that waxing proud he asked *Serapis* the chiefe idoll of *Ægypt*, who had reigned before and should raigne after him, and who was mightier than he? The idoll answered; First God, and next the Word, and when their Spirit; which three be one, and joyne in one all three. Their force is endlesse, get thee hence fraile wight; The man of life unknowne excelleth thee.

Thus yee see that both the Prophets and Rabbins commenting upon them doe teach a plurality of persons in the Godhead; and not onely they, but even heathen writers, and devills. Now although in naturall reason we cannot conceive of this mystery, as that there is a God; till that it be opened unto us by the light of the word, yet being herein laid open, reason

reason telleth us that it must needs be so. For wee cannot imagine God, who so wisely hath made and ordered all things, to be without his understanding, and unto his understanding we cannot but conceive, that a will to make them must be joyned, or else of what wisdom soever this infinite power is, nothing should have beene produced into act, & thus then we have three distinct things in one God, power, wisdom, and good will, or love: the first the Father; the second the Sonne, who is the *Logos* reason, or Word of the Father; and the third the holy Ghost, who is the good will or love proceeding from the Father and the Sonne, whereby all things come to live, move, and have their being. And because whatsoever is in God is God, this infinite power, which we call the Father, is God; and this wisdom, which we call the Sonne, is God; and this good will or love, which we call the holy Ghost, is God also. Touching the Sonne, that he is God, is abundantly testified, *John 1. 1. Phil. 2. 6. Psal. 45. Psal. 110. Acts 2. 36.* and it must needs either be so, or else God should be weaker in his generation, than man in his, man begetteth man, and therefore he which is begotten of God, is God. If it bee objected, to be God is to be eternall, before whom none was, and therefore the Sonne cannot bee eternall, seeing hee which begat him must needs be before him. I answer, the Son of God is not begotten of the Father, as one man of another, but as understanding is bred of the soule, or the sunne-beame of the sun, or an image of the thing represented thereby in a glasse, of which one is not after another, but contemporanean together, and of the last it is spoken *Heb. 1.* Touching the holy Ghost, although he be no where expressly said to be God, yet where God is set forth in the plurall number, and where God is thrice named together, and where baptising is appointed in his name, as in the name of the Father, and of the Sonne, it is plaine that he is God also, and where hee together with the Father and Son is prayed unto.

Obiect.

Cor. 13.

Quest. 35. If in the Godhead there bee three persons, and every one bee very God, how say you then, that there is but one God?

Answ. *Although there be three persons, yet is there but one only God in substance, one infinite power, and one eternitie.*

John 5. 7.

Explan. This point is very mysticall, and therefore hath bred many heresies in some, denying the Sonne to be God, and some the holy Ghost, because they would not subject humane reason to divine mysteries. But the Scriptures are most plaine for it: First, because they teach but one God only. Secondly, because they teach this very point in so many words. *These three are one.* Thirdly, because that ever when they expresse the Lord God, it is by these words, *Iehovah, E- lohim*, properly englished, The Lord Gods, that is, God in more persons which is but one Lord. *Augustine* sheweth by a comparison that this may bee in naturall reason: The light of the Sonne, and the light of the moone, and the light enlightning the ayre are three lights, and yet but one Sonne. But what should we enter comparison betwixt things finite and made, and the infinite Creator of all, betwixt terrestriall generations, and supercelestiall? Why should wee seeke to tye him to the law of nature, who is above nature? It is no argument, man cannot beget a sonne, *sibi Contemporaneum*, which begins to bee so soon as himselfe, and of whom it can be said, hee makes but one man together with him, therefore neither can the Lord: for so the Lord shall be like man, when as in respect of him not men onely, but even all the world is as a droppe of water. It is farre more absurd, than that of the Saduces, comparing our present fraile estate, with the spirituall and eternall to come.

Esay 40. 15

Mar. 13. 18

But yet to cleare it a little more, as we may;

That their essence is one, besides the plaine teaching of *S. Iohn*, reason evinceth; as the soule, the reason, and the will in man are all one, according to the similitudes before used; neither can they bee more essences, because that essence, which is called God, is infinite, and incomprehensible, and there

Rabbini.



Jehovah
mystically
implying the
Trinity.

Aug. de
Civ. Dei.

V/c.

there cannot be three, but one onely infinite. The old Rabbins of the Jewes to expresse the unity of the Trinity were wont to set forth *Jehovah* by three *jads* in a circle with *camess* in the midst, by the three *jads* understanding three persons, by *camess* the deity proper to each of them, and by the circle their unity. Again, they said, that the name *Jehovah* did set forth the persons of the Trinity in the letters thereof, which signifieth the beginning, the Father; *h* signifying life, the Sonne, because he giveth life and being to all things, and *a* conjunction copulative, the holy Ghost joyning together the Father and the Sonne: and *n* is twice, because there is a double relation in the Sonne, to the Father first, of whom he is begotten, and to the holy Ghost, who proceedeth from him, as from the Father, whereas the Father onely begetteth, and the holy Ghost onely proceedeth. If any man desireth further satisfaction touching this great mystery let me say unto him, as S. *Augustine* doth, entreating upon the same. *Aristodemus* a learned Philosopher spent much time in searching into the nature of Bees, but could not fully finde it out; and if a man by most diligent searching cannot be fully satisfied touching so little a creature, how much lesse is it possible touching the great Creator of all? As was shewed to *Alanus*, having undertaken to entreat fully of the blessed Trinity; one appeared to him being by the sea side, lading the sea out into a little hole, to whom he said, what meanest thou to doe; he said, I will bring all the water of the sea into this little hole, he replied, it is impossible; and as impossible is it said he, for thee fully to set forth the mystery of the Trinity, and so he vanished out of his sight. After *Alanus* came up indeed, but standing still and being able a long time to speake nothing, at last he spake onely these words, *Satis est vos vidisse Alanum hodie*, and so departed.

That which hath beene said touching the Trinity, may serve to informe us rightly to conceive of this mystery, and to confirme our faith, that wee waver not because of the weaknesse of our apprehensions, but faithfully beleieve it, without beleeving which, we cannot be saved. Let *Michael Sernetus*, and *Paulus Samosatenus* and all the rabble of the antitrini-

antitrinitaries raise upon this doctrine, calling most blasphemously the holy Trinity, the three-headed Cerberus of hell, yet let our faith remaine unshaken. And if *Arrius* commeth up impugning the divinity of God the Son, and *Macedonius* the divinity of God the holy Ghost, yet let us continue firme in the faith, beleeving as the Father, so the Sonne to be God, and the holy Ghost God, three persons and one essence coequall, and coeternall, each one to be Lord and God, and Almighty, and uncreated, and yet not three but one Lord and God, &c.

Quest. 36. What doe you learne here, to beleeve concerning God the Father, and in which words?

Ans. I learne to beleeve, that God is my Father, able to doe all things, the Creator of the whole world, and the Lord and governour of the same, In these words, I beleeve in God the Father Almighty, maker of heaven and earth.

Explan. In the handling of these Articles of our faith particularly, my purpose is to follow one, and the same method throughout, *viz.* First, to shew the meaning of the words, then the ground of the holy Scriptures, out of which they are taken, and lastly, how we are to expresse in our lives, our faith in every Article.

First therefore touching the sense of this Article. *I beleeve*, that is, I my selfe doe particularly know, and beleeve whatsoever is here set down, and acknowledge it my duty so to do, and not to rest contented with a generall faith, beleeving, as the Church beleeveth, without knowing the things beleaved; or with a generall faith beleeving these things generally to be true, without applying them to my selfe. For there is one kinde of faith, which doth onely beleeve these things to be true, such as is the faith of the Devill, who is said to beleeve, and tremble, and this faith is naturall, and historicall, reprobates doe attaine unto it: there is another, which beleeveth these things to be true, but yet in the applicatiō is altogether doubtfull, and onely hoping well in regard of Gods mercy which

which is the uncomfortable faith of the Church of Rome, & this can never speed at the hands of God, if that common speech of Christ be true, *According to thy faith be it unto thee:* and that of James; *If any man want wisdom let him aske it of God, & let him aske in faith without wavering.* The true saving faith exceeds all this, and certainly resolves the beleever, though in regard of sin, there do oftentimes arise doubtings, but these are onely weakneses in beleevers, not of the essence, or nature of faith. To proceed, *I beleieve that God is my Father*: that is, I doe not only beleieve, that God is the Father of our Lord Jesus Christ, nor that he is the onely Father of all things by creation, but that he is my Father by adoption; and grace, and that I am his child, though by nature I be the child of wrath: so that he is a Father by generation, by creation, & by regeneration, or adoption. My Father, able to do all things, that is, all things which it pleaseth him, all things that are arguments of infinite power, without exclusion of the Son, or holy Ghost; for the Sonne also is able to doe all things, and so is the holy Ghost; and thus I beleieve him to bee the creator of the world also, and the governour; for that this is ascribed unto the Father, as his proper worke, as the proper worke of the Sonne, is the redemption of his people; and the proper worke of the holy Ghost their sanctification, neither of them being excluded from having to doe in the work of creation, redemption, and sanctification. According to that maxim in divinity; *Opera trinitatis quoad extra sunt indivisa.* The workes of the Trinity without are all, indivisible. And onely within have the severall persons their peculiar workes; here the Father onely begets, the Sonne onely is begotten, and the holy Ghost onely proceedes, and thus much for the meaning.

Secondly, for the grounds of this Article, and first, that God is a Father, and first by generation. Hence it is, that he calleth Jesus Christ his Sonne; *Thou art my Son, this day have I begotten thee;* and his first borne; *When he bringeth in his first begotten, hee saith, Let all the Angels worship him;* and, *This is my beloved Sonne.* And in this generation doe three wonders concur. First, he that is begotten, is equal in time with him

Iam. 1. 5, 6.
The right
Christian
faith.

Prooffe.
God is Father.
Psal 2. 7.
Heb. 1. 6.
Math. 3. 17

The gene-
ration of
God.

Gen. 1.
Psal. 104.
Psal. 121.2.

1st John 1. 18.
1st John 3. 9

him that begat him, for he is the Eternall God without beginning. Secondly, hee that begat, communicates to him, that is begotten his whole essence, for the essence of the God-head cannot be divided, part being communicated to the Sonne, and part retained still to the Father. Thirdly, the Father begets the Sonne within himselfe, not without, for there is no place without him, he containes all places within himselfe. Secondly, that he is a Father by creation, is plaine. For *He created the heavens, and the earth: He laid the beames of his chambers in the waters, he set the earth upon her foundations, &c.* And this his worke of creation was wonderfull, and far surpassing all other workes of the greatest in the world besides. First, in regard of the matter, out of which the world was made, viz. Nothing, for all was made of nothing. Secondly, in regard of little, or rather no paines taken hereabout; for he spake but the Word and all was made, he did but say of every thing, *Let it be*, and it was so. Thirdly, in regard of the instruments, and tooles used, which were likewise none. Fourthly, in regard of the time, all things were finished in fixe dayes, not that the Lord needed this time, for hee could have made all in an instant, but partly, that we might enter into a more distinct, and particular consideration of all his glorious workes, to set forth his praise: partly, that his provident care over man might appeare, for that hee prepared all things fit for him before his creation, to stirre up the greater care of his glory, in man: partly to make knowne his soveraigne power over all creatures, when as he caused light to be without Sun, Moone, or Stars; and trees, and plants to grow without the influence of these heavenly bodies, shewing hereby, that howsoever he doth use meanes ordinarily, yet hee is not tyed hereunto, but can, and will, if it please him, work all things without meanes, that we might learne to relye upon his help, when we are destitute of all meanes of comfort; and lastly, to give example of labouring in our callings the fixe dayes, and sanctifying a rest upon the seventh. Thirdly, that he is a Father by adoption, is testified, where it is said, *Of his own wil begat he us, with the word of truth, and in that of John, Those that are borne of God sinne not, neither can they, for his seed*

is in them. Now to whom he is thus a father, is declared in the words following. *Herein are the children of God known, and the children of the devill, viz.* in that the one sort commits not sin, the other doth iniquity, that is willingly, & wilfully. Fourthly, that he is able to doe all things, himselfe witnesseth to *Abraham*, saying, *I am God al-sufficient*; and where he saith, *I am the beginning, & the end, which is, which was, & which is to come even the Almighty*. Yea, he cannot onely doe such things, as he doth, but whatsoever else. *He can out of stones raise up children to Abraham*, he is able to make many worlds. Fifthly, that hee is the Lord and governour of the world, and the preserver of all things created; yea, that the smallest matters are under his providences. See *Psalm 145. 146. Acts 17. 28. Azar. 10. 29.* Moreover the Prophet *David* is much in setting forth the same; how he provides for things both heavenly, and earthly; both for man and beast, and the Lord himselfe in the booke of *Iob*. Wherefore that of the Poet is false and absurd: *Non vacat exiguis rebus adesse Iovi*. Sixtly, and lastly, that I may come to the prooffe of that, which was first said; and first, that all these things are to be knowne particularly, and all the articles of our Faith: *This is life eternal to knowe thee to be the very God; & whom thou hast sent, Iesus Christ*: & againe, *By his knowledge shall my righteous servant iustifie many*: from whence with many like places, it is directly to be inferred, that I must study for a particular knowledge of God, and of Iesus Christ; and not rest satisfied with an implicate faith, beleeving as the Church beleeveth, without knowing what, as their teaching is in the Church of Rome at this day, though *Thomas Aquinas*, and others not long since have taught it, to be necessary to know all the articles of the Christian faith, and only in other more mysticall points to hold as the Church holdeth, without prying into them.

Gcn. 17. 1.
Revel 1. 8.

Luke 3. 7.

Psal. 104.

Joh. 39. 40.
Prooffe.

Iohn 17. 3.

Esay 53. 11
1 Cor. 2. 12
1 Iohn 3. 3.

Obiect. The Apostles had a true faith, without this distinct knowledge; for they knew not how the redemption of man was to be wrought, they were ignorant of Christs spirituall and heavenly kingdome, even after the resurrection; in like manner, *Rahab*, who was saved by faith, knew onely, that the God of Israel was most mighty, and above all other Gods.

Sol.

Sol. I answer, and so questionlesse many more have been saved without the distinct knowledge of these things, when either for want of meanes, or through weaknesse of conceit, they have beene uncapable hereof. But note, that ever where true faith is, there is striving after the increase of knowledge; as in the Disciples, who were ever attending to their masters Sermons, and questioning with him: Master, what meaneth this parable? and, Good master, teach us to pray, &c.

Secondly, that these things are particularly to be beleaved by every of the faithfull, and without wavering, by reason of their weaknesse, (though as hath been said, the infirmity of our faith attaines not to this at all times) is the rather to bee confirmed, because of the many Canons made here against in the Councell of Trent: Examine therefore the faith of any recorded in the word of God, and you shall finde it to bee such; *Abraham* by faith was fully perswaded: *Paul* by faith beleaved, *that the Sonnes of God loved him, and gave himselfe for him*: *Philip* required of the Eunuch before his baptizing, that he should beleave with all his heart, &c. Again, faith is the testimony of Gods spirit, according to that, *The same Spirit beareth witnesse with our spirits, that we are the children of God*, and who dare say then that it is uncertaine. Lastly, Faith is the evidence of things to come, and the very existence of things not seene, now it is a poore evidence, that giveth none assurance, but leaveth still in suspence, and doubtfull. Thirdly, that I am more specially bound to beleave, that God is my Father, will appeare; if we consider, either his command, willing us to call him Father; *When ye pray, say Our Father, &c.* Or the large promises made to those that relye upon him, as upo their Father. If God provides thus, faith Christ, for foules and grasse, how much more will he for you, *O ye of little faith?* meaning, by a stronger faith they should relie upon him, as upon their father; and therefore in speaking of him, he saith, *Thou Father.* *Mat. 6.* Or lastly, the examples of holy men, of *Abraham, David, Daniel, &c.* see the Catalogue, *Heb. 11. Rom. 8. 15. Gal. 4. 6.*

Thirdly, for the duties to be performed by us, to shew our faith in God the Father, they are foure. First, wee must obey his

Sol. 6.

Can. 13.

14, 15, 16.

Rom. 4. 12.

Gal. 3. 20.

Acts 8. 37.

Rom. 8. 16.

Heb. 11. 1.

Luke 21. 2.

Math. 10.

*1 Dutie.
Obedience.*

his will: *Hereby we are sure that we know him*, that is, beleeve in his name, if we keep his commandments; & Christ publike-ly disclaimes all such from being his brethren and sisters, but onely such as doe the will of our Father which is in heaven: and the Lord himselfe by his Prophet *Maluchy* demands saying, *If I bee a Father, where is my feare? if I bee a Master, where is mine honor?* As if he should have said, ye are bastards and no sonnes, which call me Father, but feare not to offend my will: they doe vainely flatter themselves, that they are coheires with Jesus Christ unto God the Father, but yet doe not his will: they doe but thinke, and nor beleeve, that God is their Father, which keepe not his commandments. And this is the estate of most men and women in the world, which make their lives a trade of sinning against God; they doe plainly mocke God and his Church, in confessing that they beleeve in God the Father.

The second duty is to be like unto God, and to beare in us some resemblance of his Majesty; as naturall children doe resemble their parents. Wherefore it is said, *Boye followers of God, as deare children*. Now this stands in two things. First, in holinesse of life; *Be ye holy, as God is holy*. Secondly, in love, for *God is love, and he that dwelleth in God, dwelleth in love*; & this love expresseth it selfe by benificence, an aptnesse, or readines to doe good; *Doe good to them that hate you* (saith the Lord) *that ye may be the children of your Father, which is in heaven, for he maketh his Sun to rise on the evill, and the good, &c.* More particularly by mercy towards the poore, for the Lord receiveth the miserable prodigall, and the poore Publican; & the love of God dwelleth not in us, saith *S. James*, if wee see the naked, and cloth him not, &c. therefore see how we shall be rewarded, *Mat. 25*. If these things be so, then is it not so easie a matter to beleeve in God the Father, as the world dreames of, and to come to the priviledge of his children, but our corrupt natures must be purged, and all wickednesse must be emptied out.

The third duty is, to moderat our cares for worldly things either food, or rayment: For, what needes hee care for the world, who hath a loving Father, who is al-sufficient, and shall

1 John. 4.
2, 3.
Iohn 8. 41
42.
Math. 12.
Mal. 1. 6.

2 Dutie,
Like unto
God.
Ephes. 5. 1.
Levi. 11. 44.
1 Iohn 3.
16.

Math. 5. 45

James 2.

3. Dutie.
Moderate
care for the
world.

Mat. 6.
12, 33.

shall live still, ever to provide for him? and how can any true Believer then, distract his mind about the things of this life, seeing his Father is al-sufficient, most loving, and alwayes living; and not onely so, but such an one as provides him a kingdome: Will the Heires of Kings take care for pinnes and points, or not rather have their minde taken up with more princely thoughts? So, doe not yee care for such things saith Christ, for thus doe the Gentiles; but *seeke yee the kingdome of God, and the righteousness thereof*. As if he should say, This is unworthy, and unbecoming the dignity of your condition, to be so basely minded.

The fourth duty is, to looke up to God upon every accident, and to consider his anger against sinne, when wee suffer by any meanes; and if it falleth out well unto us, to bee thankfull to him, as from whom alone all good commeth. And let it be farre from us to impute any event to fortune or chance, that we should make a god of fortune, or sacrifice to our owne ners, as *Hab. 1. 16.* is taxed in the Jewes.

Quest. 37. In which words doe you learne to beleeve in God the Sonne?

Answe. In these. *And in Iesus Christ his onely Son our Lord which was conceived by the Holy Ghost, borne of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day hee rose againe from the dead, and ascended into Heaven, hee sitteth on the right hand of God the Father Almighty, from thence he shall come to judge both the quicke and the dead.*

Quest. 38. What doe you learne here to beleeve, concerning God the Sonne?

Answe. Two things; First, his Humiliation: Secondly, his Exaltation.

Quest. 39. Wherein standeth his humiliation, and in which of your Articles is it set forth?

Answe.

Ans^w. In these words it is set forth. And in Iesus Christ his onely Son our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell. And there he thre degrees of his humiliation.

Quest. 40. Which is the first degree, and in which words?

Ans^w. First, He was made man: set forth in these words, which was conceived by the Holy Ghost, and borne of the Virgin Mary.

Explan. To beginne againe here with the meaning. And in Iesus Christ. That is, I beleeve in Iesus Christ, as being very God, equall to the Father, but in the order of the persons in the Godhead, the Sonne of God, and so the second person of the Trinitie, and his onely begotten Sonne, for in regard of him onely, is God a Father by generation, as hath beene already shewed, though he be the Father of all true beleevers also by adoption and regeneration; and this onely Sonne of God I beleeve to be my Saviour, my Iesus, to save me from my finnes. I beleeve him to be Christ, that is, annointed, or fore-appointed in the Councell of the Father, before all worlds, to be the high Priest, the Prophet, and the King of his Church. I beleeve him to be our Lord, that is, to have right of Lordship over us, even as the Father hath, and power both of life and death, over such as love him & are obedient, and over the stubborne, and disobedient. *Who was conceived of the holy Ghost:* that is, though he was made man, yet not by ordinary way begotten of man, but the power of the holy Ghost made the blessed Virgin to conceive without man; borne of the Virgin Mary, that is, this wonderfull conception, was in the wombe of Mary a pure Virgin, of whom he was after borne, brought forth, and brought up after the manner of other children.

Secondly, for the grounds of holy Scriptures, from whence all this is taken: and first, that he is very God, and Lord, equal with the Father, Saint Paul is plaine. *Hee thought it no robbery to be equall with God;* and it hath beene sufficiently

K

proved,

*Of Christs
humiliation*

1. Proove

Philip. 2. 6.

John 1. 14.

Heb. 2. 14.

Heb. 7. 26.
9. 14.

Phil. 2. 7.

Esay 42. 1

Mat. 1.
Luk. 1. & 2.

Genes. 3.

Esay 7. 14.

proved, in speaking of the three persons in the Godhead. Secondly, that hee was made man like unto us in all things, sinne onely excepted, is easily to be shewed. S. John tells us, that the *Word was made flesh*: And the Author to the Hebrews that *The Son of God tooke part with the children: forsomuch, as they were partakers of flesh and blood: A spirit* (saith He) *hath not flesh and blood, as yee see mee have.* John 20. Esay 9. 6. Moreover, as a man he was hungry, and thirsty, and weary, and did weepe, and sleepe, and eate, and drinke, and dye. Besides infinite places, wherein he is called man, and said to be made man, and said to have become man; and that he was without sinne, is taught in the Epistle to the Hebrewes; *Such as high Priest it became us to have, who is holy, harmlesse, and undefiled*: And againe, *Jesus Christ offered himselfe without fault*, which is alleadged, to prove that he did much excell all high Priests, after the order of *Aaron*; for they had need being sinfull men, first to offer for their owne sinnes, and then for the sinnes of the people. Moreover that hee was made man of his owne good will, the Apostle shewes to the Philippians; *He made himselfe of no reputation, and tooke upon him the forme of a servant*: And whatsoever else hee did undergoe for our Redemption, was all voluntary. And in regard of this estate is it, that he saith, *The Father is greater than I*; & was before-spoken of, as his servant; *Behold my servant*.

Thirdly, that he became man after an extraordinary sort, all the holy Gospels doe plainly declare. For they shew, how that *Mary* was contracted unto a man called *Ioseph*, and before they came together, she was with child by the holy Ghost: and that this should be so, was prophesied long before: both immediately after *Adams* sinning, and punishment. *The seed of the woman shall breake the Serpents head*: and againe, by the Evangelicall Prophet *Esay*: *Behold a Virgin shall conceive, and bring forth a Sonne*. And though the Scriptures doe not plainly teach thus much, yet the Church of God doth constantly hold, that *Mary*, the mother of God was *semper Virgo*, alwayes a pure Virgin, both because shee never had child after, and *Ioseph* her husband was a man that feared God, and therefore in all likelihood, would not pre-

sume

sume to know her, whom the Lord had as it were appropriated unto himselfe. Now forsomuch as we read of his brethren, *Judas, James, and John*, it will not be amisse a little, to digresse to set downe the pedigree of Jesus Christ, as it is registered by *Epiphanius*. He had to his grandmother one *Anne*, who had three husbands; First *Joachim*, by whom she had *Mary* the mother of Christ, who were both of the same tribe of *Judah*, according to *Damascone*; but according to *Epiphanius*, she was of the tribe of *Levi*; *Joachim* being dead, shee was wife unto *Cleophas*, by whom she had a second *Mary*, who was afterwards wife to *Alpheus*, and bare him *James* surnamed the son of *Alpheus*, and *Simon Cananew*, and *Judas Thaddew*. Lastly, she was wife unto *Salome*, who begat of her another *Mary*, which was wife to *Zebedew*, and bare unto him *James*, who was specially called the brother of the Lord, because most like unto him, if it bee true, which is written under the name of *Agesippus*, that lived next to the Apostles times, where it is also added, that because hee was like unto the Lord, they set *Judas* before to shew the one from the other; she bare also *John* the Evangelist. So that all these were but his couzen Germans, and called his brethren onely according to the Hebrew phrase, by which *Abraham*, who was *Lot*s Uncle, tells him, *We are brethren*.

Christ his brethren.

To returne againe unto that, from which we have digressed; this birth of the Son of God is the chiefe and most stupifying wonder of the World.

Gen. 13.8.

First in that a Virgin is a mother, that she beares a Sonne, who never knew man, all the Historians in the world could never tell of the like, all the Philosophers cannot finde out, how this may be. Another, and farre more unsearchable and venerable wonder is, that the infinite God, whom the Heavens cannot containe, is borne of a woman, the Creator of all becomes a creature, he that comprehends the World in his fist, is comprehended in the streight compasse of a silly womans wombe; he that gives food and raiment to all, becomes naked, and destitute of all things; hee that is ruler of all, is made obedient to poore man; he that is eternall, without beginning, and end of his dayes, is made mortall, and subject to the

The wonderfull birth of Christ.

the arrest of violent death: nay, of the most reproachfull and ignominious punishment. And in this admirable birth of the Sonne of God, of a woman, there is a wonderfull correspondence to the fall; which came by a woman, *Eve* the first woman drew the curse upon man, *Mary* the best beloved of women, brought the salvation unto man; shee gave the fruit to man, by which he loseth Gods favour, becomes a sinner, and subject to death and damnation; but this woman gives him fruit, whereby he comes into Gods favour, is made righteous and inheritor of life, and salvation. And thus much for this, that he was borne of the Virgin *Mary*.

He is *Jesus*, viz. a Saviour of his people, for this name was *Ioseph* instructed in by the Angel before his birth, saying, *Thou shalt call his name Iesus, for he shall save his people from their sins*: and in the Epistle to the Hebrewes, *He is able perfectly to save them, that come unto God through him*, and besides him there is none that can save us, according to that, *There is no name given amongst men, whereby we may be saved, but the name Iesus*: and that of the Prophet, *I am the Lord, and beside me, there is no Saviour*. And for the further prooffe hereof, see what hee hath done. Was it necessary, that to ransom us, he should empty the treasures of his riches, and become even poore and of no reputation? He did thus. *He made himselfe of no reputation*. Must he indure the fiercenesse of Gods wrath against sin, his very curse due thereunto? He did thus also, *He hath redeemed us from the curse of the law, being made a curse for us*. Must he performe absolute obedience to the law, which wee could not doe? He did this also, *I came not therefore, saith he, to dissolve the law, but to fulfill it*. Lastly, must he live ever to provide that what he hath done, may bee effectuall for our salvation? Lo, *He still ever lives, and stands at the right hand of God, making intercession for us*. So that he is truly another *Iosua*, bringing us out of the wildernesse of our miserable estate by sinne, trampling our spirituall enemies under our feete, and victoriously putting us in possession of our heavenly Canaan.

He is also *Christus Domini*, the *Christ*, or anointed of the Lord, for this name is commonly annexed unto the other.

Christ

Christ Iesus: In Hebrew is called, *Messiah*, by a word of the same signification *The Princes are assembled together against the Lord, and against his Messiah, or anointed*; and againe it is said of him, *God hath annointed thee with the oyle of gladnesse above thy fellowes*: and more particularly of Christ, saith *Daniel*, after threescore and two weekes shall *Messiah* bee slaine, though one of our owne men lately commenting upon this, hath foulely defaced this most pregnant testimony, interpreting this *Messiah*, the Kings and governours of the Jewes. And this name, *Messiah*, *Christ*, or anointed, was familiarly knowne unto the Jewes before his comming; witnesse that speech of the woman of Samaria, who could say, *I know well, that the Messiah shall come, who is Christ, and he will teach us all things*. Now he is Christ, that is annointed unto a three-fold office, of King, Priest, and Prophet; for there was an holy oyle, with which Kings were annointed, as we may see in *Saul*, and *David*, and *Salomon*, *1 Kings* 1. and *Aaron* was annointed for Priest. *Exod.* 30. 25. and *Elisha* for Prophet. *1 Kings* 19. 16. which annointing served to set forth the graces of the spirit fit for these high callings, the fountaine of which graces, viz. the Spirit, was in Christ: for hee came downe and rested upon him. *Mat.* 3. See also *Iohn* 1. 14. 16. For which cause he is said to have beene annointed with the oyle of gladnesse above his fellowes. *Psal.* 45. 7. Wherefore he was annointed, I say, to a threefold office. First of a King, that he might be King of his Church, rning in it by his lawes, and in the hearts of beleevvers by his Spirit, and defending it against all enemies: for this, is he said partly to be after the order of *Melchisedeck*, that is, the King of righteounesse, & he is also called *Melchi Salem*, that is, King of peace, according to the last title given him by the Prophet, *Prince of peace*. 2. He is annointed to the office of a Priest, that he might sacrifice for the sinnes of his people, even one all-worthy sacrifice, that is, himselfe upon the altar of the Crosse, as a large discourse is had hereof in the Epistle to the Hebrewes. 3. To the office of a Prophet, that he might reveale the will of his Father unto us, enlighten our understandings therein, and continually pray to the Father for us. Of Christ under his

Psal. 2. 2.
Esay 61. 1.
Psal 45. 7.

Dan. 9. 26.

John 4. 25.

Heb. 7.
Esay 9. 6.

Deu. 18. 15

John 1. 18.

Heb. 1. 1.

Ephes. 1. 22

Psal. 2.

Psal. 110.

John 1. 14

name did *Moses* foretell. *The Lord shall raise you up a Prophet from amongst your brethren, like unto mee, him shall ye heare*: chiefly meaning the head of all Prophets *Iesus Christ*. And according to this office it is said: *The onely begotten Son, who is in the bosome of the Father, he hath declared him*: and againe, *In these last dayes he hath spoken to us by his Sonne*, whereas he was wont to speake sundry wayes by his Prophets: as if he should have said, now he hath spoken once for all by his greatest Prophet of all.

Againe he is our Lord: such hee is as he is God, under whom all things are subjected; he is above all principalities and powers in heaven and in earth, the heathen are his inheritance and the uttermost parts of the earth are his possession. He is Lord over the wicked Iewes, that are so infest against him, and over turkes and all infidels, for all his enemies are put under his feet. But he is our Lord in a more speciall manner, by the right of redemption, because he hath ransomed us from our sinnes. 1. Of conquest, for he hath subdued the Devill, who as Gods executioner had us in his power. *Heb. 2. 15.* and this he did in paying his blood, as *Ephes. 5. 30.* the price of our redemption: as an hangmans office ceaseth, and he hath no more to doe with a poore prisoner, if the judge being satisfied releaseth him. 3. And of spirituall marriage, because he is to the Church, as the husband is to the wife.

And the Sonne of *Mary* the Virgin, is this *Iesus*, and Saviour of the world, annointed, and none other in the world besides: for unto him agreeth the time of the *Messiahs* birth, and suffering, the manner of his comming, of a pure Virgin, poore, and in the forme of a servant, of the tribe of *Iudah*, of the seed of *David*, the wonders he should worke, the universall Peace over all the world, the departure of the Scepter then from *Iudah*, the testimony of devils, the heathen gods and prophets, the witnesses from heaven at his baptisme, his miracles in healing maladies, raising the dead, darkning the Sunne, his glorious resurrection, and ascension, the misery of his enemies the Iewes, and the wonderfull acts done in his name by his servants, the passage and power of his Gospell through

through the world, the subjection of Kings Scepters there-
to, the continuance of it to this day mangre the rage of ty-
rants and persecutors. Seventhly, that I am to beleve in his
name, it is the summe of his preaching. *Repent, and belevee*
in the Gospell. And this is the worke of God, saith he, *that ye*
belevee in him, whom he hath sent. And they onely are judged
to be such, as upon whom he will bestow eternall life, which
receive him; and they onely receive him, *which belevee in his*
name.

See more
of this
James 1.
Doct. 48.
John 6. 29.
John 1. 12.

Now follow the duties, by which we are to expresse this
faith in Jesus Christ, which are sundry. First, a thankfull ad-
miration of this unspeakable favour of the Lord towards us,
we were miserable under the curse, and through feare in
bondage to the devill all our life long, there was no way to
be delivered, but the glorious Sonne of God must become
vile and wretched man, the King of heaven must put off his
glorious robes, lay aside his Princely Scepter, and come out
of his royall Throne of heaven, from riding betweene the
wings of the winde: and be basely cloathed as a servant, bee
ruled like a Babe, and lodged in a stable with brut beasts. If
mans heart be not lifted up to more than ordinary thankful-
nesse for this, the very heavens will wonder, the earth will
be amazed, and the stones will utter his praises, and cry out
upon mans ingratitude. *Mary* that blessed virgin, that bare
him, breakes out into *Magnificat anima mea, &c.* *My soule*
doth magnifie the Lord, and my spirit rejoiceth in God my Savi-
our. *John* that was to be his Cryer, did but heare the sound
of his mothers feet, whilst hee was yet in the wombe, and
skipt for joy. And *Simeon* no sooner saw him, but as though
overcome with joy, falls into *Nunc dimittis, Lord now lettest*
thou thy servant depart in peace according to thy word: to omit
Zachary and *Anne*; The Angels and Shepherds singing,
wondring and setting forth the Lords praise for these things.
But we unworthy wretches looke for as much good at his
hands, yet doe no way joyne in thankfulness with this holy
company. When *Moses* with the Israelites had been deli-
vered from the Egyptians by the red Sea, they sung praises:
When *Daberah* and *Barak* were freed from the Midianites,
they

1. Duty.

1 To praise
God for
Christ.

Luke 1:40.

Verse 41.

Luke 1:29.

Jude 9.

The second Article.

they sung praises, and so did *Mordecai* and *Ester*, when they had the upper hand of their enemies, ever still we heare the sound of praises; And greater deliverance is wrought for us but where be our praises? What testimony doe we give of our thankfull hearts therefore?

2. *Dutie* -
In humility
to serve one
another.
Phil. 2.

John 13. 15

Esay i. 12.

Mat. 5. 23. 4

• 2. *John 1*

The second duty, is humbling our selves, to seeke the good one of another: for the Apostle propounds this, as a sound argument. This minde was in Christ, that being equall in glory with God, he became vile for our good, therefore wee ought to humble our selves for the good of our brethren: and Christ himselfe useth the same: He takes water, and washeth the feet of his Disciples, and wipes them with a towel, saying, What I have done, see that yee doe likewise. Wee must thinke that we are best and greatest Christians, when we are most serviceable, through love one towards another according to that, *He which is chiefe amongst you, let him bee servant to all.* This is the honour and Lordship over one another, that we must affect; and the higher our places bee, the more must we exceed this way. Not as some toblish Monkes have done, to shew the lowlinesse of their mindes, embrace lazerous persons, kisse their ulcerous bodies, and drinke the very water wherein they have beene bathed; nor yet wilfully to impoverish our selves of all worldly goods, with the Mendicant Fryers: for it may rightly bee said, *Who required these things as your hands?* But first we are in meeknesse to restore such as are fallen through infirmities, and not proudly insult over them. Secondly, wee are to lay aside our greatnesse and superioritie over our brethren, in the case of offence, and to goe unto them, and be reconciled, according to that of our Saviour Christ; *If thou bringest thy gift unto the Altar, and there remembrest, that thy brother have ought against thee, goe first, and be reconciled to thy brother, and then come and offer thy gift;* and not to stand upon this, I am a better man than hee, let him come to me if he will. Thirdly, we are even to forget our estates and to visit poore mens houses, in the case of sickness & to put to our helping hands, for the reliefe of our brethren, in the case of danger, by any sudden casualtie, according to that allegation, to the comfort of Christ his sheepe

at

at the last day; *I was sick and in prison, and ye did visit me; and to that precept of old: If the Ass of thy very riding fall under his burden in the way, thou shalt help him up againe.* Fourthly, we are to abate of our dainty fare, and of our costly apparell; yea we must spare out of our owne bellies, for the comfort of others in the time of extreame want, according to the commendable practice of the Christians in Macedonia, of which the Apostle witnesseth, when the famine was at Jerusalem, saying, *According to their power (I beare them record) ye beyond their abilitie, that they were willing*

Matt. 23.
Exod. 23.

2 Cor. 8.3.

3 Dutie.
To be lifted
up in heart
to heaven.
Col. 3.

Psal. 23.

Röm. 8.

Ephes. 6.12

2 Kings 6.

The third dutie is, in the remembrance of this admirable Union of God unto man, whereby man is beyond measure graced) to put upon us high spirits, both by having our hearts lifted up to Heaven, where our nature sits at the right hand of God; and also by being undaunted at the greatest dangers that may befall us, or at the greatest terrors that the devill can strike into us, we must say with *David, Though I walk in the vale and shadow of death, yet will I feare none evil, for the Lord is my Shepherd;* for the Lord (we may say) is in us; and with *Paul, God is on our side, who can be against us.* We must stand fast in the evill day, when we are assaulted, not with flesh and blood, but with spirituall powers. For if our eye bee but opened, to see who is with us, as *Elisha* prayed for his servant, *Lord open his eyes;* we shall assuredly be without feare more being with us, than against us. This were a dutie flowing from faith to be high spirited, according to the world; I know that many, yea all, would easily frame themselves unto it; for every mans spirit is too high this way, all meditate matters too high for them. But this highnesse must be abated and brought low, that roome may be made for that which ought to bee: Thou must not be altogether without an high minde; for every man is by all meanes to strive to exceed herein, onely be sure, that it aspire to the highest thing of all, (which is Heaven.)

The fourth dutie is, to yeeld due reverence to this Lord, and gracious Iesus of ours: for that wee are his, he hath bought us. Neither are we under our enemies hands; neither are our bodies our owne, (that I may speake with the Apostle)

4 Dutie.
Torservance
(brist our
Lord.

Wee

1 Cor. 6. 10

Mal 1. 3.

Phil. 2. 16.

Eph. 6. 9.

Mat. 24.

Mat. 25.

Eph. 6. 9.

Mat. 24.

Mat. 25.

Eph. 6. 9.

Mat. 24.

Mat. 25.

We are bought with a price, therefore glorifie God in your bodies. He may rightly challenge at our hands, as the Father doth. If I be a Master, where is my fear, or my reverence? Now, what this reverence is, is expressed to the Philippians, God hath given him a name above all names, that at the name of Iesus all knees might bow, &c. that is, that all might outwardly reverence the name Iesus, be reverently affected inwardly, at the very sound thereof, and submit themselves to obey his will, at the very first coming of the same to their eares, for that it is of him, who is our Lord Iesus: as may best be understood by comparing this place with that of the Prophet, unto which the Apostle alludeth; *As I live (saith the Lord) every tongue shall sweare by me, and every knee shall bow unto me.* For swearing by Gods name, is usually put for worshipping, and serving him; We are therefore to serve the Lord Iesus, and in all things so to behave our selves, in our soules and bodies, as those that remember they have such a Lord. Masters must entreat their servants gently, for that they also have a Lord and master, *Iesus Christ*, unto whom they must give account: all higher powers and great persons must soule their authority over others, as that they may not be found by this their great Lord, smiting their fellows at his coming: all men of all sorts must take heed that they have so used their talents, as that they be not found to have gained nothing at his coming. If thou be such an emptie and barren professor of Christs name and service, though thou weare his badge, though thou with thy mouth call him Lord; yet hee will bee a terrible Lord to thee at his coming, he will cut thee off, and give thee thy portion with Hypocrites, hee will bid, Take this bad servant, binde him hand and foot, and cast him into utter darknesse.

Quest. 41. How can this bee, that God should be made man?

Ans. Not by turning the Godhead into the nature of man, but by taking mans nature unto the Godhead, that so one person might be both God and man.

Exp. This is such a mystery, that naturall men cannot

con-

conceive of it; wherefore some supposing it to be impossible, that mans nature should be united to the Divine, (which is infinite) but rather, that it must needs, upon the union, be confounded here with, have held out onely nature to bee in Christ; as when a drop of Wine is cast into the Sea, we will not say, but that it is all water still; and these were the Monothelites. From *Eutiches*, their bing leader called *Eutichians*. Others supposing that two Natures could not concurre in one person, have held, that there be two persons in Christ; and these were the *Nestorians*. But that both these bee errors, that which is written of Christ doth plainly shew. First, that the nature of man was taken to the God-head, and not abolished by the union. For, howsoever hee is said to have become flesh, to have bene made man: which may seeme to imply a conversion, or confusion of substances: yet he is elswhere said, to have taken upon him the form of man to have bene made partaker of flesh and blood, &c. Which latter phrases may seeme to expresse the former, *viz.* Thus, *He was made man*, that is, took to his divine nature, the nature and forme of man, so of the like. Again, if the nature of man were abolished after the Union, hee was mis-c termed a man, or the Sonne of man, and he could not possibly have bene subject to sufferings. And on the other side it is absurd to hold two persons in Christ: For, so hee must not bee one Mediatour, and one *Iesu*, but two; the idioms, and properties of the divine nature, were falsely in the Scriptures ascribed to humane, and those of the humane to the divine, as in these sayings; *Who hath ascended up into heaven at any time, but the Sonne of man, which is in heaven?* The Sonne of man was not then in heaven but God, unto whom man being united, might be said by the communicating of properties to be in heaven: *They crucified againe to themselves the Sonne of God.* The Son of God cannot be crucified, nor his blood shed, it is a propertie of the man-hood, and by reason of the Union ascribed unto God. To conclude this error breakes the Union of two natures in Christ, and makes his suffering without merit, or efficacy.

Herebas
touching
Christ's
natures.

Phil. 2.
Heb. 2. 14.

John 3. 13.

Heb. 6. 6.

Quest. 42. Which is the second degree, and in which words?

Ans. He suffered the death of the Crosse for my sins; set forth in these words: He suffered under Pontius Pilate, was crucified, dead and buried.

Explan. Having explained the first degree of the humiliation of the Son of God, we come now to the second. *Hee suffered under Pontius Pilate*: That is, a Heathen Judge set over the Province of the Iewes, by the Romane Emperour: for hitherto they had Governours of their owne, according to the Prophecie of old Father *Isaiah*, saying, *The Scepter shall not depart from Iudah, nor a Law-giver from betweene his feete, untill Shiloh come.* For *Herod* the sonne of *Antipater*, was the first stranger that was Governour over them, and in the two and thirtieth yeare of his raigne was the Son of God borne, and in the two and fortieth of *Augustus Caesar* the Emperour, *Olympiad*, 194. And after this *Herod*, was *Pontius Pilate* set over Iudah, under the Empire of *Tiberius Caesar*. Before these, were men of the Hebrew Nation, Rulers there, viz. *Aristobolus*, *Hircanus*, and *Antigonus*, five and thirtie yeares, and so ascending upward to the times of *Judas Maccabeus*, &c. Under the government then of this *Pontius Pilate*, Christ began to execute his Office, for which he was sent, viz. to preach the Gospell both by himselfe, and his Disciples: and continuing thus to doe, and to work many miracles, was spitefully entreated of the wicked Iewes, for the space of three yeares and upward, then villanously betrayed by one of his disciples, apprehended, abused, and crucified, being full thirty three yeares of age. *He was dead*: that is, he was not onely fastned to the Crosse, to the shedding of some of his blood, where the nailes entred into his hands and feet, but there gave up the ghost, was after pierced to the very heart with a speare, so that water and blood came out; and being found certainly dead, hee had not his legges broken, as theirs were which had beene crucified with him. *And buried*: That is, for the more certainty, that his spirit was departed out of him, he was taken down from the crosse,

Gen. 49.

Euseb.
Joseph.

Luke 3. 1.

croffe, and laid into the grave. And this briefly shall suffice for the meanings.

Now follow the testimonies and grounds of holy Scripture, out of which this is taken. First, that he suffered under *Pontius Pilate*. 2. That he was crucified, and dead. 3. That he was buried. 4. That he did undergoe all this for our finnes. For the first: It would be over tedious to rehearse all; that the Lord suffered, according as it is recorded at large by the Evangelists. We may therefore refer all briefly to these two heads: First, to that he suffered before his manifesting himselfe to the world, whilst hee was under age, and then to what he suffered after: Whilst he was under age; great was the persecution, which was raised up against him, *Herod* the King understanding that one was borne, who should be King of the Iewes, fearing to bee deposed, called a Councell, and learning certainly, that *Bethlehem* was the place of his birth, first sends cunningly by the Wisemen which came out of the East to worship this new borne King, to be better assured of the house where he lay, pretending to come himself also and worship him. The Wisemen having found out the Babe, forbore to certifie the King hereof, and depart home another way, as they were admonished from above; whereat he being more incensed, gave charge forthwith, to slay all the male children in *Bethlehem*, that were two yeares old and under, without sparing any; insomuch, that as by some is recorded, his owne child being nursed there, dyed also: whereupon one said, *He had rather have been Herods boe, than Herods childe*. But the Lord provided wonderfully for the safety of his Son at this time, by admonishing his Parents secretly to hasten away before this bloody massacre, and shedding of innocent blood. Thus the Lord of life was faine to flee for the safeguard of his life, when he was yet in his swadling clothes.

Moreover, he suffered by want and poverty, wherefore he saith, *The Foxes have holes, and the Birds have nests; but the Son of Man hath not whereon to rest his head*. For this is not onely true of him afterwards, but from his birth upward. His parents were so poore, that when his mother should be delivered of him, shee had none other place to be in, but even without

1 Profr.

Math. 2.

Luke 9. 55.

*The Man-
ger wherein
Christ was
laid.
Luke 2.
Basil.*

*Iustin.
Mart.
Orig. contra
Celsum.*

Luk. 3. 23.

Num. 4. 3.

John 8. 57.

Mat. 4.

*Christs As-
serings by
the Devills
by men.*

without the towne, in a cave of a rock, called the Manger, where poore peple rested that could get no roome in the towne, as one well observeth upon that place of *Luke*, where this History is set down, viz. *Basilius Magnus*. For otherwise the Shepherds could not have found him out in the night, but must have searched in the stables of sundry Innes: More over the article is prefixed in the Greeke, seemes to insinuate, that some certaine Manger knowne by that name was meant. Hereunto consenteth also *Iustin Martyr*, In *dialogo cum Tryphone*; after other words he saith, that they rested in a certaine cave neare the towne; and *Origen* saith, it was a thing comonly celebrated among the Christians: namely the cave where Christ was borne. So also *Epiphanius*, *Theodoret*, and all antiquity. After that he grew to be thirty yeeres of age, he began to manifest himselfe unto the world, following herein the rule set downe by the Lord concerning the Levites, *From thirty yeeres old & upward, even to fifty yeeres old*. Though he attained but to the thirty fourth year of his age, according to the consent of Chronologies; howsoever it may seeme otherwise by that which the Jewes alledge against him. *Thomart* not yet fifty yeeres old. Whereupon *Irenaeus* concludes, that he was about this age, when he suffered upon the Crosse, and saith, that the Elders of the Church learned the same of *John*, and that place of *Numbers*, may seeme to give some light and credit hereunto. Now *Tertullian* and *Lactantius* contrariwise teach, that he was but thirty. In this great variety, because the word of God saith nothing, but that of *John*. 8. 57 It is hard to define infallibly his certaine age. But to me the former opinion seemeth most probable. The Lord at 30. yeeres of age, as hath been said, beginning to manifest himselfe unto the world, was still more and more hardly used of the world. First, of the Devil, then of men. He being led into the wilderness by the Spirit, did undergoe the want of all things forty dayes, and forty nights, and then was most strongly assaulted by the Devill, when he was supposed to be weakest, by reason of his continuall fasting. Of men he was hardly used. First by vile and slanderous speeches, they calling him a glutton, and a drunkard, a friend of Publicans and sinners; saying, that hee

was

was mad, that he had a devill, and that through *Satan* the prince of devils, he did cast out devils; and that he was a Deceiver, or Impostor, and if any thing more vile could be devised against him, or his followers. Secondly, by their practices against him, without any open violence: if any man followed him he was excommunicated out of the Synagogue, hee was pronounced accursed: therefore he himselfe was much more excommunicated and accursed; they called a Councel against him, as against a dangerous Arch-Hereticke. Thirdly, by their practices against him joyned with violence, but without effect. Once they sent officers to apprehend him, who being overcome with the grace of his speeches, returned without doing their office: another time they tooke up stones to have stoned him: and a third time they led him to the side of an hill, thinking to throw him down headlong, but he went thorow the midst of them, and escaped. Yea, such, and so uncessant was their rage against him, that whereas many Rulers did esteeme of him, yet they darst not professe it, for feare of the Pharisees. Lastly, drawing neere to his last passion, he had the apprehension of the wrath of God wrelling with him, which made his sweat like drops of blood, the like to which was never heard of, being exceeding heavy and sorrowfull, so as that he could take no rest in the night, but prayed againe, and againe, and the third time; *Father, if it be possible, let this cup passe from me.* And these almost were his sufferings in generall, which made him a man of sorrow, according to that of the Prophet; *He is a man full of sorrowes, and hath experience of infirmities.*

Secondly, that he was crucified, and dead, is also plainly set downe by the Evangelists; with the circumstances aggravating this his accursed death; *He was hanged* (saith S. Luke) *between two thieves, and from the sixe houre to the ninth there was a darknesse over the land, then he cryed with a loud voyce, Father into thy hands I commend my Spirit, and gave up the ghost.* And S. Peter upbraids the Jewes herewith telling them, that they had crucified, and slaine him. And S. Paul saith, *He was made a curse for us, for it is written, Cursed is every one that hangeth on a tree.* Moreover, that he was dead, the Soldiours that came

to

Mat. 11. 19
John 8. 48

Mat. 27. 43

John 9.
12. 7. 49.

John 11.

John 7.

ver. 10. 11.

Luke 4.

Ioh. 12. 42.

Luk. 22. 36
40, &c.

Esay 53. 3.

2 Proofs.
Christ crucified.
Luke 23.
45. 46.

Acts 2. 23.
Gal. 3. 13.
Ioh. 19. 33.

John 18.
Christ his
apprehensio.

Verse 6.

John 18.

13. &c.

This Herod was
not he, that
slew the
Infants,
but his son
Hieron.

When and
how the
first dyed,
see my ex-
position,
Mat. 2. 17,
18.

John 19. 17

Luke 23.

Esay 53. 9.

Luk. 23. 35

to breake his legs did testifie, for seeing this, they let him alone. As for the circumstances of his death, they make the matter farre more hainous on the Jewes part, and more grievous on Christs part. First, they apprehend him like a Varlet that had done some outrage, comming upon him with swords and staves in the night time; *Judas*, one of his Disciples, being their Guide, who was hired unto this with thirty pieces of silver; and most obstinately proceeded they in their enterprize, though he gave them some taste of his Divine power: for he did but say, *I am hee*, and with the breath of his mouth, they fell to the ground backward; hee did but touch the eare of one, which was cut off, and healed it. Secondly, they cary him first to one High Priest, and then to another, then to *Pilate*, then to *Herod*, and backe againe to *Pilate*, amongst whom he is mocked, laughed at, scornefully entreated, and buffeted, questioned withall, spitted upon, and crowned with thornes. Thirdly, they compell him to cary his heavy crosse, till he fainted under the burthen, being without all pittie and compassion towards him. Fourthly, though they could charge him with no fault at all, worthy of any punishment, insomuch, as that *Pilate* the heathen Judge would have acquitted him, yet they cryed out, *Crucifixe him, crucifixe him*, and had rather, that *Barabbas*, a Traytor & Murderer should be spared, than he. Fifthly, they hung him up betweene two theeves; the most harmlesse and innocent man in the world is numbred amongst the wicked, and evill doers. Sixthly, not content to pierce his hands and feete, in most bloody manner, with nailes, by fastning him to the Crosse, like most hard hearted wretches, they gave him vinegar mingled with gall to drinke in his great heat and thirst: they do whatsoever they can, to encrease his sorrowes, by nodding the head at him, by upbraiding him with the saving of others, and telling him, that he could not save himselfe: Otherwise, say they let him come downe from the Crosse, and we will beleeve in him. When in his greatest pangs he cryed out, *Ely, Ely, lammasabachani*, they mercilesly scoffe at him, and say, he calls to *Eli*, when they knew well enough, that he called upon his God. Lastly, not being astonished at the admirable

table Eclipse of the Sun, contrary to the course of nature, (it being about the full of the Moone, an obscuring not of some degrees, but of all the light of the Sunne, and for three houres together) nor moved at the vaile of the Temple being rent, the opening of the graves, and the comming forth of dead bodies, all wonders of the world, they rage against him when he is now dead, a Soldier runnes him into the very heart with a speare, so that the very water which is placed there, for the cooling of the heart, came forth together with the blood.

John 15. 34

Thirdly, that he was also buried, the Text doth plainly set downe; *Ioseph of Arimathea, an honourable man, went and jogged his body of Pilate, and buried it in a new Sepulcher, in a garden, nere the place of his suffering.* And this was according to the prophetic of *Esay, He made his grave with the rich in his death.* Which is also particularly in our Creed expressed, both for the confirmation of his death, and for the mystery of our not onely death, but buriall unto sinne, prefigured hereby.

3 *Prooffe.*
Ioh. 19. 38.

Esay 53. 9.

Fourthly, that all this was undergone for our sinnes onely, is plentifully testified: first by himselfe, saying, *I am the good shepheard, the good shepheard giveth his life for his sheep;* then by his enemy *Caiphas* the high Priest, saying; That it was expedient, that one should die for the people, and not the whole nation to perish, which he spake, not of himselfe, but being high Priest for the yeere Prophetically: Thirdly, by his unerring servants the Apostle *Paul*, saying; *Hee was delivered to death for our sins, and rose againe for our justification:* S. *Peter*, saying, *We are redeemed, not with corruptible things, but with the precious blood of Iesus Christ;* to omit what is said to the same purpose, in the Epistle to the Ephesians, *He gave himselfe for his Church, to sanctifie it;* and in the Epistle to the Hebrews, *The blood of Bulls and Goats, is not able to deliver, or cleanse from sinne, but that of the Sonne of God:* And that of S. *Iohn*, *Hereby we perceived his love, that he laid downe his life for us:* with infinite like places. Nay, it is the plaine prophetic of *Esay, He was smitten for our sinnes, and broken for our iniquities, the chastisement of our peace is upon him, and with his*

4 *Prooffe.*
Ioh. 10. 11.
Ioh. 11. 50.

Rom 4.
1 Pct. 1. 18.

Ephes. 5.
Heb. 9. 12.

1 Ioh. 3. 16

Esay 53. 5.

Exo. 29. 39
John 1.

Exod. 12.
Num. 21. 9

John 3. 14

1 Pet. 2. 22.
1. 19.
Esay 53.

Luk. 23. 4.

*sheepe we are headed. And to the setting forth of this, send all the types and figures of him, that were before his coming. All the sacrifices and slaying of sheepe, and oxen, calves, lambes, and feathered fowles, made by the Jewes, were types and shadowes of this grand sacrifice, for the expiation of sin. For, when men had sinned, they were appointed to bring these sacrifices, that they might be forgiven, and more specially, a lambe was to be slaine in the morning, and a lambe in the evening, every day continually, which in truth was the Lambe of God, *Iesus Christ*, that takes away the sins of the world. Again, he that was not circumcised, must die, as none of Gods people; and the blood of the Lambe in the Paschever, stricken upon the upper post of the doore, delivered from the destroyer. Lastly, the brazen Serpent healed them, that looked thereupon, being set up aloft in the wilderness: so doth *Iesus Christ* heale all such, as by the eye of faith looke upon him, being lifted up upon the Crosse, as he himself applies it, saying, *As Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up: which he spake signifying what death he should die.* And these his horrible sufferings must needs be for our sinnes, for he himselfe was without sinne: *There was no guile found in his mouth, neither did he any sinne. Hee was the undefiled Lambe of God, and without spot: He was led as a sheepe to the slaughter, without any desert of his owne, so that he was able to challenge his enemies. Which of you can accuse me of sinne? yea, Pilate himselfe confesseth that he found no fault in him at all; and Pilates wife, that he was a just man.**

Whereas it may seeme, that these grievous passions were not willingly undergone, because the Lord prayed against them, and complained, saying, *My soule is heavy unto the death;* It is to be understood, that this notwithstanding, his suffering death was voluntary. If it be demanded, how this could be, that he should willingly suffer that, which when it approached made him heavy? 1. answer, there were other causes of his heavinesse. 1. Hee saw that a great scandall would come by his crosse to thousands, to the prejudice of their salvation. 2. That his enemies would rejoyce, but his disciples

disciples be sorrowfull, and troubled, and their faith greatly shaken. 3. He in suffering bare the burthen of all our finnes and the most heavy wrath of God due unto them, which is a waight intolerable. 4. The course of all divine comfort was stayed in the time of his suffering, as it must be to him, that was a sacrifice for sinne. For that he suffered voluntarily, appeareth by his often professing of it, *Iohn 10. 36.* and so it is said, *Altho 2. 23.* wherefore he went voluntarily to Ierusalem, where he knew he should suffer. 2. Hee prepared for it, &c. see *Luke 1. 34.*

Touching that saying *Gal. 3. 13. Cursed is every one that hangeth on a tree;* it is taken out of *Deut. 21. 23.* The King of Egypt's chiefe baker, was the first, that was hanged thus, that we read of, but since it hath beene a common death for malefactors, who were counted accursed for their wickednesse, and by a curse of God given over thus to end their dayes. But there was this difference; amongst the heathen, they that were hanged, were suffered to remaine to be eaten by the fowles of the aire, but amongst the Israelites, they were by God commanded to bee taken downe, and if they were not, it is said, that the land was defiled.

Touching the duties, whereby we are to set forth our faith herein; The first is godly sorrow, in bewayling our finnes, the onely cause of these great sufferings of our deare Saviour. The women that followed him to his death, wept for him most pittifully, but he instructs them better, saying, *Daughters of Ierusalem, weep not for me, but weepe for your selves, and for your children.* So are we to weep for our selves, the cause of this heavinesse being our naughtinesse. *They shall see him whom they have pierced* (saith the Prophet) *and shall weepe every family apart,* &c. so there is no true Israelite so stoically void of all motion, but he will weepe to see, how by his sinne he hath stricken through, as it were, with sorrow, his most loving friend, master, and maker. If a man hath foolishly run into any such unlawfull actions, as that hee must needs die therefore, or some speciall friend, unto whom his heart is most intirely knit; he is more than flint-like hard, if it pricks not his very soule; and much more if a woman have

Esay 53. 6.

1 *Dutie.*
Godly sorrow for sinne.

Luk. 23. 28

Zach. 12. 10

Ephes. 5.

done thus, and her best beloved husband must suffer. But such is the Lord Jesus unto us, and so ill deserving are the actions, which we have, and doe daily runne into; either we our selves must die therefore, and still most hideously live; ever dying; or our best friend in the world (unto whom we are a spouse, and he the husband) must lay downe his life for us, yea, he hath done it, and we cannot but daily behold it in the Gospell: O then let us weepe with *Rachel*, and not bee comforted, let our hearts breake with sorrow for our so heinous iniquities, and let it continually afflict us inwardly, as we are continually subject to sinning; and the rather for that so doing we shall be comforted according to that. *Blessed are those that mourne, for they shall bee comforted: and godly sorrow breedeth repentance unto salvation never to be repented of.*

Mat. 5.
2 Cor. 7. 10
2. Dutie
Mortification of sin

Heb. 6. 6.

The second duty is the mortification of our fleshly members and sinfull concupiscences, and that for three speciall causes. First, because that by living still in sinne, we come to be accessary to this odious murdering, and killing of the Lord of all: for they that live obstinately in sin, *doe crucifie againe the Sonne of God, and make a mocke of him*, so farre are they from beleeving in him crucified. Their daily practice is to draw *Christ* unto the crosse, to drive nailes into his hands and feete; to scoffe at him, and to runne him in with a speare to the very heart; howsoever in word they desie and spet at such practice.

Rom. 6. 4.

Secondly, because all such, as unto whom Christs death is effectuell to doe away their finnes, are conformable unto him in his death and buriall. *All that are baptised into Christ, have put on Christ and are by baptisme buried with him into his death &c.* If the head be dead, and buried, the members cannot be alive still, no more can any true member of Christ, be alive unto sinne, such as is every true beleever: he doth but prate then and not beleieve that Christ was crucified; dead, buried, whosoever liveth still willingly in any sinne. Thirdly, because no man following the trade of sinne can be Christs disciple. For such an one must deny himselfe, that is, to bee as he is naturally and according to the cariage of his owne disposition, and to follow Christ. He must forsake all and goe

Luke 9. 23

2000

c. 1

after

after him, if occasion require, father and mother, brethren and sisters, house and ground, and life it selfe; that is, all profits, all pleasures, and whatsoever most precious things might be an hinderance unto him. As he that would be into any mans service entertained, must utterly forsake his olde service unto his Masters enemy, otherwise he cannot belong unto him: No more canst thou belong unto Christ, if thou be still exercised in the workes of sinne, his utter enemy. Besides, beleeving the sufferings of Christ procures wonderfull love of Christ, and where this love is, there is a continuall endeavour in all things to please him. If these things be so, if the Sonne of man should come now to judgement, should he finde faith upon the earth? I feare he should finde but a very little, and but in very few.

The third duty is patience and joy in suffering any thing for Christs sake and the Gospels, as those which are glad of any occasion to shew their love for so great love of his. And we are chiefly to rejoyce herein for two causes. First, because that by suffering we are made like unto him, according to this his speech, whereby he encourageth his disciples: *It is well for the Disciple if he be as his Master, and the servant as his Lord*, and we shall be rewarded like unto him afterward, for he saith, *Rejoyce and be glad, for great is your reward in heaven*. We are to be like minded unto Vriah, who being bidden (when he came weary from the warres) to goe to his owne house, to cheare up himselfe, and to delight in the company of his wife, answered, *Nay, my Lord Ioab, &c.* lyes in tents in the fields, and shall I doe thus? surely I will not, and so was content with his, perhaps, hard lodging amongst the Kings servants: so doe all true Christians say, What; did my Lord Jesus suffer poverty, hunger, thirst, violence & wrong, was he harbourlesse, abused, & hanged on the crosse? & shall I never think my selfe well, but when I am rich, honored, and abounding with all good things of this life? God forbid, I will be glad rather, if I be counted worthy to suffer with him crosses, persecutions, troubles, or death it selfe. 2. because that in suffering for his truth, he doth grace us, for so much as he takes us for his Martyrs, and witnesses; as if the King should choose

3. *Dutie.*
Patience
in suffering.

Mat. 10. 25

Mat. 5. 12.

2 Sam. 11.

certaine men out of his dominions to be his Champions, to maintaine his honour, furnishing them in such sort, as that they could not be overcome, though they must strive, and take great paines in playing their parts, yet they would doe it cheerefully, and joy much herein, for that they would take it as an honour done unto them by the King, more than unto others: for even thus doth the Lord Jesus honour those whom he calls forth to suffer for his truth; they be his Champions, chosen to maintaine his honour, and he provides assuredly so for them, as that they shall overcome, according to that glorying of Paul, *In all things we are more than conquerors through him that loved us.* And this was it that made the Apostle glad for being beaten. *They rejoiced that they were counted worthy to suffer any thing for his sake.*

Rom. 8. 37

Acts 5. 41.

4. *Dutie.*

The fourth duty is to remaine untterrified with the pangs, and approaching of death unto us, because our Lord Christ hath dyed, and in dying hath overcome death, he hath taken away the sting of death, which before made it terrible: for the sting of death is sinne, and the strength of sinne, is the law, but for the one he hath satisfied by his death; the strength of the other he hath made to cease by the liberty, which hee hath brought us, inasmuch as we are not under the law, but under grace. So that now we may challenge this our greatest and most terrible enemy with the Apostle. *Death where is thy sting, hell where is thy victory?* Death of it selfe indeed is most fearefull, as being the wages of sinne, and the passage to eternall pangs; but Christ by dying hath altered the nature of death; of a curse, he hath made it a blessing, of the passage to hell, he hath made it the entry to heaven to all the faithfull. Again, though our griefe in our sicknesses be great, his pangs were greater, and so he hath had experience of our miseries, and so cannot but have compassion, and provide that we shall not be temptred above our power, and in good time deliver us out of all our troubles.

1 Cor. 15.

Rom. 6.

Heb. 4. 15.

5. *Dutie.*

The fift duty is, for this infinite love of Christ towards us to love him most earnestly againe, and all his members, the faithfull, for his sake, if he gave his life for us, giving food to his hungry, drinke to his thirsty, and our very life, when the

case

case so requireth, to save their lives, as is taught, *Chas. 25.*
1 John 3. 16.

Quest. 43. What need was there that the Sonne of God should thus abase himselfe for us?

Answ. Great need on our behalfe, who could not be ransomed from our sinnes by Angels, or earthly Treasures; but onely by his precious blood.

Quest. 44. Doth sinne deserve so ill, that we could not by any other satisfactory means bee delivered herefrom, but by the death of the Sonne of God?

Answ. Yes, it deserves the infinite curse of the Law, that is, all iudgement in this world, and everlasting damnation in the world to come.

Quest. 45. If hee must needs bee made fit to beare the curse, why did hee not to this end take unto him some other nature more excellent?

Answ. Man having sinned, it was most agreeable to the justice of God, to receive the payment of the debt of sinne in the same nature, which committed it.

Explan. That we may speake in way of explanation most distinctly upon these three questions, wee must needs set downe and treat upon these three propositions. 1. Wee are all and every one of us, by reason of our sinnes subject to the curse of God. 2. From this curse, all the goods in the world will not suffice to deliver, but a cursed death must be endured. 3. No creatures suffering such a death, nor the suffering of them all for one man will suffice to deliver him, but onely the suffering of the Sonne of God; and that hee by suffering might deliver us, hee must not take the nature of Angels, but of man.

Propos. 1

Gen. 3. 14.

Touching the first, ever since sinne was committed in this world, the curse of God hath still followed as the fruit of it. The serpent sinned in beguiling *Euah*, and therefore *curfed art thou*, saith God, *above all cattell, &c.* the woman sinned when she was thus beguiled, and after her the man, wherefore, *curfed*, saith the Lord unto him, *is the earth for thy sake*, he doth not directly curse him, as the Serpent, because his state was reparable, as the Serpents was not, but by cursing the earth he maketh him subject to the curse, and he telleth him that he was dust, and should returne to the dust, but *Deut. 27.* he curleth by the peoples owne assent, every transgressour of the law in any thing; and he proceedeth *Deut. 28.* particularly to denounce; as curses, blasting of corne and fruit, dearth, death of cattell, unseasonable times, destruction by the sword, plagues and other diseases. And although these outward miseries onely bee mentioned hitherto, yet all the curse to which sinne subjecteth us, standeth not in them and the like alone, but also in the greatest miseries to come in another world. This indeed is not so manifestly spoken of in the old Testament as in the new, but yet they are not altogether passed over in silence. For *Psal. 11. 6.* God is said on the sinners to raine snares and fire and brimstone. *Psal. 73. 18.* the terrors of the wicked after death are spoken of. *Eccles. 8. 12.* *Although a sinner prolong his dayes, yet he shall not prolong his dayes*; that is, he shall not live in another world, but die eternally. *Esay 30. 33.* *Esay 66. 24.* *Their worme never dyeth, and their fire never goeth out.*

Propos. 2

1 Pet. 1. 18

Psal. 49. 7.

Touching the second proposition, that all the goods in the world will not suffice to ransom one soule from this curse. Of this *S. Peter* speaketh, not with corruptible things as gold and silver; and *David*, There is no price or ransom, that a man can give to redeeme his brother. So likewise *Msch. 6. 6, 7.* For both all are the Lords, *Psal. 50.* and they are, being compared to the soule, but vanity, *Eccles. 1.* as drosse, dung, yea as nothing. *Phil. 3. 8.*

Propos. 3

Touching the third, that no suffering death by any other creatures will suffice, not by beasts, *Heb. 10. 1.* for their blood doth not expiate sinne; nor if all the men in the world should

should suffer for one, because all are guilty of death for their owne finnes; nor yet if the Angels of heaven should suffer, but by the death of the Sonne of God made man alone, because the angels are not of the same nature with man, that is a sinner, and where justice saith, man shall die, man must suffer death, or else justice is not satisfied; wherefore the Son of God must needs become man; that he might suffer in our nature, and because the divinity is impassible, and if an angel or thousands of angels should have taken our nature and suffered for us, it would not have sufficed, because the sufferings undergone for sinne must be of infinite worth, such as be the sufferings of God alone. For which cause this is expressly spoken of, *He tooke not the nature of Angels, but the seed of Abraham.* Heb. 2. 16.

Ob. The justice of God requireth, that the soul which sinneth should die, and not one for another, and therefore it may not seeme to be satisfied in Christs suffering death for us. And amongst men this will not be permitted, but he that offendeth is put to death.

Sol. Christ was made sinne for us, when he was made man and suffered death, that is, by imputation of our finnes unto him, and suffereth for us according to the course of justice; Moreover, our sins are debts, and the debts of one man may in justice be paid by another, wherefore Christ in suffering, paid our debts, and so set us free from all curse, not only in another world, but even here also, so that sicknesses, worldly miseries, and death it selfe, are now no curses to the faithfull, but tokens of Gods love, and such, as in suffering which we may exult, yea even in death, as the Israelites for their brazen Serpent healing them, at the stings of the fiery Serpents, seeing Christ is even such to us.

From that which hath beene hitherto said of sinne making us subject to the curse of God, which curse comprehendeth all particular miseries that befall the sonnes of men in this world, we may learne from whence all our miseries and maladies doe flow, viz. from our finnes, that if wee would not suffer by famine, plague, pestilence, the sword of the enemy or any other way, we may take heed of sinning, because thus

Ezek. 18.

2 Cor. 5.
21.

Heb. 12. 9.
Rom. 5. 1.
1 Cor. 15.
Iohn 3. 14.

Vse. 1.

Lament. 3.
39.

Yse 2.

Yse 3.

a fountaine of misery is opened, and the seed thereof is sown, and how can we then but expect that miseries should flow upon us and spring up into us? And as wee should for this cause take heed of sinning, so in the time of misery we should remember our sinnes, as the cause to be humbled for them, as *Ioseph* brethren did, that our feares and troubles may be turned into joyes, as theirs were.

Secondly, we should be the more fearefull of sinning, because to sine in any thing is to doe that, from which our whole estate will not ransom us, but we must die for it.

For so much as by Christs death upon the Crosse we are fully redeemed, let us by faith have recourse to him onely, and not joyne with him any corrivalls; as the *Virgin Mary* or other Saints: or in part depend upon any merits or satisfactions of our owne or of others, as the papists doe. For this were to forsake the fountaine of living water and to dig to our selves pits, that will hold no water. Relying upon him onely we are sure to be delivered, and need not to feare sin, death, or damnation. *Rom. 8. 33, 34. &c.*

Quest. 46. How came it to bee thus with us men? were we created sinners?

Ans. No: God at the first made man righteous, but by yeelding to the Devils temptation he made himselfe a sinner.

Explan. This hath beene already further explained in the beginning of the Catechisme, *Quest. 12.*

Quest. 47. Wherein did man yeeld to the temptation of the Devill?

Ans. In eating the forbidden fruit, and not contemning himselfe with all other fruits of which the Lord had allowed him to eat.

Explan. Read of this in the third Chapter of Genesis, and you shall see how craftily the devill comes to the woman under colour of wishing her well, yea better than God himselfe, whereupon shee yeelde to eat, and offereth of the forbidden fruit to her husband, who did also eat. Now what this fruit was, it is uncertaine, and it is but lost labour to enquire

quire after it. But to separate of these two questions a little more largely together. That which hath bene said in answer to them, affordeth unto us these two instructions. 1. That such is the goodnesse of God, as that he made not man evill or corrupt any way, but altogether good, righteous, and pure, like unto himselfe, and able to persevere in this goodnesse alwayes, if he had woulted; and this God that made him is most excellent in every way, both by his creation was the most excellent of all earthly creatures, being set as Lord over them all. That he was made perfectly good appeareth, because he was made in the image of God, which image, the Apostle saith, is *righteousnesse and holinesse*. And God made man *righteous*, saith the Preacher. If there had bene in them any blemish or imperfection, they could not have bene set forth as like unto God, because he is *holy, holy, holy*, as the Seraphims continually proclaim him. His understanding was light and holy; his will affections, and desires holy; and all his thoughts holy; and the soule with all the faculties being holy, no question can be made, but the body and the members thereof being under the government of the soule, were holy also; and unblemished by any staine of sinne. There was no creature from the greatest to the least, which the Lord God made, but it was good; yet all things were very good, and therefore man, the Lord of all, much more. And by reason of the unblemished purity of man, they could be made both the male and female and not be ashamed. And in this goodnesse man had power to persevere; that is, to incline his minde to good onely and to no evill, for his will was most free, neither was there any thing within him to stimulate him to any evill, and where extrinsically he should be assaulted by temptations, hee could have cleaved to close to his Maker, and so effectually have besought him for his grace, as that, howsoever not out of naturall principles, yet by such grace superadded, hee could have kept his station in holinesse unto the end. And in this holy and righteous estate there was nothing wanting to make him most happy. All things, before his entrance into the world, were provided for him, which were either for necessity

Doct. 1.

Gen. 1. 27.

Eph. 4. 24.

Eccles. 7. 10.

Esa. 6. 3.

Gen. 1. 31.

Rom. 5. 12

Gen. 5.

Gen. 2. 7.

Deut. 2.

Irenaeus, E-
piphanius,
Cyrillus, E-
piphanius.* Aug. de
Civ. lib.
20. c. 26.
Joseph. an-
tiq. lib. 7.
Basil. Da-
mascene.

necessity or delight, a most pleasant garden for him to dwell and walke in, all sort of pleasant fruit to feed him; and all creatures to be in subjection to him. His labour here was, but a recreation, no paine, sicknesse or disease could fasten upon his body; neither was there any thing to vex, but to give all content unto his minde. And as for death, there was no danger of that, till that sinne entered, because it is by sin that death entered. So that if man had stood, as he might have done, Paradise upon earth should still alwayes have bene his habitation, till that he had bene translated to that in heaven, as *Enoch* was, who being singularly pious was set forth for an example herein. But what should this now posse upon up and make him proud? Nay, but because he for whom all these great things were done, was but a piece of earth, yea the dust of the earth, for but of it was he made; the consideration of it should make him to magnifie his Maker, and to ascribe all glory to him with the Prophet *David*, *Psal. 8.* and still be a motiveto every one of us in humility to serve this gracious God, and to study to honour him by all possible meanes, and no way to dishonour that our founder, that vouchsafed to put so great dignity upon us, the vile dust of the earth.

Secondly, man being made perfectly holy, by conversing with, and hearkening to the subtle Serpent was soone corrupted, and of righteous became sinfull and wicked. How soone he was corrupted is uncertaine, some thinke the same day, but that is improbable, because that day being ended, all things are said to have been very good; neither did this new made couple so soone go one from the company of the other. And the next day being the Sabbath, it is not likely but that they spent their time together in praising & glorifying God. Wherefore I rather hold with those, that thinke they fell not, till after this time, (although I cannot be induced with some to thinke that they stood so long as Christ lived upon earth, viz. 33. yeares; nor with others, that they stood as long as he tasted, viz. 40. dayes, for the devils malice was too great to let them goe without temptation so long) * Many thinke that they stood above a day, but determine not how

how long, and this they hold partly for the reasons before
rendred, and partly because there must needs intervene some
time, after their creation, that they might bee hungry. But
this question I have more largely discussed in my expositions
upon *Gen. 3. 6*. The thing wherein they sinned, was the ea-
ting of the forbidden fruit, of the tree of the knowledge of
good and evil: about which there bee divers conjectures;
why it is so called, which I have reckoned up *Gen. 2. 9*. but
that which I take to be the truest, is, because by eating there-
of man knew, that it was good to obey, but evill to disobey;
seeing that after disobedience, shame immediately followed,
thus also *Zachy*. For the eating of the fruit simply, was of
none avails, but to obey or disobey the command given by
the Lord.

The instrument used to deceive them was the Serpent, a-
bout whom a great question is moved amongst expositors,
whether by the Serpent is not meant the devill, and if not
but a beast so called, how such a Serpent could speak, or whe-
ther the devill spake in him, he being onely a dumbe instru-
ment, or enabling him to speake, as sometime an angel did
Balaams Ass?

This question I have also largely discussed upon *Gen. 3. 1*.
resting upon this, as a finall resolution, that it was a very
Serpent chosen for his subtilty by the devill to tempt *Eve*,
and having the power of speech for the time by the devill
through Gods permission, given unto him. But because the
devill used this instrument, it is spoken of, as his act, and be-
cause he once wrought thus by the Serpent, he is since com-
monly called by the name of the Serpent, and the old Ser-
pent. Touching the party, to whom the Serpent spake, it
was the woman, whom the devill knew to be weakest and
of great power to perswade the man. But whether the man
being tempted by her were deceived, as shee had beene, or
by the womans flattery onely were allured to satisfie her
desire, is a question, because *the man*, saith the Apostle, *was*
not deceived, but the woman. For the one is *Augustine*; for
the other, that he also was deceived, *Chrysost.* *Ambros.* *Pra-*
sper. *Calvin*, and the author of this slender worke, see *Gen. 3.*

Zuch. de
oper. dei

2 Tim. 3.

14.

Ground being thus laid and illustrated; that the Serpent by his temptations soone corrupted man; we may hereupon erect these following edifices. 1. The olde Serpent the devill, where he seeth one to be in a good and happy estate, will not suffer him long to rest, but soone assault him. 2. The woman, because she is weakest is most liable to his temptations. 3. By women is his most forcible way of tempting. 4. Manife unto himselfe and not strengthened by Gods grace is unable to stand, when a blast of temptation cometh.

1 The devill is our enemy.

Touching the first, the devill out of his envy and malice against man doth not, neither will he ever suffer him to rest untill that he hath gotten him for his owne, but he ever and anon assaulting him with his temptations. Thus he begane to fight against mans soule, when he began to be, and hath ever since continued to doe the like, and will doe so to the worlds end. See the example of *Iob*, of *Iobastub* the high priest, *Zach. 3. 1.* and of Christ, *Mat. 4.* He hath his name Satan from enmity and *snakes* from casting his temptations, as darts against our soules. But yet his enmity is covered under a pretext of good will, as when he tempted *Eve*, hee seemeth to draw a man to nothing, but to his best content, the fleshly to take their fill of fleshly lust, the covetous to the increase of his wealth, and the vaine to delight themselves in vaine companie, not suffering them once to thinke of any evil that will come upon them therefore, but altogether that God is mercifull, others doe worse, and they may afterwards repent. For which faire pretexts hee is said to transforme himselfe into an angel of light, as the false Prophets, in whose mouth he was, when they stood before *Ahab*, spake of nothing but of good successe and prevailing; this, that he should fall there being altogether concealed. So likewise, if a man be poore he will tempt him to steale, as a thing that he may lawfully doe for his necessity, if he be provoked, to kill and slay, as a point of courage and magnanimity, if he be involved with misery, to lay violent hands upon himselfe, and so at once to set himselfe free from all trouble, if he hath hainously offended, to kill himself rather than to

2 Cor. 11.

14.

1 Kings 22

corpe

come to the shame, or to kill that, whereby the sin may be discovered, &c. But if God hath wrought so by his grace in a mans heart, as that no faire pretences will prevaile with him to draw him to sin, then he assaulteth him as an enemy indeed, mustering up all his sinnes, infirmities, and failings, and hereby striking horror into him, as being none of Gods elect, but a reprobate, and thus seeking to drive him to despair, as he did *Cain* and *Judas*; although upon other grounds. Whilest men are in his net taken at his pleasure, he seldom troubleth them in this kinde; but draweth them on by faire pretences from sinne to sinne, unlesse it be upon the committing of some sinne more horrible; But when any hath escaped, he will thus at some time or other assault him, having respect unto his humor, if that bee melancholick, or timorous. Wherefore let us both arme our selves against these our spirituall enemies continually, with the whole armour of God, and not be so foolishly credulous, as to bee drawne with the filly fish by a baite to swallow a mortiferous hooke, or with the bird to come to the whistle of the fowler, and if wee raise feares and doubts in our mindes, let us then specially hold fast the shield of faith, &c. for if thou yeeldest thy selfe, and waite doubt and despair of Gods mercy, thou givest him the victory, but resist him by faith and he will flee from thee.

1 Pet. 4. 9. James 4. 7.

Touching the second, that the devill chiefly assaulteth the woman by his temptations daily experience teacheth, because women in all times for the most part have been drawne to give themselves to the devill, by turning witches: and men more rarely. There was a woman a witch at *Endor* in *Sauls* time, and when he would have one sought for him to consult withall, he saith, seeke me a woman that hath a familiar spirie; intimating, that women and not men were such most commonly. And at *Philippi* in *S. Pauls* time there was a damsell, a witch, but as they commonly call such, a good witch that had a familiar spirie, and many women amongst us are from time to time convicted and condemned for this foule evill, but seldome any man. And as by this it appeareth, that the woman is most liable still to the devills temptation,

2 Tim. 3
16.

Ephes. 6. 12

2.

1 Sam. 28,
7.

Acts 16.
16.

tion, so because they chiefly have beene noted to bee the persons, that were of old by Satans instruments seduced to errors, as *1. Tim. 3. 6.* *They leade captive silly women laden with finnes*, and *Mat. 23. 14.* the Lord speaking of the hereticall Pharises, saith, that they devoure widowes houses and for a colour make long prayers. And the same may bee noted at this day; it is this weaker sexe with whom the priests and Jesuites are most busie, and with whom they prevaile most in this nation. Lastly, the same appeareth by the many women, that are and have beene troubled in conscience much more than men. The devill found by experience the weaknesse of the judgement of the woman, when he set upon *Eve*; and where he hath prevailed once, hee is againe and againe most ready to assault, hoping to have the like successe: women are generally the weaker vessels, as in judgement, so in respect of power to rule theirevill affections of envie, hatred, and malice, and being also weaker in body, so that they cannot otherwise wrecke their malice, as they desire; satan seeing this is at hand to offer his service unto them. And as they be weaker, so they be more timorous, and therefore more easily driven to despaire, wherefore let women especially arme themselves with the armour of the spirit, and so resist the devill. And that shee may bee the more able, let her first humble her telfe, being subject, as the law requireth: for this is by *S. Paul* chiefly stood upon, when he speaketh of the woman being deceived, he permitteeth her not to usurpe authority over the man, but to bee in subjection, and in token of subjection, shee must array her selfe with modesty, and meeknesse, envy and malice and hatred being put away. Wherefore *S. Peter* preparing to resist the devill, biddeth to put on humility, as a garment, and to be sober and watchfull.

1 Tim. 2.
11. 12.
1 Cor. 14.
34.
1 Pet. 3. 4.
1 Pet. 5. 3.
4.

3.

Touching the third, that if the devill can prevaile with the woman to corrupt her, shee is a most dangerous instrument to draw the man to evill, is plaine in the example of *Iezabel*, and of *Solomons* Idolatrous wives, of *Dalilah Sampsons* love, and generally the most wicked Kings of Israel are noted to have taken themwives of idolatrous nations about, whereby

whereby is intimated their corruption by them. And the daughters of *Moab* were they that drew the Hebrewes to idolatry; *Numb. 24.* And under the new Testament, all arch-hereticks have had women as helpers forward of their heresies. *Simon Magus* had his *Helena*, *Nicolas* of *Antioch* led about companies of women with him, *Apelles* had his *Philomene*, *Montanus* *Prisca* and *Maximilla*, *Donatus* *Lucilla*, *Arrins* the Emperors sister, and *Marcion* sent a woman before him to Rome to make way for his heresie, &c. And the reason is, because women when they are addicted to any way, be it good or evill, are most earnest and importunate to further it, according to that saying of *Augustine*, *femina quod volunt valde volunt.* And therefore let both women pray to God that they may choose the good and not bee seduced to evill, and let men fly the society and conjunction of wicked women, as of the devill himselfe, not making marriages with such, as the Lord sometime commanded his people.

Hieron.
Epist. 13.

August.

Deut. 7. 3.

4.

Rom. 7.
1 Cor. 11.
7.

Touching the forth, how unable man is of himselfe to withstand temptations, we may see in the most excellent, as in *Lot*, *David*, and *Peter*: and *Paul* complaineth greatly of his weaknesse, and when he felt the buffetings of Satan, hee relyed onely upon Gods grace; wherefore let us likewise alwayes crave the aide of his grace, as Christ did for *Peter*: *Luke 22. verse 31.*

Quest. 48. Was God so angry, that hee would curse man for eating an Apple, or Figge, or such like?

Answe. That was not the cause of Gods anger, but his unthankfulnessse, pride, disobedience, and credising rather the Devill than God.

Explan. In that one sin of eating the fruit forbidden, did concur many finnes, all very great. First disobedience, when there was but one commandement, and man so qualified, as that he could easily have kept the same. Secondly, ingratitude and forgetfulnessse of Gods great benefits: for the Lord had done wonderfully for man, providing all things ready

Adams sin
in disobey-
ing Gods
commande-
ments.

M

for

for him before his Creation, for necessity and delight, had given him a pleasant place to inhabit; a Paradise, and power to eat all manner of fruit, of all sorts of trees which he planted: not, onely he gave him a straight charge concerning one tree onely, that he should not eat thereof; for what day soever he should presume to eat thereof he threained death unto him: yet ungratefull man forbears not; but upon the very first occasion shewes himselfe disloyall and goes beyond his limits. Thirdly, pride, and aspiring unto an higher estate, even to bee like his maker, yea to be equall unto him, for the Devill told them that they should be as Gods. He was not content to be man, made after Gods image, and Lord and Ruler over all creatures in this world, beasts, foules, and fishes: but seeing the great Lord of all to be of greater dignity, he thought to sit in the same chaire of State with him. Fourthly, disloyalty, content to heare his maker blasphemously discredited, as being envious, & therefore forbidding him that tree, lest by eating of it, he should become as good as God himselfe: yea, in his heart he consented to this blasphemy, thinking better of the cursed Devill of hell, than of the God of heaven, who is blessed for ever. So that here was matter enough against him, for which to lade him with curses, and to pack him out of Paradise.

And unto these we may adde a fift sinne, of intemperance, in that he was caryed so farre by his appetite, as to exceede the bounds set him. Sixtly, an inordinate love to his wife swaying with him to eat, more than the love of God to refraine. Sevently, curiosity, in that hee would needes try what vertue lay hid in this fruit. Eightly, discontent at the Lords prohibition, as being made to keepe him from coming to a better estate. To sinne against Gods expresse command in any thing, is enough to provoke him to wrath, because whatsoever the thing is, about which it is comanded, to breake it is plaine rebellion: and for him that is made to obey, to shake off his Sovereigne, and to take upon him as absolute Lord of himselfe, than which what can bee more heinous before the Lord? But here was not one sinne onely committed, but in this one committed many other finnes, as

hath

hath beene shewed. The command indeed which was broken, was but one, but it was in the nature of the whole decalogue, and therefore by breaking that, all the divine lawes were broken, as *Tertullian* reasoneth. For what doe all lawes in effect prescribe, but to love the Lord and our neighbour, as our selves, but against this love of God *Adam* sinned, because he did against his will, and against the love of his neighbour, because by doing this he brought misery upon all his posterity. He killed himselfe and his posterity against the sixth commandement; hee tooke by stealth that which was of another, against the eighth; his eares were open to entertaine the Serpents lie, against the ninth; and hee coveted that which was reserved, as the propriety of another, against the tenth. If the question be whether the man or the woman sinned most? I answer, there were some sins about this eating in the woman more than in the man and contrariwise: in the woman there was this more, that shee altered the words of the Lord in speaking to the Serpent, see *Gen. 2. 17.* and *Gen. 3. 1.* shee putteth in this *nor touch it*, which the Lord had not said, and *least yee die*, as making it doubtfull, when the Lord had plainly affirmed it. Again, shee became an instrument of the devill to tempt the man, and began first unto him. That, wherein hee was more to blame, is, that being the head, and so to governe, he was governed by her. 2. In that receiving greater benefits of God obliging him more, yet he sinned. But forsomuch as the Apostle condemneth the woman as sinning most, and accordingly shee was most punished, it must needs hee yielded that her sinne was greatest.

Note we from hence, that the hainousnesse of any act of man lyeth in this, that the divine law is broken, neither is it extenuated by the thing done, if it shall seeme in it selfe a small matter. This saith *Augustine* is notably proved hence, in that it could not be better set forth, how great an evill single disobedience is, seeing man is condemned for doing that, which if there had beene no command against it, had beene no sinne at all. Let this then be considered to terrifie us from committing any the least seeming sinne, and the rather be-

Tertul. lib. adversus Judæos.

Quest. Answ.

1 Tim. 2. 12.

Note.

Aug. lib 8. de Gen. ad lit. c. 15.

Cum ideo reus ini- quitatis factus est homo, quia eam rem tetigit contra prohibitionem, qui si non prohibitus tetigisset, non utique peccasset.

cause one sinne may be a transgression of all the law, as is taught, *James 2. 10.* and under one many more may be contained, as I have upon that place more largely shewed.

Quest. 49. But though one man did thus, yet all did not, are we all then sinners and under the curse?

Ans. We were all in his loynes, & so what he did, and what-foever estate he fell into, it is common to us all.

Rom. 5.
Rom. 5. 12
3. 23.

Explan. This may seeme strange, and yet thus doe the Scriptures plainly teach; *Sinne came in by one man, and death by sinne, forasmuch as all men have sinned:* And againe, *All have sinned & are deprived of the glory of God.* Neither indeed ought it to seeme strange, for that wee see the like daily for matters of this world. A man nobly borne, and accordingly provided for with a Princely estate, yet if he become a traitor, his children, and so his childrens children throughout all generations, remaine without all Nobility, without all their fathers wealth, unlesse it pleaseth their Prince to restore them, and a new to bestow it upon them: Even so our fore-father *Adam*, losing that estate wherein hie was made, wee his children throughout all generations, are without all interest therein, untill it shall please our great Prince and King, out of his grace to restore us againe, and repurifie our tainted blood, by the most precious blood of his deare Sonne: in whom hee repossesseth us of the lost inheritance, and that with advantage.

For the posterities doing in a progenitour many generations after, see *Heb. 7. 9. 10.* *Levi being in Abrahams loynes, when Melchisedeck met him, paid tithes in Abraham,* and *Gen. 50. 5.* *Ioseph alleageth the command of his father Jacob, saying, bury me in the cave which I bought, when as he bought it not, but in Abraham.* In like manner then, when *Adam* transgressed by eating the forbidden fruit, we al transgressed, his sin was also our sin, & if he were therefore worthy of death, we also are not unworthily subjected to death for the same, although we should never have committed any actual sin. The Fa-ther

ther and the children, that come of him, are one, for they are in him as in a roote, from whence, as plants they spring forth, and therefore, *If the roote be holy*, saith the Apostle, *the branches are holy*, and on the contrary side, if the roote bee polluted, the branches are polluted, for *who*, saith *Iob*, *can draw a cleane thing out of an uncleane*? And hence it is that the Lord threatneth to visit the finnes of the fathers upon the children unto the third and fourth generation, and that the Jewes should have all the righteous blood shed by their wicked fathers brought upon them from the blood of *Abel* to that of *Zachariah*, which could not in justice be done, unlessse they had beene involved in the same wickednesse, as being in such wicked parents. If it bee said, the Lord promisseth, that the sonne shall not die for the sinne of the father, but the soule onely that sinneth shall die. I answer, this holdeth onely in case that the sonne of a wicked father is a true convert, as is plaine from the text: for in the instant of his conversion from sinne to righteousness, he is taken off from the olde roote, and planted in a new stocke, *viz.* in the Lord, a plant and a childe of whom he is now made, seeing to bee converted is to put off the olde man and to put on the new; wherefore he hath nothing to doe now any more with the sinne of *Adam*, or of any of his forefathers, because the wicked are now no longer his fathers, but God, of whom hee is borne againe; he is no more of the first *Adam*, but of the second, Christ Jesus, from whom the justification of life aboundeth unto him; as before transgression to death by the first *Adam* abounded. But if any sonne of the wicked bee unconverted, he shall not onely beare the burthen of his own finnes, which he hath done, but also of *Adam* and of all the wicked race, of which he cometh from the beginning of the world, for he is still one body with them, and so he standeth guilty of the same finnes. If it be demanded, whether as we share with *Adam* in his sinne, so if hee repented and beleaved, and was againe justified, we doe not also share with him in this justification? I answer, no, for sinne and corruption is naturall, which passeth from father to sonne, but grace to repent is spirituall, and passeth not but is conferred

Rom. 11.

16.

Job 14.4.

Exod. 20.

Mat. 23.34

Objett.

Ezek. 18.

20.

Sol.

Rom. 11.

17.

Ephes. 4.

22.24.

1 John 3.9

Rom. 5.18

Quest.

Ans.

Quest.

Answ.

1 Cor. 7.
14.

ned to the person onely repenting, untill that God giveth it in particular to thee so, as he gave it to the father; and therefore, it is called grace, *quasi gratis data*, that is, given freely, and comming to every one by gift, and to none by nature. If it be demanded, how then are the children of beleeving parents said to be holy? I answer, because they are within the pale of Gods Church, which is holy, and so separated from the prophane multitude of unbelievers after the manner of things dedicated and taken from a common use. They are said to be holy, because within the covenant of grace together with their parents, and therefore ought not to be kept from, but to be admitted to the Sacrament and seale of regeneration, that by the inward working of the Spirit herein they may be thoroughly sanctified and made fit for Gods heavenly Kingdome. Let us by that which hath beene said take notice of the miserable case of the unconverted, and therefore make haste to turne, that we be not intangled with a world of other mens sinnes, as well as of our owne.

Quest. 50. It seemes then that wee are sinners so soone as wee are borne, before wee have actually done either good or evill?

Answ. Yes verily, the child which is but newly borne, yet but conceived, and living in his mothers wombe, is a sinner, and needs Gods grace.

Explam. In sinne was I conceived, saith the Kingly Prophet, and in iniquity was I borne. It was said of Esau and Jacob even before they were borne, before they had done good or evill; Esau have I hated, Jacob have I loved; now where there is no sinne God cannot hate. Esau then was a sinner, whilst he was yet in his mothers wombe; and as it was with him; so it is with us all. Otherwise we should not be mortall, for where sinne is not, there is no mortality. And this should make Parents besimes to pray heartily for the grace of God to be shed upon their children, and to use the meanes of regeneration, which he hath ordained; And let us renounce the errors of *Polagius*, teaching that sinne cometh not by propagation,

Psal. 51.5.

Rom. 9.11

pagation, but onely by imitation, for both the guilt of *Adams* sin is propagated to us all, & the infection of propensity to all evill, and of averfation from all goodneffe, which is alfo properly called finne. *Rom. 7.* The Papists teach that this originall corruption is in all men at their conception, but is not finne properly fo called, but onely because it is an occasion or caufe of finne, being like unto an hereditary difeafe, from whence finnes, as ill humors, doe flow in our lives: thus *Cinglius*, who cōpareth it to the hereditary stone or to flammering, and therefore faith it is called finne onely metonymically, becaule it commeth from *Adams* sinne, and causeth finne in us. Solikewise *Pighius* faith, this is no finne in infants or in men of riper yeares, becaufe it ariseth from the very temperature and composition of the parts of mans body.

Pighius de orig. peccato, quia resulcat ex temperatura et compositione huius corporis.

Sleicens comment. lib. 10.

Pfal. 51.

Their reasons are 1. because it is by no law forbidden. 2. Because if *Adams* sinne be my sinne, I should be punished with the sinne of another, being my selfe without fault. 3. Because the sinne which was in this corruption of nature was taken away by Christ. *Rom. 5. 18. Iohn 1. 20.* And herein the Anabaptists partake with the Papists, for they hold that originall sinne was taken away by Christ. But we have firme grounds of Scripture proving it to bee finne indeed; as first the confession of *David*, for as it was with him in his conception and birth, so it is with us all. 2. The confession of the Apostle. *Rom. 7. Ephes. 2. 2.* that we are all by nature the children of wrath, and that lust in him was sinne, for the wrath of God is not against any but for sinne. 3. The doctrine touching *Esau* *Rom. 9. 11.* that God hated him before he had done evill, therefore by *Adams* sinne he was a sinner. 4. Because where death, the effect of sinne is, there is sinne the cause, but this passeth upon all, *Rom 5. 12.* For the arguments brought to the contrary; tanswer, and first to the first, *Adams* sinne was forbidden by an expresse law, and if it were both an act of disobedience, and a corrupting of the whole masse of mankind, as indeed it was, then not onely the one, but the other also was against this law. And now to be empty of all good, and averie from it, and prone to ev

vill, wherein the very esse of originall corruption standeth, what is it else but to be without the love of God, and of our neighbour, which the law commandeth?

To the second, this sinne is not the sinne of another onely, but our owne also, as our nature is a corrupt quality inherent wherein is originall sinne.

To the third, Christ taketh not sinne away, but as hee saveth, viz. from all that truly beleeve in him, to whom it is no more imputed. And for the comparison made by the Apostle, enough hath beene said for the clearing thereof upon *Quest. 30.* going before.

Quest. 51. But as wee are all made sinners in Adam, so are we not all delivered from sin againe by Christ, for what else is meant, when thou saiest, he hath redeemed mee and all mankind?

Ans. He hath paid a price sufficient for the deliverance of all, neither doth hee exclude any from the benefit hereof, but such as exclude themselves.

Quest. 52. Who are they that exclude themselves?

Ans. All unbelievers, and such as although they beare themselves upon their faith, walke according to the flesh, and not according to the Spirit.

Objec. These things have beene touched upon already in explaining the generall answer to *Quest. 30.* Whereas some hold, that Christ paid onely a price proportionable to the necessities of all the elect, because otherwise he should have paid something in vaine, namely all that which was paid for the whole crew of reprobates, who attaine not salvation by him, which doth not agree with so infinite a wisdom. I answer, that although they be not saved by him, yet this price

Sol.

price was not paid in vaine, because hereby God shall bee justified, in their condemnation, and in his professing to bee willing to save all.

For who can say that he dealeth unjustly with any in condemning them, when as he hath paid such a wonderfull price to ransom them from death and destruction, or that he had no will to save them, when as he gave his onely dearly beloved Sonne to die for them? whereas if he had not in the death of his deare Sonne paid the price even of their redemption also, his proceedings might have been thus cavilled against, He condemneth the greatest part in a tyrannicall manner, for the meere pleasure of his owne will, because hee failed in that, which being wanting, they could not possibly be saved, viz. in paying their ransome, and whereas he professeth to be willing, that all should be saved, it is but a delusion; as if a King sending but a ransome for some of his subjects taken in the warres, but not for others, should yet profess, that he would that all of them should be set at liberty from the hands of their enemies. Now that God doth not so, but contrariwise hath paid the price of redemption for all, appeareth in that it is said, *God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have life everlasting*: for hereby it is plaine, that there is nothing wanting on Gods part to save all men, but all which is necessary is performed, there is not one man in the world, but his Sonne hath dyed for him, so that if he truly beleeveth, whatsoever he bee he may bee saved. If it be objected, Christ professed not so much as to pray for the world, but for those, whom God had given him out of the world, and if he would not pray for them, then certainly much lesse would he die for them. I answer, by the world here we may understand the world of unbelievers, because they are opposed to beleevvers, and are said to have hated Christ and them; so that although he paid a generall price for their ransome amongst others, yet being so ungratefully refused by them, no marvaile though in wrath he excludeth them from the benefit of his prayers.

Now that all reape not the benefit of this redemption, but many

John 3. 16.

Object.

John 17. 9.
Sol.

Mar:
16. 16.
Jo: 3, 18.

many exclude themselves from it, viz. all unbelievers and wicked persons, although they beleeve, remaineth to be declared. Touching unbelievers, the whole current of the Gospell is every where for their condemnation. *Ioh. 3. 16. Iohn 6. 1. Iohn 4. 1. Iohn 15. 22. &c.*

And touching those that have faith, but no workes *Iam. 2. live after the flesh, Rom. 8. 1. are workers of iniquity, Mar. 7. 22. love darknesse, Iohn 3. 19. walke in darknesse, 1 Ioh. 1. 6. or commit sinne, 1 Iohn 3. they exclude themselves from having any part in this price, as lyers, and children of the Devill.*

And it may truly be said, the Lord excludeth them not, because that which excludeth them is not, that hee will not, but he would and they will not obey the Gospell to bee saved; they by their voluntary sinning, and rebellions, resist and quench the Spirit of grace, so that he leaveth them to wrath and damnation, and that not onely notorious offenders, but also hypocrites, that beare it out most fairely before men, but yet are not found within, *Mar. 23. 23. for these also walke covertly after the flesh; and lastly the worldly minded, Rom. 8. 6. they who are like Esau, Heb. 12. 16. like the Laodiceans, Revel. 3. not affecting so much that one thing which is necessary, Mar. 6. Wherefore let no man trust to the broken reed of naked faith, but purge himself from all filthinesse of sinne, and in all things walke before God and be upright, Gal. 17. 1. and so he shall be sure, that hee which casteth away none, that thus come to him, will not shut him out, but take him into the number of his redeemed, & as he hath had sinne from Adam, make him cleane herefrom by his blood unto justification and eternall salvation.*

Quest. 53. Which is the third degree of his humiliation, and in which words?

Ans. *Thirdly, he descended into Hell, that I might bee delivered from Hell, and everlasting death, in these words, He descended into Hell.*

Explan. This clause was not wont of old to bee inserted into most of the confessions of faith: as *Rufin* faith, *Scindendum est,*

est, quod in ecclesia Romana Symbolo non habetur additum. 1700
 must know, that it is not added in the Creed of the Church of
 Rome: and neither saith he, in this speech had in the Churches
 of the East, yet the meaning hereof seemes to be the same with
 this: He was buried. It is not in the Creed of the Councell
 of Nice, nor in the Creed of Athanasius, nor in the Syrmian,
 nor in the Sardinian, nor in the first Toleran, nor in the Ephe-
 sine, nor in the first nor sixt Constantinopolitan, nor in the
 Calcedon councell, nor in many other ancient confessions,
 and tractates written by the learned Fathers, for the space of
 400. yeeres and upward. See *Pirk. demonstr. problematica.*
page 129. &c. Notwithstanding it is now, and may well be
 an article of our faith, or at the least this third degree of
 Christ his humiliation, set downe under it. About the
 meaning of these words great disputations are held, and
 whole bookes written, to leave all which, I will onely shew
 briefly, that these words are interpreted five manner of
 wayes.

1. Some holding them merely literally, expound the
 words thus; *He descended into Hell*, that is, went into the
 place of the damned, or some lower places thereabout. They
 which understand it literally of the place of the damned, say,
 that he went thither to triumph over all the damned Ghosts,
 and devils, his enemies. They, which understand it of some
 place thereabout, say, that he went thither to free the Patri-
 arkes, that were detained for their originall sinne in *Limbo*.
 The grounds common to both, are both that to the Ephe-
 sians, *He descended into the lower parts of the earth*, and that of
 Peter: *By which Spirit he went, and preached to the spirits that*
were in prison, which were disobedient in the dayes of Noah, and
 that of the Psalmist, *Thou wilt not leave my soule in hell*. But
 the last sort, that stand for *Limbo*, have some speciall allega-
 tions besides, as that to the Hebrewes. *The way into the bo-*
list of all was not yet opened, whilst the first Tabernacle was
standing: And againe speaking of the Patriarkes, he saith, *All*
these died, and received not the promises.

Secondly, others againe hold them literally, but expound
as in the grave, saying that, *He died, and was buried*; that is,
 annointed

Of Christs
 descent in-
 to hell di-
 vers opini-
 ons.

Ephes. 4. 9.
 1 Pet. 3. 19.

Psal. 16. 10.
 Acts 2. 25.

Heb. 9. 8.

Heb. 11.

anointed to the buriall, and descended into the Sepulcher.

Thirdly, others interpreting *in* the grave, make the descent to be figurative thus, *he descended into hell*, that is, remained in the grave unto the third day.

Fourthly, some others interpret it as an *Idiom*, or phrase peculiar to the Greekes. *κατεβη εις αδης* *He descended into hell* that is, was in the estate of the dead, for thus the Greekes were wont to speake of a man departed; whether good or bad.

Lastly, some others hold it to be meere ly figuratively spoken, *He descended into Hell*, that is, suffered the torments of hell, *viz.* the anger of God against the sinnes of all the Elect powred forth upon his soule, driving him into that bloody agony in the garden, and making him cry out, *My God, my God, why hast thou forsaken me.*

Now of all those, that which stands for *Limbo* is to be exploded, as by other sound positive reasons drawne from Scriptures, so in regard also of the impertinency of the places alleged: for in that to the Hebrewes: *The way into the holiest was not yet opened*, is meant nothing else but that, which in more words is there expressed, *viz.* heaven and happinesse; the redemption of man, as verse 12. was not obtained by the service done in this tabernacle; or, the Kingdome of heaven with the glory thereof was not so plainly spoken of, as the inheritance of the faithfull, till that Christs comming declared it to all men, and in the other, *these dying received not the promises*, is meant, the incarnation of Jesus Christ so long before, and so often promised, but not sent in their times.

The second interpretation seemeth to me too much strained, and maketh this short Creed needlessly to labour with tautologie, for what else can this import, He was buried, that is, laid in the grave; and descended into hell, that is, went downe into the grave, as if it had beene said, He was buried, and was buried.

The third is not much different from this, and only sheweth that this his buriall was not a meere transeunt act or passion, but had a due continuation by his body so remaining, in

stern

stern quo, till his resurrection, which me thinks is sufficiently implied in the specifying of his buriall, and rising the third day, importing that for that *interim* his body lay still in the Sepulchre.

The fourth interpretation hath farre more probability, this Creed being composed by those, who fitted it not onely to the Greeke stile, (in which language it was written) but also to the Hebrew ordinary phrase, which setteth in this fashion, speaking of a dead man, namely, that he is dead and gone downe into *Sheol*, which whether you translate, hell or the grave, or some place of blisse, it doth not hereby specifye any of these distinctly, but onely poineeth at the state and condition of the dead in generall, and considereth them by a confused notion, as opposite to the state of the living here upon earth: So that by this construction, here is to be understood, that our Saviours, not body onely, but soule also, did for this meane space undergoe the common lot of separation the one from the other, & so remained in the ordinary estate of others departed out of this life. Howsoever it be yielded that this phrase may well beare this sense: yet because both thus much is implied in the generall word of Christs being dead, (which must needs meane a true death, putting him in the common condition of other dead men) and forasmuch as these words of descent, &c. doe rather import some what added to his death and buriall, the more currant exposition is to make it a severall and different Article, or Parcell of our Saviours performances: and so we will now consider it in the remaining Interpretations.

That Branch of the first Interpretation, avouching that our Saviour did sometime *in triduo mortis*, really descend in soule into the place of the damned, is most literall, naturall, and agreeable to the words, no way lyable to Tautologie; nor repugnant to the analogie of faith; but consonant with the plaine termes of Scripture, and testimony of ancient Fathers. In this sense the Church of England, in the first times of reformation, seemeth to understand and interpret this article; both by insisting upon the direct words, in the booke of Articles of Religion, where the truth and reality of Christs de-

scend

scnt into hell is avouched in the same manner with the re-
 alitie of his death, &c. as also by the explanation thereof in the
 larger Catechisme authorized by our Church, called *Novels*
Catechisme. The end of such descent might well bee to tri-
 umph over Satan in his owne dunghill, and dungeon, and
 withall there to upbraid unto the damned spirits of obsti-
 nate men what a gracious and glorious Saviour they had
 neglected. Though some be of another minde in this point,
 yet I see no coactive reasons out of Scripture, or otherwise
 brought by them against this plaine literall construction. And
ceteris paribus, why should not the authority of our Mother
 the Church of Englande overweigh?

Object. 1.

It is indeede objected, that there is no plaine ground in
 Scripture to found this of a locall descent upon; because it is
 not set forth in the Evangelicall history, nor spoken of so, in
 any of the forenamed places; as that it may thence be proved
 for *Psalm* 16. 10. the *Heb* translated *Hell*, may as well bee
 turned, *the grave*, and by his soule, of which hee speaketh,
thou wilt not leave my soule in hell, may bee understood his
 person, as is commonly understood in other like places; and
 that of *Ephes*. 4. 9. may bee expounded of his sepulchre,
 which was in the lower parts of the earth: and *1 Pet.* 3. 19.
 of his going in spirit by *Noah* to preach to the men then li-
 ving, but since spirits in prison. *Ans.* The Evangelists
 wrot nothing, but things seene and heard, and therefore it is
 no marvell, though they are silent as touching such descent,
 which was spirituall and invisible. Touching the word *Hell*
 it cannot be denied, but that it signifieth the grave, as well as
 hell; and soule is often taken, as hath beene said; yet because
 the Lord is spoken of as distinguished into two parts, 1. Ac-
 cording to the one, and then according to the other, it see-
 meth more kindly to understand soule properly, and *thy body*
ew, of his body lying in the grave, but raised againe, before
 corruption.

Object. 2.

Secondly it is objected, that Christ promised the thiefe
 upon the crosse with him, saying, *this day thou shalt be with
 me in Paradise*. *Ans.* This is to bee understood none o-
 therwise

therwise, then as that *Iohn 3. 13.* we with his divinity, which is present alwayes in all places, he transported his soule into

Object. 3.

Col 2. 15.

Thirdly it is objected, there was no end of Christs going to hell: for to suffer he went not, seeing that upon the crosse he said touching his whole passion appointed unto him, *it is finished*, and to triumph, as is pretended, hee could not goe, because he triumphed over principalities and powers in his crosse: and lastly, to preach he went not, because there were none in that place, which could bee saved. *Ans.* There might be another end of Christs descending into hell, as to exempt us from ever seeing that horrible place, as by his passion he had exempted us from the torments, because we had deserved both to suffer the pangs and to be cast into that pit. And of another end more, it is expressly spoken, *Ephes. 4. 10.* That he might fill all things, that is, by shewing himselfe and his power in all places, earth, hell, and heaven. Touching his triumph held upon the Crosse objected, this is not so plainly spoken, but *in it*, or as some thinke, *in himselfe*, or in his Spirit descending. For his preaching there, *1 Pet. 3. 19.* is plaine for it, neither is it absurd to hold, that preaching in some place may be altogether for judgement, as to the Scribes and Pharisees, and therefore in hell for the more confusion of the spirits there, when they should see him in whom they would never beleve, to be indeed come, and what irreparable losse they had suffered, which might have been prevented. Lastly, his descent is opposed to his ascent above all visible heavens, and therefore most probably was to parts invisible below, as that was to parts invisible above: if there be any yet, that are not by all this satisfied, they may follow the fitt interpretation, applying this descent into hell parabolically to the dismall apprehension of Gods wrath lying heavy upon the soule of Christ, and representing the paines of hell due to us. For of this also there are these solid reasons.

First, if hee had not suffered extreame torments in soule, (besides what he suffered by sympathy, through bodily pangs) he must either have beene weak, and over-yielding, or else have dissembled, being without sorrow, when he expressed

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Sixt. Son.
new Bibl.
Patrum.
li. 5. Ann.
53.

Mat. 26. 28.
ver. 39, 40.

Luk. 22.
43-44.

Luk. 24. 46
ver. 50.

Heb. 5. 7.

Arg. 2.

so great sorrow, (as one saith, that *Hilary* sometimes held, but afterwards recanted, making a sound confession of his Faith;) for if Christ did not truly suffer, we are not truly redeemed, or else the Saints of God, which are by infinite degrees, more weake than Christ, God and Man, must bee acknowledged to have had more courage, and magnanimity, when they have been under extreme torments, than he had. For before his passion upon the crosse, he was very heavy, & much troubled, in so much as he said, *My soule is very heavy, even unto the death*; and prayed three times, if it were possible, *that the cup might passe from him*: at what time also his passion was noted to be so great, that he sweet with paine, and his sweat was like drops of blood, and an Angel appeared from Heaven comforting him: whereas weake men have by Gods assistance joyfully prepared themselves, and have beene ready to meet with the most extreme bodily torments. Again, in the time of his Passion, what a wonderfull deale of feare was hee surprized withall, when he cryed out, *My God, my God, why hast thou forsaken me?* yea, and he cryed againe the second time, and gave up the ghost: whereof mention is made also in the Epistle to the Hebrewes: *In the dayes of his flesh, he did offer up prayers and supplications with strong cryings and teares to him that was able to save him from death, and was also heard in that which he feared*: whereas weake men have beene under cruell tormentors hands with undaunted courage to the astonishment of the beholders. Now there is no Christian but will acknowledge that Christ was ten thousand times more able to endure any torments, than any of the most constant Martyrs that have suffered for his name: and if he were without all comparision more able to beare, whence could it happen that he was pressed with such sorrow, heavinesse, and feare, but for that he alone suffered more than all Martyrs, if all their sufferings were put together: ever since righteous *Abel* to this day. And how could he suffer more, but in his Soule wherein he felt the wrath of God, which is insupportable to men, and Angels? Of this and other causes concurring together to make him so full of horror, see before under *Quest. 42.* Hereto is added this reason also, Christ did sustaine

sustaine the person of the faithfull, who without him were all subject, not only to bodily sufferings, and death, but to the everlasting death of the soule: now the onely way whereby God is pleased to deliver us herefrom, is by sending Christ to be in our stead, and more or lesse to suffer that, which we for sinne should have suffered; wherefore it is said *He was made sinne for us that knew no sinne, that wee might bee made the righteousnesse of God through him.* And, *He took flesh, that he might destroy through death, him that had the power of death, that is, the Devill.* Therefore Analogie inferreth, that as the Lord Jesus suffered for us in body; so he suffered in his soule also, and thereby hath perfectly redeemed us in both: but how, and by what particular passions he suffered in soule, is not revealed, and therefore by us unutterable. Onely wee must know, that how great soever his passions were, hee did in the end overcome them all, and by the way, though hee feared, sweat blood, and cryed out through want of present sense and apprehension of the union with the divine nature, yet the divinity was never separated from Christ Jesus, but supported him, and made him conquerour over all, when he seemed to be overcome. And if it be thus understood, then the remembring of Christs passion in his soule, should first be an antidote to preserve us from sinne. For, though thou bee to stout hearted, as that no bodily punishments can scare thee from following thy will, and resolution in wickednesse: yet, do but behold Christ in his spirituall conflict with Gods wrath due to sinne, sorrowing, sweating, sweat of blood; comfortlesse, and crying out upon his Father without hope, and it will make thee to tremble to thinke, am I forward to commit that which doth thus anger the King of heaven? that hee would not shew any countenance nor favour, that hee would no whit spare, nor regard his owne beloved Sonne, standing in the roome of sinners, though his grones and cries went up to Heaven. O then, if I doe thus, if I rot in the dregs of my sinnes, how shall I endure his anger? How regardlesse will hee bee of mee when I shall in my need cry for mercy? Surely, I shall with *Esau* be sent away empty, though I seek the blessing with teares.

1 Cor. 5.
Heb. 2. 14.

1 *Dutie.*
By the remembrance
of Christs
sufferings,
to scare to
sinne.

Heb. 12. 16.

N

Secondly,

2 *Dutie.*
Joy in all
bodily sufferings.

Secondly, it should beget an exceeding contentment and comfort in all our sicknesses, bodily pangs, and sufferings: Christ Jesus hath endured greater pangs then any of this kinde can be, our sinnes deserve greater than these. Wherefore, as a poore prisoner, in for some capitall crime, but againe released for his life, and only chastised with some few stripes, will rejoyce in the midst of these his pettie sufferings, remembering what he hath escaped: So we, being in misery in this world, but delivered from the everlasting torments due unto us for our offences, cannot but rejoyce in the midst hereof, seeing we have escaped that misery, ten thousand times greater.

Quest. 54. Is this all the humiliation of the Sonne of God for our redemption? Did hee no way else abase himselfe for us?

Answe. Yes, he became obedient to the Law also, that by his obedience and rightconnesse, we might st and righteous in the sight of God.

Christ obedient to the Law.

Gal. 4. 4.

Phil. 2. 8.

Mat. 3. 17.

Explic. Howsoever this be not expressed in the Creed, yet is it implicitey set downe, in that he is said to be made man, borne of the Virgin Mary, and to have suffered, that is, to have beene obedient to sufferings: for, being man, hee is under the Law, as witnesseth the Apostle, *God sent his Sonne made of a woman, and made under the law, that hee might redeem those that were under the law: and becoming obedient, even unto the death of the Crosse, his obedience to the will of his Father cannot but be admirable: and S. Paul seemeth hence to extoll it, saying, He became obedient to the death even to the death of the Crosse.* And that which may thus be gathered from the words of this confession, is plainly testified in sundry places. First, that he obeyed the whole Law of God, and then that he did this for us, that wee might be accepted for obedient and righteous. That hee obeyed the whole Law of God, is testified, both generally, *I came not (saith he) to dissolve the Law and the Prophets, but to fulfill them.* And againe, as hath beene already shewed, in that hee

was

was unblameable, and without spot, and no man could accuse him of sin; and particularly, for that no duty required by the law morall, or ceremoniall, was omitted by him. The love of God required by the morall Law, did shew it selfe in him, when he whipt out those that bought and sold in his house; and when he verified that Prophecie, *The zeale of thy House hath eaten me up.* The love of man in him abundantly appeared, in his unweariable going about to doe good, in his free healing of diseases, and casting of Devills out, and in his compassionate feeding of thousands sundry times in the wilderness, being like otherwise to perish. Againe, for the ceremoniall Law; *He was circumcised the eighth day, and his name called Jesus: When the dayes of his mothers purification were accomplished, he was presented in the Temple, and an oblation offered for him according to the Law.* When he had cleansed the tenne Lepers, hee bade them goe, and offer their gift, which was commanded by the Law of *Moses*; and so he did ever, when he had cleansed any. He kept the Sabbath of the Jewes, he frequented the Temple, and kept the Paschever: and Lastly, being an high Priest, he sacrificed himselfe upon the Altar of the Crosse, for the sinnes of his people. All this he did and that necessarily, because the first Tabernacle was yet standing, nothing ceremoniall was disannulled, untill the rent of the vaile in the Temple, at his death, and therefore he could not have beene perfectly righteous, had he omitted any of these things.

Luk. 2. 21.
22. &c.

Luk. 5. 12.

Mat. 26.

Secondly, hee did all this for us, that wee sinfull creatures might become righteous through him, according to that, *Hee is made of God unto us wisdom, righteousness, sanctification, and redemption.* And in another place, *That we might be made the righteousness of God through him.* And more largely to the Romanes, *That which was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, condemned sinne in the flesh, that that righteousness of the Law might be fulfilled in us: that is, that Jesus Christ his freedome from sinne, and perfect righteousness in keeping the Law, might turne unto us to righteousness.* We could not keepe the Law, neither can we perfectly,

Heb. 9. 28.
Christ fulfill
the law for
us.

1 Cor. 3. 20.
2 Cor. 5.
Rom. 8. 3.

1. Dutie.
Cheerful-
nesse in striv-
ing to keep
the Law.

fectly, as is declared at large in the seventh to the Romanes, and many other places: Now it is not enough then for us, to obtaine eternall life, that the Lord Jesus should beare the punishments due to our sinnes, but he must also fulfill the law for us, according to that, *Doe this, and live.*

The duties, which we must performe to shew our faith in this, are these. First, cheerefulnesse in striving to fulfill the will and Law of God, in all things: for though we be unprofitable servants, when we have done what we can, yet this is our comfort, that through our Lord Jesus, we are good servants, that wherein we are wanting, he hath fulfilled for us. A Scholler is commanded to make such an exercise, as hee is no way able to doe: a servant is bidden to carry such a burthen, as he hath no strength, or power unto: Now, this may utterly discomfort both the one, and the other; and because they know they shall undergoe stripes, what paines soever they take, it may justly harden their hearts against all paines: but admit, that the Scholler hath a friend to help him, that the servant knowes, how otherwise to provide for his carriage, they will readily, and with a good cheere, goe about their taskes appointed unto them. Wee are the Lords Schollers, we are the Lords servants; the exercises appointed us, be too hard, our burthens too heavy: but wee have here a sufficient friend that helps us, one whose shoulders are ready to be put under every burthen, that overlodes us; Oh then how readily should wee goe about our taskes, how cheerefully should we strive to doe whatsoever the Lord hath appointed us: seeing, that in so doing, we shall assuredly please him, and have a bountifull reward, even everlasting life? They of the Church of Rome are afraid, that by teaching this, all good workes would be neglected, and therefore make men beleeve, that they may perfectly keepe the Law; yea, and doe workes of Supererogation also, more than the Law requireth at their hands: but you may easily perceive, by that which hath been said, how little cause there is of any such teare. The sonnes of *Belial* indeed, men without all grace, grow secure hereupon, and endeavour to doe nothing themselves, because Christ hath done all for them: but they are fowly deceived,

ceived, as they shall finde to their cost another day. The Apostle saith not simply, *Hee hath fulfilled the Law for us*, but with this addition, *which walke not after the flesh, but after the spirit*: that is, for us, which would faine be righteous, and keepe the Law our selves, but through the weaknesse of the flesh, are not able: he hath done nothing therefore for these secure persons.

The second duty, is to cast out the Anchor of our hope of eternall life, onely upon the righteousness of Christ Jesus, and not upon any merits of our owne, no not whereunto we are inabled by the merits of Christ Jesus. For, as he said unto Paul, *My grace is sufficient for thee*, so may it be said of his merits and righteousness. His righteousness is sufficient for us. Either it alone must make us righteous, or not at all, that must not doe somewhat, and our owne righteousness somewhat, the Lord will admit no such partnership: *But if it be of grace, it is no more of workes*, saith he, *else were grace no grace: if of workes, it is no more of grace, else were worke no more worke*. Our good workes are ordained of God, as a way to eternall life, that wee should walke in them: They merit nothing, lest any man should boast. Let the Romane Catholiques therefore sit at Anchor here, if they will, let them build their hope upon this sandy foundation: but let us sticke fast, and remaine unmoveable upon the Rocke Christ Jesus, let us looke for the sweetening of all our imperfect good workes, from the perfume of his righteousness, that thus we may be sure to be accepted before God his Father, at the last day:

Quest. 55. In which words is his Exaltation set downe, and how many be the degrees hereof?

Ans. In these words: *The third day hee rose againe from the dead, and ascended into heaven, he sitteth on the right hand of God the Father Almighty, and from thence hee shall come to judge both the quicke and the dead. And of this there be three degrees also.*

Rom. 8. 4.

2. Duty.
To rely onely upon
Christ.

2 Cor. 12.

Rom. 11. 6.

Ephes. 2. 9.
10.

Quest. 56. Which is the first, and in which words?

Ans. First, in that he arose againe from death to life, and ascended up into heaven, in these words: *The third day he arose againe from the dead, and ascended up into heaven.*

Explan. As the Lord Jesus, taking upon him the work of our Redemption, was greatly humbled, as hath bin shewed; so when this worke was finished, he was againe highly exalted: and looke by what steps of humiliation he descended, by the like also he ascended, till he came to the height of his glory, beginning first to rise from the lowest, in that out of the nethermost earth, he goeth up to the highest heavens. Of this Article there be two Branches: *The third day he arose againe, from the dead*, is the first: *He ascended up into heaven*, is the second. Concerning the first: Being laid into the Sepulchre by *Ioseph of Arimathea*, and a great stone rolled to the doore of the Sepulchre, a Watch also was set to keepe his body, lest his Disciples should come by night, and steale it away, and say, *Hee is risen againe*: Being, I say, thus strongly guarded, he is not hereby hindered, but powerfully riseth, and cometh forth of the Sepulchre, the third day after his buriall, which was the Lords day, or first day of the weeke, as hee had foretold unto his disciples. Prooſe for the ground: of holy Scripture, from whence this is taken, the History recorded by the foure Evangelists, doth plainly declare thus much, who doe all set forth his rising againe, with the circumstances thereof. Generally, this time was the time of the Pascheover, to shew, that the true Patchall Lambe was now come into the world, and the religious killing of all other lambes, as meereley a figurative, and shadowing ceremony, should now cease, the substance it selfe being now present. Again, it was the first moneth, about the middest of it, which answereth to our March, wherein in this Northerne Hemisphere of the world the pleasant Spring doth begin; to shew, that the earth did in her kinde rejoyce, to receive the Lord revived from the dead, according to that of *Melancthon*

2. Branches
of the fifth
Article.

Mar. 28.
Marke 16.
John 20.
Luke 24.

Ecce renascens restatur gratia mundi,

Omnia cum Domino dona redisse suo.

See how the worlds grace reviv'd dorth shew :

With the Lord of all, all gifts return'd anew.

Mat. 28.

Gal. 3.1.

Joh. 16.16.

Mat. 12.40

Mar. 17.23

Luk. 24.6.

Joh. 20.18.

Thirdly, it was early in the morning, before the Sunne, to shew that a brighter Sunne, the Sun of righteousness, was risen to the world. Fourthly, it was the first day of the week, when he had lien all the Jewes Sabbath in the grave, to shew, that they are dead still unto Christ, that keepe their holy rests upon that day, as is spoken of circumcision; *If ye be circumcised, Christ profiteth you nothing* : and to shew that a greater worke was now ended; than the Creation of the world; viz. the redemption of the world: and that, as under the creation the Lords resting day from that great worke, was the Sabbath of Gods peopleso, under the redemption, Christs resurrection day, and of ending a greater work, became their Sabbath, to endure to the worlds end: Fifthly, it was the third day after his death and buriall; no fœner to shew, that hee was truly dead, without all deceit: no later, lest through his longer tarrying, the faith of his Disciples would turne into despaire. Now, that he did rise againe indeed, and that he was not taken away out of his Sepulchre (as the Jewes, his enemies, would make the world beleve) is diversly testified; & so fully, as that it were shamefull impudencie to deny it. First, he himselfe foretold this much, sometime darkly. *Yet a little while, and ye shall not see me, and a little while againe, and ye shall see me*. Sometime plainly, *As Ionah was three dayes and three night in the Whales belly, so must the Son of man bee in the heart of the earth*. Sometime againe more plainly, *The Son of man shall be delivered into the hands of sinners, and be crucified, and slaine, and rise againe the third day*. Secondly, as hee foretold, so that it came to passe the Angels doe witness, *Hee is risen, he is not here*, said they to the women that came to unbalme him, *Remember how he spake unto you, when hee was yet in Galilee*. Thirdly, *Mary Magdalen, who came and told the Disciples, that she had seene the Lord, and that he had spoken unto her*, and other devout women, that followed him to the Crosse, concerning whom *Cleophas*, in his conference with

Luk. 24. 23.
23, &c.

1 Cor. II.

Mar. 28.
11, 12.

Joh. 20. 25.

verse 26. 27

the Lord, saith, *Certaine women made us astonied, saying, that they had seen a vision of Angels, which said that hee was alive.* Now by the way is to bee noted, that women first of all, of mankind, were vouchsafed this joyfull sight of Christ risen againe, & chiefly she which had been the fowlest sinner, *Mary Magdalen*, I meane not *Mary* the blessed virgin; to intimate unto us, that our comfort in Christ his Resurrection, comes not to any, in regard of their owne worthinesse any way; for then he would first have called man to testifie the same, who is the head, the image, and glory of God; or if not man, some excellent woman, such as *Mary* the virgin, or *Elizabeth*; or if not some so excellent, one at the least, not noted for some great fault: But whereas hee doth cleane contrariwise, he shews, that as no unworthines past, can hinder us of Gods grace in Christ: so no worthinesse in us being naturall, can further the same. Fourthly, the very enemies of Christ, the wicked soldiers that watched at his sepulchre, they came into the City, and shewed the high Priests how they were affrighted with the Angels, & Christ his coming out of the Sepulchre: but they had large mony given them, to say, that whilst they slept, his disciples came & stole him away. Which their report did not disprove their first testimony, because so manifest a lie: For first, it was contrary to their knowledge, and notice given to the high Priests: & againe, the very words convince them of lying; inso much, as that they say, *Whilst wee slept, his disciples stole him away*: for if they slept, how durst they have confessed it, their charge of watching being so strict: and if it were true that they slept, how could they say what was done in the time of their sleep? Fifthly, we have many witnesses at once of his Disciples, he appeared to ten of them being together in one roome, and the doore shut, on the very day of his resurrection, who certified *Thomas*, then absent, hereof; & because he was then incredulous, eight dayes after he shewed himselfe againe, when *Thomas* was amongst them also, who feeling & seeing the prints of his hands, & feet, & side, made with the nailes and speare, cried out, *My Lord, and my God*. Moreover, he overtook two of his other Disciples, the same day wherein he arose, as they were travelling to Emmaus, & after

after much conference manifested himself unto them; who so desires to finde more witnesses, may see the 21. of *John*, the 1. of the *Acts*, and 1 *Cor.* 15. 6. &c. And the same was long before typically set forth in *Adam*, cast into a dead sleep, whilst the woman was taken out of his side, and then wakening againe: after which manner, *Christ* sleeping by death, had his side wounded, whereout came water & blood (which give the very being to his Spouse, the Church) and then after a while, he revived againe. Then was it set forth in *Isaac*, whom his Father *Abraham* received, in manner, from the dead, being bound, and laid upon the wood, for a sacrifice. *Jonah* was cast out of the Whales belly the third day, when he had beene before in the bottome of the deep, And thus much for the testimonies and proofes of this cause.

For the duties arising from this Faith: they are two: 1. to live as those, that be at peace with God; For, as he dyed for our sins, so he rose againe for our Iustification, and being justified by faith, we have peace with God: before, we were enemies and so much at variance, as that we are said, to have bin without God in the world; but now, this difference is taken away, and we are throughly reconciled. Now, that we may live as such, we must practise these 4. things. 1. contentation, and joy in tribulation, as is added in the same place, not only have we peace with God, but rejoyce in tribulation: the Prophet *Ezra* saith, that *Hee gave his cheekes to the nippers, and his back to the pinchers, for the Lord God, saith he, will help me:* & if the Lord will help us, what can hurt us, if he be on our side, we may say with the Apostle, *Who can be against us?* 2. Because our felicity stands in the continuance of this peace, wee must by all meanes remove whatsoever may break it, & because sin separates betwixt our God and us, we must remove this chiefly far from us 3. Because strangeness may easily breake off peace and love, and familiarity increaseth it, and cuts off occasions if any arise: we must have our Ligier-Ambassadors, as it were, lying in the court of heaven for us, viz. our prayers by which we may obtaine the continuance of this, and if any contrary occasion be offered, cut it off. Wherefore we are often warned of this, *Pray continually, & in all things give thanks, & Christ by*

1 *Dutie.*
To live as
at peace
with God.
Rom. 4. &
Chap. 5. 1.
Ephes. 2.

Rom. 5. 2.

Ezay 50. 8.

Rom. 8. 33.

Ezay 59. 1. 2.

2 *Thes. 5.*
17.

Luk. 18.

by parables shews often, that we should pray importunately, and without wearinesse: for, every day there cannot but bee occasions offered on our part of breaking this peace, we being so weake, and subject to fall; therefore every day must our prayers ascend to the heavens. Fourthly, because God hath his ambassadors of peace, the Ministers of Gods Word amongst us, we must use them reverently, and readily hearken to all good motions, which they shall make unto us on Gods part: lest the Lord, seeing our base usage of them, and our regardlesse of such wholesome instructions, as they offer unto us in his name, grow angry, and refuse to keepe any more peace with us. Wee must therefore take into our mowthes, that of the Prophet, *How beautifull are the feete of those that bring glad tidings of peace, and glad tidings of good things.* We must yeeld those that labour in the world, *double honour*, as the Apostle saith, *they are worthy.*

Rom. 10.

14.

1 Tim. 5.

17.

2. *Dutie*
To rise up
to newnesse
of life.

Rom. 6. 4.

Revel. 20. 6

The second duty arising hence, is to rise up to a holy and new life from the death of sin, as Christ our Lord arose from death to life: *Like as Christ was raised up from the dead, to the glory of the Father, so should we also walke in newnesse of life;* yea, wee must doe this if wee would not have the second death to rule over us, according to that divine voice; *Blessed & holy is he, that hath part in the first resurrection, for over such the second death hath no power.* Now, as our first life, viz. our naturall, hath certaine signes, as breath, warmth, motion, &c. whereby it is knowne: so hath this second, our spirituall life; and these signes are chiefly foure. First, an heavenly minde: *If ye be risen with Christ, seeke those things which are above, where Christ lesus sits at the right hand of God, &c.* For if the minde be still plodding upon the earth, and earthly things, if the thoughts be altogether bent this way, how is there any rising; if the food that perisheth bee still most sought after, how is there another kinde of life, the meanes of sustaining it being neglected; wherefore S. Peter willeth such, as be risen to a new life, *As new borne babes to desire the sincere milke of the word, that they may grow thereby.* Secondly, an holy and innocent life: for such onely are risen with Christ, as have put on Christ, as have put on the new man, which after God

Signes of a
new life.

Col. 3. 1.

1 Pet. 2. 2.

Eph. 4. 24.

is created in righteousness and true holiness. They which are still the old men they were, if they were unholy, unholy still; if vile, vile still; they I say, are not risen to a new life; they are not ranged into the order of true Christians, our Captain Christ hath put all his soldiers into another fashion. *They are blamelesse and pure, and the Sons of God in the midst of a naughty and crooked nation, without rebuke.* Thirdly, greater joy in the grace of God through Jesus Christ, than in any thing, either of pleasure or profit in this world, because worldly things are old, joy in them is past, now we are come to live a new life, as he which is preferred from a poore farmer, to be lord of great possessions; he is now a new man, he joyes not in his farme which he had under others, it delights him not, that he had such a poore common estate, but in this his new advancement is his comfort. So we (being risen from an old life to a new, from a naturall to a spirituall with Christ, from the life of the children of wrath, and of sins, servants to the life of the sons of God) cannot but joy onely in this, in regard of exceeding joy, and we cannot but account all things drosse and dung with the Apostle, in comparison of the excellent knowledge of Iesus Christ, and of him crucified and risen againe. We cannot but count it meat and drinke unto us with our blessed Saviour, when we are thus doing the will of our Father, *viz.* in works of holiness. Fourthly, growth, and increase in sanctification; for nothing which begins to live, and is like to come to perfection, and to continue, is without growth; no more is any man, which begins to live a new life in holiness, he is not forward herein to day, and backward to morrow, a babe for knowledge & practice this year, and a babe an whole year, or seven years hence: but he goeth forward, & groweth in grace, and in the knowledge of Iesus Christ, as S. *Peter* exhorts us to do. He is a branch of the vine Christ, which shooteth much forth in a short time, he is a tree planted by the waters side, and not some shrub comming up upon the dry heath. If these things be so, what a nullity of faith is there in most men, when there be only words to expresse it, *That Christ our head rose againe the third day, &c.* but it is plainly disproved in deeds, by want of this newnesse of life.

And

Phil. 2. 15.

Phil. 3. 8.

John 4. 34.

1 Pet. 3. 18.

John 15. 1.

Phil. 1. 1. 3.

Proofs.

Pfal. 68. 18.

John 14. 2.

Joh. 20. 17.

Gen. 5. 24.

2 Kings 2.

Deut. 34.

Mat. 17.

Acts 1. 12.

Ephes. 4. 10

And hitherto of the first branch of this article, now follows the other, *He ascended into heaven*. For the meaning: He being revived from the dead (his soule comming againe into his body) walked here a while upon the earth for the space of forty dayes eating and drinking sometimes with his disciples, not for any need of sustenance, but for more assurance of his resurrection, and offering his body to be felt, & handled, comforting and instructing them, and then in the open sight of them all, he went up body and soule into the heavens they looking and marvelling at it. For the grounds hereof. Sundry times was it foretold, by many types was it prefigured, and by sundry witnesses soundly testified. It was foretold by *David*, *Thou art ascended up on high, thou hast led captivity captive, and given gifts unto men*; and Christ himselfe spake hereof to his Disciples both before his suffering. *I goe to prepare a place for you; in my Fathers house are many dwelling places, and I goe my way, and will come againe and receive you to my selfe, that where I am, there ye may be also*; and after, *I ascend to my Father, and to your Father, to my God, and to your God*. And the same was prefigured in *Enoch*, the seventh from *Adam*; who is said to have walked with God, and to have beene taken away from amongst men: and in *Elias* the Prophet, who, whilst he was walking, and talking with *Elisba* his servant, was taken up into heaven in a fiery Chariot; and also in *Moses*, who though he did not ascend up to heaven as the other, yet he is said to have gone up upon an high mountaine, the mount *Nebo*, and his body was afterwards seene no more upon earth. Wherefore he is brought in with *Elias* conferring with Christ, upon the Mount *Tabor*, at the time of Transfiguration; that the Types, and Antitype as it were, might meet altogether before Christs ascension. Lastly, *S. Luke* setteth downe how he ascended, with the circumstances before spoken of, and that two Angels like men, in white apparell, asked the Disciples, who were looking up to heaven, after that he was ascended from them. *Why stand ye gazing into heaven? this Iesus, which is gone up into heaven, shall so come, as ye have seene him goe up to heaven*. And *S. Paul* saith, *He is ascended farre above all heavens, viz. all visible heavens*.

heavens to the highest, where the throne of God is, and that he ascended thither, the sending downe of the holy Ghost within ten dayes after, in that miraculous manner, supplying the Apostles with all tongues, plainly proved, *Acts 2.* as he also foretold *Acts 1. 5.* And after this *Steven* the first Martyr saith, *I see the heavens open, & the Son of man standing at the right hand of God:* and he did once more yet manifest himselfe to *Saul* a persecutor to bee there, when hee called from heaven unto him, saying, *Saul, Saul, why persecutest thou me?* which indeed did wonderfully confirme this thing, even to unbelievers, for that so forward a persecutor was suddenly hereupon turned to be a most zealous Preacher; for that hee which hated Christ, did set forth Christ his resurrection, and ascension up into heaven, in every place where he came. And we are chiefly to gather all testimonies about this matter, because that seducers and couzeners (who would make the world beleve that themselves were some great persons) when they have done many and great matters, have altogether failed in this last act of rising from the dead, and going up to heaven, peculiar indeed to the Son of God alone. Such was *Simon Magus* a Conjuror, who by his enchantments much hindered the Gospel, and advanced himselfe, and made the world beleve, that after his beheading, he made himselfe alive againe: but when he by his impostures, made a proffer to ascend to heaven also in the sight of many, hee fell downe againe, and breaking his neck, miserably ended his dayes. Such also was *Mabomet* the great Prophet of the Turkes. He commanded that his body should be kept from buriall untill the third day after his death, promising that hee would then revive againe; but it being kept not onely to the third, but to thirtieth, even till a most horrible stinch came from him, no such thing appeared, onely they put his body in an iron coffer, which hangeth upon the top of his Temple by the vertue of Loadstones, to the deceiving of simple people to this day. Like to these, are all false Christs, that lewdly have taken upon them this honour. Onely this, our blessed Saviour as hee was wonderfull in his life, so was he in his death; whatsoever he promised, he did accordingly, even after his death, performe.

Acts 7. 56.

Acts 9. 4.

The

1 Dutie.
To doe the
duties of
our calling.
Ephes. 4.8.
Acts 2.
John 16.7.
13.

Gal. 1. &c.

John 16.7.
verse 13.

Deut. 6.

The duties whereby we are to shew our faith in this, are two; First, to doe the duties of our callings, without pretending any want of ability hereunto: for hee ascended up on high, as witnesseth the Psalmist, *so give gifts to men*, which is also applyed by the Apostle, saying, *He gave gifts to men*. Now these gifts are such, as be fit for their callings, as is shewed in the history of the holy Ghost comming downe upon his disciples, ten dayes after his ascension, in the shape and likenesse of fiery tongues, accompanied with the rushing, as it were of a mighty winde: at what time they were made able to speak all languages, according to their office of Preaching in all Countries among men of divers languages, and indued with zeale, to go through with their Apostolicall function. And as many more as were added to the fellowship of the Apostles, they were in like manner fitted with gifts needfull, as *Saul*, who before his conversion was an enemy, but now a friend to the Gospel; before ignorant of these divine mysteries, but now in knowledge not inferiour to the very chiefe Apostles: for he learned nothing of any, as hee saith, no not of *Peter, James, and Iohn*: and as many more as the Lord had employment for in his Church, through the holy Ghost were wonderfully inabled thereunto. Wherefore apply thy selfe in what calling soever thou art placed, to walke worthy of it, pretend not insufficiency for a cloake of idlenesse; for so thou disparagest the vertue of Christs ascension, that said, *It is necessary that I goe away from you; for if I depart, I will send the Comforter unto you: And when he is come which is the Spirit of truth, he will leade you into all truth, &c.* If thou be a Minister, then neglect not thy office, plead not want of leisure, want of memory, want of ability to preach the Word and to be instant in season and out of season, for the Spirit inbles thee against all these: if thou be a Master of a Family, neglect not the office of a Master, plead not ignorance, disuse, incumbrance of many busineses hindering thee from reading or speaking of the law of God to thy Family, fro Catechizing thy children and servants, from praying with them, or examining the Sermons which they have heard. As thou art a common Christian, favour not thy selfe in thy weakneses
and

and finnes: Plead not that every man is subject to sinne, and hath his infirmity, to be hindered from mortifying thy corruptions, to make thee rest contented with some clog of sin still hanging on. If thou be a Magistrate, neglect not causes that come before thee, upon pretence that thou hast not from God the gift of wisdom and discerning: but above all, take heede that thou bee not overtaken with gifts from men, which blinde the eyes of the wise, and will hinder thee from executing justice and judgement, from delivering the poore and oppressed. And so let all others of what estate or degree soever, feare to colour over their negligences with the pretext of insufficiency: for Christ, that sees them in their estates and places, hath ascended and obtained gifts fit for them all: either therefore thou art an intruder, and never called to such estate; or else in some measure fitted with gifts for thy calling, and still obtainest increase by seeking: According to that, *If any man want wisdom, let him aske it of God, who giveth liberally, &c.*

The second duty is, to cary our selves as strangers in this World, all the time of our abiding here, because our Head Christ Iesus is in Heaven; another World as it were, unto which we doe also belong so many as beleave in his Name; of this the Apostle speaketh thus, *If wee believe that Iesus is dead and risen, even so they that sleepe in Iesus, will God bring with him*: and both of these, and of them that shall believing at his coming to judgement, he saith, *We shall be caught up in the clouds, to meet the Lord in the ayre, and so shall we ever be with the Lord*. Our countrey then is heaven; the place of our abode is provided there where Christ is, and hath been ever since his ascension, according as himselfe speaketh: *In my Fathers house there are many dwelling places, and I go to prepare a place for you, that where I am there may ye be also*. For this cause is it that he tells Christians, that they are not of this World, and wee are said to bee Pilgrims and strangers here, as they which are so much commended for their faith, Abraham, Sara, Isaac, Jacob, Moses, &c. Concerning whom it is written, that they saw, that they were Pilgrims and strangers upon earth, by which they declared, that they sought a country

Iam. 1. 5.

2 Dutie.
To live as
strangers
here.

1 Thes. 4.
14.

verse 17.

Ioh. 14. 2, 3

Ioh. 15. 19.

2. Cor. 12

Heb. 11. 13

14, 15, 16.

they

To live like
strangers
what re-
quired.

2 Cor. 5. 2.
Phil. 1. 17.

they which is a better than their owne, a Heavenly one, a City which God hath prepared for them.

Now then, that we may cary our selves as strangers here, foure things are required: First, we must long after our countrey and citie, Heaven: as S. Paul saith in the name of all beleevers: *We sigh, desiring to be cloathed with our house, which is from heaven; and particularly of himselfe, desiring to be dissolved and to be with Christ, which is best of all.* If we put our selves upon a journey into a place far from our owne home; especially, if the Wife goeth from her owne Husband, or Children from their loving Parents, we have a longing desire to be at home againe; and the rather, if we be hardly used abroad, and undergoe many dangers: But we are here absent from God our loving Father, and from Iesus Christ our deare Husband, in a world of miseries, and which hateth us: Oh, how can we then but long to bee at home with them.

Psal. 62. 10.
1 Ioh. 2. 15

Secondly, we must not care any more, nor be more in love with the goods and possessions of this world, than travellers, that come to Innes of best entertainment, and richly furnished, are in love with them: but as they use them for their necessity, a night & away, not further regarding any thing they finde there: So must we use things of this world; If riches increase, according to Davids counsell, *we must not set our hearts thereon.* If we have the world, as S. Iohn adviseth, *we must not love it, nor the things of the world, but use it, as it is said in another place, as though we used it not.*

2 Thes. 3. 6

Thirdly, as men upon their travaile in strange places, are very inquisitive for the right way, and will now and then be at the cost to hire a guide, but will not associate themselves with every company, but be choise in this regard: so must we ever be carefull of our way to heaven, inquire for the right at Gods word, and his faithfull Ministers, and rather than faile be at cost this way, and not company with lewd persons, lest we be seduced by them, either through errour, if they bee Heretiques, or through vice, if otherwise wicked.

Fourthly, as they which bee in a strange Countrey, doe comfort

comfort themselves in all the misery which they endure, because they hope, yea long to be at home againe, and to bee recompensed for this, with the love of their friends congratulating their returne, and all other pleasing contentments, which they wanted abroad: so must we in the midst of all our sufferings be comfortable, remembering that we are in a strange Countrey: when wee shall returne to our Fathers house (unto which time it will not be long) we shall be recompensed with joyes unspeakable. Thus did *Moses*, when he might have had the pleasures of *Pharaohs* court, and lived like a Kings son: *He chose rather to suffer affliction with Gods people, for he had respect to the recompense of reward.* And for this is it that we are exhorted, *alwayes to rejoyce, and to rejoyce againe, for that the comming of the Lord is at hand,* at which time we shall be taken up to our own countrey, and ever remaine with that Lord: And here is added by *S. Peter*, a fifth thing, viz. *As Pilgrims and strangers, to abstaine from fleshly lusts that fight against the soule,* which as utter enemies doe their endeavour to hinder us, and to keepe us out of our soules Countrey. Even as a woman that is taken up with a delight in strangers love, growes out of favour with her husband, and is for this justly divorced from him: so, whosoever is taken up with fleshly lusts, either by covetousnesse, or uncleannesse, or surfetting and riot, &c. procures such dislike at the hands of our jealous Lord, as that he shall for ever be kept from comming at him. And unto these we may adde a sixth, not to lay up treasures upon earth, where wee are strangers, but in heaven, which is our countrey, *Mat. 6. 19.* for if we should greatly increase our substance here, and have abundance this day, we know not whither our soules shall bee fetcht away at night, and so all shall be lost againe; as was said to the rich worldling, *Luke 12. 20.* The Merchant man, that liveth and tradeth beyond sea, where he intendeth not to settle himself, buildeth not houses, neither doth hee purchase possessions there, but conveyeth his wealth into his own countrey, where he may enjoy it at his comming home: so should we convey our wealth to our countrey heaven; by giving almes, that we may have joy of it at our comming thither.

Heb. 11. 25

26.

Philip. 4. 4.

1 Pet. 2. 11

Quest. 57. Which is the second degree of his exaltation, and in which words?

Answ. *Secondly hee hath all honor, power, and authority in heaven and in earth, together with God the Father, in these words; Hee sitteth at the right hand of God the Father Almighty.*

Explan. In this answer is set downe the very meaning of this Article, containing the second degree of his exaltation, the second step of his rising, answering to the second degree of his humiliation. There he was despised, and placed upon the gybbet between two theeves, and hung like a poore creature, as unable to helpe himselfe: here he is honoured, placed in the State-chayre of heaven, and full of power both in heaven and in earth: there he was poore, weary, hungry, thirsty, and harbourlesse; here hee sits at ease, full, rich, and abounding with dwelling places, even for all that seeke unto him. Lastly, there he was scorned, mocked, and derided with robes and crowne, as unworthy to weare them; he was lesse esteemed than rebels and murtherers: here hee is crowned and robed with glory, and in earnest, as most worthy, hee hath all knees bowing unto him, and a name above all names. For thus is this phrase of sitting at the right hand, wont to be used in the Scriptures. *Salomon* is said to have made a Throne for his mother *Bathsheba*, and to have placed her at his right hand, which was a doing of great honour unto her, soas that whatsoever shee would command should bee so. In the five and fortieth Psalm the Queene is placed at the Kings right hand in a vesture of gold, that is, is highly honoured by him. In which places, with the like, howsoever there is truth both in the words, and in the literall proper sense; yet here it is not so: the Lord of heaven hath no right hand nor left, (as some ignorant and unlearned Monkes have taught long agoe, because hands, and feet, and face, and other parts of the body are ascribed unto him) neither hath Christ any seat in Heaven; for there is no need of any there: for which cause he is said also to stand at the right hand of God, and to be at the right hand of God, making intercession for us. The

mea-

1 Kings 2.
19.

Psal. 45. 9.

Acts 7. 56.
Rom. 8. 34.

meaning therefore here is onely to bee taken, that hee hath all honour, power, and authority, in heaven and in earth, together with God the Father: even Christ-Jesus, both God and Man, receiveth these in his whole person, but collared upon him in regard of his Man-hood, his Godhead in it selfe being uncapable of any new reall accession of glory or power.

For the grounds of holy Scripture from whence this Article is taken, they be many and most evident, which confirme both his being at the right hand of God in Heaven, and secondly, his honour there, and thirdly, his power, and authority. First, that he sitteth at the right hand of God in heaven, is plainly set forth, where wee are bidden to seeke the things above, *Where Christ-Jesus sitteth at the right hand of God.* The very words are to be noted against the Ubiquitaries, which will have Gods right hand to be every where, and so the very body of Christ to bee every where, and really present in the Sacrament of his Supper. But mark these words, and they teach us not thus, but that his body and soul now glorified, are above in heaven: and like unto this, is that place to the Ephesians: *He set him at his right hand in heavenly places.* Moreover, the Apostles, as hath been already said, saw him go up into heaven bodily, & *Steven* saw the heavens open, and the man Christ there; and *Paul*, though he saw nothing, yet he heard his voice from heaven: *Saul, Saul, why persecutest thou me?* And where he was then, the Angels plainly told his disciples, he should remaine, till at the last, he were seen comming down visibly, in the same sort, that hee ascended: wherefore it followeth in the next article; *From thence he shall come:* From whence, I pray you, is this? The Ubiquitary must needs answer absurdly, From every where: But the Apostle answers, *The Lord himselfe shall descend from Heaven with a shout, with the voice of the Arch-angel, &c.* Likewise this refuteth the Papists, who though they deny Christs body to be every where, yet are so bold as to faine it to bee anywhere by the fiction of bodily presence in the Sacrament. Surely, Christs body is so in the heavens, that it is held & contained there, how then is it at the same time, there, and here upon an Altar, nay, on many Altars? which plurality of places

Prooffe.
Col. 3. 1.

Eph. 1. 20.

Acts 1. 12.
Acts 7.
Acts 9.

1 The. 4.
16.

must needs take away, and destroy the Essentiall nature of a true body, and so turne it to an imaginary phantastick body, with the *Marcionites*.

Againe, that he is in highest honor there, the Apostle sheweth, in that he saith, *God hath highly exalted him, and given him a Name above all names, that at the name of Jesus, every knee might bow, of things in heaven, and earth, and under the earth.* And is not that the highest honor, which is cited in the Epistle to the Hebrewes, out of the Psalmes; *Worship him all ye Gods?* Lastly, for the infinite power communicated unto him and sovereignty over all things, himselfe speakes, as already in possession hereof; *All power is given unto me, both in heaven and in earth.* Yea, he is made King of all the world: for, *Ask of me saith the Father, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession.* Hee hath power over all his enemies, according to that, *Sit thou at my right hand, till I make thine enemies thy foot stools.* And that of the Apostle, *He must raigne, till he hath put his enemies under his feete.*

To come now to the duties of this faith. The first is, to exult for this exaltation of our head, *Christ Jesus*, for our nature thus honored and graced. Even as Israel joyced and shouted for joy, so that the earth rang againe, when the sonne of *David, Salomon*, was crowned king; & as *Steven* in the midst of his persecutors now ready to be stoned, joyfully brake out and said, *I see the heavens open, and Christ Jesus standing at the right hand of God.* So the beholding of the same by the eye of faith, must cause the like gladnesse in us, even in the midst of our greatest dangers. If we have Christ on our side, who can be against us? If we have him who is dead, or rather who is risen againe, and sits at the right hand of God: if he be with us, whom all Angels doe worship, before whose iron scepter all his enemies are but as a potters vessell. It is joy enough for the wife, if her husband be invested into any great dignity; It is enough for all good subjects, if their King subdue, and get the upper hand of his enemies: It is joy enough for a loving friend, if his deare friend be any way advanced: but our husband *Christ* is here crowned, our King *Christ* makes his enemies

Phil 2.9.
10.

Psal. 97.7.
Heb. 1.6.

Mat. 28.18
Psal. 2.
Psal. 110.1.

1 Cor. 15.
25.

1 Dutie.
Joy for
Christ his
booniv.

1 Kings 1.
40.
Acts 7.56.

Rom. 8.34.

Psal. 2.

enemies his footstool; our friend Christ is highly advanced. What then, though we be poore, afflicted, and disgraced; yet, through him thus raised, *Wee are more than Conquerors*: we are advanced, we are raised.

The second duty is, willingly to yeeld obedience, and to be subject to Christ Jesus; even as we are willing, yea, desire to be under the Prince, or some most noted person of Honor; for we count it a credit for us so to be, though some servitude or attendance be required hereunto, which otherwise wee could be content to be freed from. For, what Prince is so high in dignity as the Son of God, the Prince of heaven? what person of honour may be compared with him? Yea, hee excels all in all things, that may make us willing with subjection, and bowing the knee at his name, which is inferred hereupon. 1. in power and might, whereby he is most able to do us good, and to subdue our enemies under us, seeing (as was shewed to *Saul*) they that persecute his people, doe but *kick against the prickles*. 2. In the love of his subjects: for, that he doth not compell to his service, but saith, *If ye love me, keepe my commandments*, he is not rigorous and austere to the willing, if they faile in many things; he forgiveth unto seventy times seven times, he leaves them not to themselves, to performe their hard taskes, but gives them his spirit to helpe their infirmities. 3. In his facility and easinesse towards them, he presseth them not too heavily, but his *yoke is easie*, and his *burthen is light*. If it had been thus with *Rehoboam* the son of *Salomon*, towards the people of Israel, they would for ever have been his servants, for they desired but to have their yokes made more easie: and why should we not then be servants to the Son of God, and offer our selves much more readily to doe his will all our dayes? But alas, most men are so blinded, that they make no account of this, as a preferment unto them; they thinke it better to be the base servants of sinne and the devill, that they may have a little pleasure of the vanities of this world; and so by falsifying their promise made in Baptisme (as formerly hath beene shewed) they exclude themselves from the benefit of their baptism. For they are none of Christs servants that live in

Rom. 8. 37.

2. Duty.
Reverencing
the Name
of Christ.

Phil. 2. 9.

Acts 9.

John 14. 15

Mat. 11. 30
1 King. 12.

John 8. 14.

3 *Dutie.**To use**Christ as**Mediator**onely.*

1 Joh. 2. 2.

Rom. 8. 34.

sin, seeing that he that commits sin, is the servant of sin.

The third duty is, to come unto the throne of Grace, in our prayers, onely by Christ, and utterly to refuse the helpe of other Mediators whatsoever; *If any man sinne* (saith St. Iohn) *we have an advocate with the Father, Iesus Christ the righteous, and he is a propitiation for our sinnes.* Having therefore so good a friend, yea, and ever making request for us, and performing our prayers, with the sweetnesse of his merits, as with incense out of a censor, what need have we of Saint or Angell, to helpe us to access and acceptance before the Father? Yea, I need not say, what need, but what faith can we have in so doing, seeing that both himselfe hath bidden us aske in his owne name, and in the case of sin-guiltinesse, wee are directed onely to him, as our onely Mediator and Advocate. Wherefore the profession of the Church of Rome is in this point by all meanes to be rejected, as a profession and practise of infidelity in Christs sitting at the right hand of the Father. Their comparisons from earthly Princes are chaffie, and of no moment, if they bee brought to the balance of the Sanctuary, and are meerly colours, whereby they seek to daub over their blind devotion, and to gull the doting people.

Quest. 58. Which is the third degree of his Exaltation, and in which words?

Ans. Thirdly, he shall come from heaven, at the end of the world, to judge all, that shall then be found living, and all that have dyed since the world began, in these words. From thence he shall come to judge both the quick and the dead.

Explan. For the meaning of this Article, it is opposite to that, which setteth downe the first degree of his humiliation; for, as there of God, he was made Man, yea, a poore man under the government of Ioseph and Mary: so here, hee is of a poore man, set over all, both rich and poore, great and small, that they might be disposed of, according to his pleasure: and as there he was under earthly Judges and rulers, who did often decree hard things against him: so here he comes, as Judge and Ruler of all, to decree unalterable extreame things, against all the stoutest of his enemies: and comfortable things, for all his.

his lovers and friends. *He shall come from Heaven*: that is, as man, for thus onely he can remove from place to place, his God-head ever fills all places; as man then he shal come down visibly and openly, with great glory, and troupes of Angels about him; as Iudges are wont in pompe, and with great attendance, to ride their circuits, and he shall come downe towards this nether part of the world, where they have lived; whose causes shall be heard, and proceeded in, as Iudges are wont to goe, to sit in Iudgement in such places, as wherein they dwell, which are to be brought before them; *To Iudge those that shall be then living*: for the world, shall be full of people, even to the houre of his comming, and then the dead being raised out of their Graves, even all from the first *Adam*, shall bee joyned with the living. (who shall onely instead of dying be changed) and thus all people together, of all Countreys and Nations, shall be presented before his Tribunall, to receive sentence, (according to the equity, yea, and justice of his Gospell) whether of Absolution, to passe into the Kingdome of the Father; or of condemnation into the Kingdome of hell, with the Devill and his Angels for ever.

Secondly, for the grounds of holy Scriptures, whereupon all this is founded, the comming of Christ to Iudgement; according to all these circumstances, is plainly here set downe in many Places. First, that he shall come againe, the Angels sent of God for the same end, told his Disciples thus much, immediately after his ascension, saying, *This Iesus shall even so come downe from heaven, as ye have seen him goe up to heaven*: And in another place it is said, that Christ *unto them that looke for him, shall appeare the second time without sinne unto salvation*: and of himselfe, he saith, *I goe away, but will come againe*. Secondly, that he shall come to Iudge, not in poverty, but in Majesty, not basely accompanied, but gloriously with Angels, not like a Lambe to be slaine againe, but like a Lyon, to teare in pieces his enemies: all this doth hee himselfe promise, saying, *Then shall they see the Sonne of Man come in the clouds of Heaven, with power and great glory, and hee shall send his Angels with the sound of a Trumpet, &c.* And

Proofs.

Acts 1. 12.

Heb. 9. 18.

2 Pet. 3. 3.

John 14.

Mat. 24.

30. 31.

Chap. 25.
31. 32.

1 Cor. 15.
51.
1 Thes. 4.

Luk. 17. 27.

Rev. 20. 12.

Rom. 14.
10.

Luk. 17. 27.

Prov. 1.
Mat. 24.

what is here wanting, is further supplied in the next Chapter, *When the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all nations, &c.* Thirdly, that the world shall be then full of people living, as at other times, and that all shall not die before, the Apostle sheweth, both where purposely he entreateth at large of the resurrection, saying, *We shall not all sleepe, but we shall be changed in a moment, in the twinkling of an eye, at the last trumpet;* and where he comforts the Church of God in this, that their dead friends, and they alive, shall meete againe at the last day. And the Lord himselfe. plainly saith, that as it was in the dayes of *Noah*, and in the dayes of *Lot*: so shall it be, at the coming of the Sonne of Man: then the world was full of people, which were eating and drinking, marrying and giving in marriage, &c. till the flood came, and swept them all away; till fire came from heaven and consumed them all: so shall it be at Christs coming to judgement. Fourthly, that quick and dead shall all come to judgement before him, was long since confirmed unto *Iohn* by vision. Hee saw a Throne set, and the Sonne of Man sitting thereon, the bookes opened; and all, even the dead, as well as the living, brought before him to be judged, according to the things written in the bookes, *then the earth gave up the dead buried there, and the sea gave up the dead that were therein.* And *S. Paul* hence gives warning, that we judge not one another, *For we must all appeare before the judgement seate of Christ.* Fifthly, that the manner of his coming shall be most terrible, to all his enemies; but comfortable to his friends, and faithfull people: for the terror, it is set forth by comparisons taken from the flood, fearefully drowning the old world, without mercy, or compassion; from the fire and brimstone descending upon *Sodome*, from the sorrowes coming upon a woman in travell, from a severe Master returning from a far Country, and adjudging his unprofitable servants to be cut off, and to have their portion in the place of weeping, and gnashing of teeth; and from a thief breaking into a house, to robbe and slay, in the dead time of the night, &c. For even such, and more terrible

ble by farre, shall Christs comming to judgement bee.

Againe, this terror is set forth by particular accidents that shall accompany this time, viz. flaming fire, in which the Lord shall come to render vengeance to the wicked, where-with the earth, with the workes thereof shall be burned up, *The heavens shall passe away as a scrowle, and the elements shall melt with heat, A devouring fire before him, and a great tempest round about him.* The Sunne and the Moone darkened, and the Starres loosing their light. A great trumpet sounded, piercing from one end of the world to another: & all this in a moment, in the twinkling of an eye. Lastly, it is set forth in the effects. *All faces shal gather blacknesse. They shall see him whom they have pierced, and mourne every family apart.* And as the Lord himselfe saith, *All the kindreds of the earth shall mourne.* They shall run away, & cal upon the mountaines to fall on the, & upon the rockes and hills to cover them. But unto those that wait for the comming of the Lord, it shall be comfortable; wherefore Christ saith, *When yee see these things, lift up your heads with joy, for your redemption draweth neere:* And the Apostle useth this argument to the Thessalonians, to dissuade them from sorrowing, like unto the Heathen: for at his comming, *we shal be taken up into the clouds, to meet the Lord, & so remain ever with the Lord.* Sixtly, at the time of this judgment, it shal be proceeded according to mens works; *They that have done good, shal go into everlasting life, they that have done evil, into everlasting condemnation.* The sheepe of Christ that have fed the hungry, clothed the naked, visited the sicke, &c. shal be invired into the Kingdome of the Father; the rest, into everlasting fire. And secrettest evils shall not then bee hid, for thoughts shall bee manifested, and most hidden things discovered. The booke of every mans conscience that was shut up and benumbed, here shall be opened, and according to the things here written, he shall be judged. Not onely for sinnes committed, but even for omitting good duties men shall bee sent into Hells torments. No outward thing shall then stand any man in stead, the foolish Virgins with lamps, but wanting oyle, shall bee shut out of the Bridegroomes chamber. No crying, or craving, shall then prevaile, for such, as have lived impenitently

in

2 Pet. 3. 10
2 Thel. 1. 7

Psal. 50. 5.
Mat. 24.

Joel 2. 6.

Zach. 1. 2.
Mat. 24. 30
Revel. 6. 16

Luk. 11. 28

1 Thel. 4.
14.

John 5. 29.

Mat. 25.

1 Cor. 4. 5

Rev. 20. 12.

Mat. 25. 1.

Mat. 7. 21.
Heb. 12. 16

in sinne: if they shall say, *Lord, Lord, open unto us: hee will answer, Depart from me ye workers of iniquity, I know you not:* If with *Eſau*, thou then seeke the blessing with teares, there is no place for repentance to be found. And thus much for the grounds of Christs comming to Judgement, and the further setting forth of the same.

Reasons of
Christs se-
cond com-
ming.

1.
Augustine,

And from hence we may further argue, to prove this article thus: First, because Christ hath in divers places averred it, who hath alwayes beene found most true of his word. It is the argument of *Augustine*. He promised to rise againe the third day and failed not, but did indeed rise againe; hee promised to send the holy Ghost, and failed not, but sent him; he promised, when he should be lifted up, to draw all men unto him, that his Disciples should doe greater workes than he had done, and it was performed accordingly, for the holy Ghost came downe, and people of all nations hearing the Gospell preached in their owne tongues, were converted to his faith. He threatned the demolishing of all the goodly buildings of the Temple, so that a stone should not be left upon a stone, and that Jerusalem should be left desolate, which hath beene also effected; and shall he then, that in all things hitherto hath beene *semper verax* alwayes true, bee in this onely promise of his comming againe, *mendax*, a lyar? God forbid, that any man should thinke so.

Acts 2.

2.

Secondly, because although mockers, (as *S. Peter* hath it) say that all things have beene alike ever since the creation, yet they have not beene so, for the old world was destroyed by water for sinne, as the Lord had threatned by *Noah*, 120. yeares before, and why then should we not beleieve, that he, who is alwayes the same, having threatned another destruction of the world by fire, will also come in flaming fire to render vengeance to the wicked?

2 Pet. 3.
3. 4.

3.
1 Cor. 15.
19.

Thirdly, to these we may adde that of the Apostle *Paul*; *If in this life onely we had hope, we of all men were most miserable*, because without all reward for all our labours, and sufferings for Christ our Lord. For what hath *Peter*, and *Paul*, and *James*; and *Iohn*, and the rest of the holy Apostles and Martyrs here, as *Chrysostome* reasoneth, but reproaches, banishments,

Chrysost.

nishments, persecutions, and tormenting deathes : so that unlesse he come againe to reward them in heaven, hee shall not prove so good a master, as many meere mortall men, who reward their faithfull servants with great benefites at the last. For if his most holy servants shall lye alwayes in one confused Chaos together with murtherers, adulterers, and other abominable persons, and never be separated againe, wherein is their case better than theirs? yea the wisest and most holy shall prove in the end to be most foolish, and the most brutish and vilest wisest, because they have not so rightly conceived of things, but have like children beene scared from their pleasures with stales and bulbeggars.

Lastly, because *Deus hic punit, & non punit*, he punisheth remarkably some wicked men here, but doth not punish others; for what doth his punishing else intimate, but that he will be avenged upon sinne in whomsoever, and his not punishing all here, but that he hath appointed a time to hold a generall assizes, when no wicked person shall escape?

Now, if any man shall aske the time when these things shall be? it is easily answered; *The day and the houre knowes no man, no not the Son of Man himselfe, but the Father onely*: but for the yeare, divers men have guessed diversly, and because they be but conjectures, I will not trouble the Reader herewith. A principall unaccomplished fore-runner to bee taken heed unto, the Gospell, having beene already preached to all nations, and Antiehrift, that man of sinne discovered; is his further laying open, and confusion, when the Kings of the earth, that honoured him, shall make a mock of him, and a gracious conversion of the Jewes, the stiffest enemies unto the Lord Christ: and then shall the comming of the Lord unto Judgement be.

For the duties of this faith: The first is, to keepe a good conscience before God, and men; because at the day of judgement, every conscience shall be a booke opened, and all the world shall read, whether it be good or bad. This *Paul* professeth to be his care, saying: *Herein I endeavour to have a cleare conscience alwayes towards God, and towards men.* The reason he alleadgeth before, viz. For that he had hope, that the

4.

Mat. 24.36

1 Dutie.
To keepe a
good consci-
ence.

Acts 24.16

Verse 13.

Rom. 2. 16

Verse 12.

Verse 15.

The excellencie of a good conscience.

the resurrection should be both of the just and unjust : that all should be brought forth another day to judgement. And in another place, speaking of the Gentiles, which had not the written law, hee saith, At the day when God shall judge the secrets of men by Iesus Christ, those that are under the Law, shall be judged by the Law, and they that are without, without the Law : for unto both, the Conscience is a Law, bearing witness for, and against, and the thoughts accuse, or excuse: that is, in every mans nature there remains some impression of good and bad, of right and wrong : a light whereby to discern thele, and for those that have done ill, here will be an accusation at that time, they that have done well shall bee excused. And this we cannot but in some measure conceive by experience daily, for that, when we have done a misse, we feele afterwards an inward trouble in our mindes, and though wee would gladly put off the thinking hereupon, yet we cannot; but still perplexing thoughts this way come unto us, and disquiet us, and chiefly when wee are alone, and in greatest darknesse of the night. Now all this is nothing else, but our Consciences beginning the part, even whilest wee are alive, and as it were, warning us to take heed of sinne, though never so hidden, for it will not suffer it to be blotted out through forgetfulnesse, but is, and will be a continuall register hereof so long as we live, and most of all then present it selfe before the Lord, when finally, and irrevocable judgement shall passe upon all. Wherefore as he that is continually watched by one appointed of his Master, who hath power of life and death over him, (so that in no place he can bee hidden from his sight, and he will not by any bribes be hired to conceale what he seeth) will carefully cary himselfe in all things as a good servant, & not by any allurements be drawn to waite his Masters goods, or to neglect his businesse, or to a ny unfaithfulnesse towards him Even so let us be contained alwayes in the feare of the Lord from this disloyalty towards his Majesty; and from all abuses, either against our selves, or our neighbours, even when opportunities of secrecie are offered hereunto : because our owne conscience notes our doings, and will not be hired to give any other, but true

true testimony against us, when wee come to our reckoning at the last day. Oh how comfortable will it be then, to have a good conscience. He noted vñ. *John 8. 12.*

The second duty is both to abstaine from judging and censuring others, and to neglect, and not to set by mens judging of us, if so be our offences judge is not. because there is one Judge of all, and it is presumption in whomsoever, to take his office out of his hands, in judging these to be hypocrites, these reprobates, and these damned creatures: and it is such presumption, as that whosoever useth it, shall not escape the judgement of God, according to that *Thou art inexcusable, O man, whosoever thou art, that judgest, &c.* And it is a flat precept, not onely for some, but for all: *Judge nothing before the time, that the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest.* And what neede we to care, what judgements of idle headed men passe upon us: seeing that it shall not stand as they judge, but as the Lord judgeth. Let us therefore get the Lord to be on our side, and so not care how man in his judgement is against us. But ye will say, what? are wee not to judge others at all? whereunto then tends that of our Saviour Christ? *By their fruits ye shall know them.*

I answer, yes, we may by way of caution judge others, in whom we see the workes of darknesse to abound, for the preservation of our selves and others, who for want of information, and notice taking, might otherwise be subject to the infection of their poyson: Again we may judge, to make them ashamed, and to come to repentance from their dead workes, as Peter did Simon Magus. But to judge, that is, to pronounce, but in our hearts, any man a castaway, thus to cease using meanes, as unto a brother, of his reformation (except such a one as hath sinned against the holy Ghost, which how know we this?) this is to enter into Christs judgement seat, and to procure inevitable judgement against our selves. If it bee further demanded, and are wee to lightly to esteeme mens judgements? how is it then that we are bidden to procure things honest before all men: yea, before those that are without, viz. Infidels, and unbelievers? I answer, that this

2^d Duty.
To abstaine
from judge-
ing other
men.

Rom. 2. 1.

1 Cor. 4. 5.

Rom. 8. 33.

Act 8. 23.

1 Pet. 2. 12.
1 Cor. 4. 3.

3. Dutie
To watch
against the
Lords com-
ming.
Mar. 14. 38

Mat. 24.

Mat. 25.
1 Thes. 5. 5

Ezek. 18.

Mat. 25.

this is spoken in regard of just occasions of being censured, which we must by no means give, nor make any shew thereof, but walke so blamelesly before all men, as that they which speake evill of us, as of evill doers, may be ashamed, and seeing our good workes, glorifie God in the day of their visitation. But if walking thus, thou bee yet judged, thou needest not with the Apostle, passe through this judgement of man.

The third duty is, ever to be vigilant, and watchful against the Lords comming, because it will be sudden, as of a thiefe in the night. The same which I say unto you, saith our Saviour Christ hereupon, I say to all men, watch. All comfort is promised to them that watch, and waite for his comming, and all terror is threatened to them, that doe otherwise. Now this watching is well-doing with the good servant, who being found thus, is bidden to enter into his Masters joy: it is to have oyle in our Lamps with the wise virgins, (wise soundnesse and sincerity of Religion) who were admitted to nuptiall delights with the Bridegroomie: to walk in sobriety, and temperance, as children of the light, and of the day, to whom the comming of the Lord shall not be unawares. And to bee watchfull in this manner is alwayes most necessary, because that by our workes we shall be judged, and where then will our place be, if we be not ever thus exercised? For not onely shall we be judged, according to our workes in generall, but according to those, wherein we are taken at his comming: if we be then working wickednesse, if we be taken wallowing in sin, no good thing which we have done, shall advantage us, but the fearefull sentence of condemnation will passe against us, for the sins, wherein we are found. Wherefore as wee believe this, so let us express it, by our daily setting awatch over our wayes; by our starting up without delay from our falls, lest the Lords comming to judgement prevent us; by our observing, & taking all occasions to encrease the number of our good workes, in our severall callings, according to our ability, that thus we may be sure to be found in the number of those upon whom the sentence of absolution shall passe, Come yee blessed of my Father, into the Kingdome prepared for you: for I

was hungry and ye fed me; naked, and ye clothed me; sick, and in prison, and ye did visit me, &c.

The fourth duty is, to pray for the further manifesting of Antichrist to all the world, that hee may bee stripped of his triple crowne, and all his robes of honour, more then imperiall, and be pointed, and wondred at of all men, as a monster amongst men, and a seducer plainly let up by the old couzening serpent the devill, as we read in the booke of the Revelation; and that the fulnesse of the Gentiles being come in, Israel may bee converted. For these things must bee, and then will Christ come to the comfort of all the faithfull.

The fift duty is, to be strong in the faith of Christ against all the assaults of Satan, and manfully to resist his attempts to drive us into despaire in regard of our sinnes; and unworthinesse: for Christ our Saviour, not any other, shall bee our Judge; according to that of the Apostle; uttered to the encouragement of all faithfull people: *It is God that iustifies*, the Lord Christ, the great Judge of all, that acquits thee, even he that died for thee, who then shall condemne? Thy cause shall come before him, that loved thee thus dearly, when thou wert yet an enemy, but now much more by faith, being reconciled; who then *can lay any thing to thy charge?* assuredly none. Be not therefore faint-hearted, but make resistance herein against the devill, *and he will fly from thee.* The more weakly thou acquittest thy selfe in this, and the more fearefull thou art, the further art thou from faith, in Christs coming to judge all the world.

The sixth is, to beare patiently, all crosses and injuries in this world, not seeking to revenge our selves, because the time shall come, when all wrongs shall bee righted; Hee to whom vengeance belongeth, wil come to render vengeance, and to reward us with a farre surpassing weight of glory.

The seventh is, not to suffer our hearts to be taken up with any earthly thing, because all these things are but fewell for the fire; as they were reared up out of nothing, so they shall vanish, as *Ionah* his guord, even in a moment, but to have our hearts still set upon the new heaven and the new earth, the glory whereof abideth ever and ever.

4. Dutie.

To pray for the confu-
sion of Anti-
christ.

5. Dutie.

To be strong
in the faith
of Christ.

Rom. 8. 33.

Rom. 5.

1 Pet. 5. 9.

Quest.

Quest. 59. What doe you learne to beleve concerning God the Holy Ghost, and in which words?

Ans. *I learne to beleve that he is God equall with the Father, and the Sonne, and the Sanctifier of all the elect people of God, in these words: I beleve in the holy Ghost.*

*Of our faith
in the holy
Ghost.*

Explan. These few words of the Creed, do teach no lesse concerning the holy Ghost, than is here set downe: *I beleve in the holy Ghost*: that is, as I beleve in the Father, and in the Sonne, and doe hereby acknowledge both Father, and Sonne to be God: so by beleiving likewise in the Holy Ghost, I acknowledge the Holy Ghost to be God also: againe, for that God is but one, as hath been already shewed, in acknowledging the Holy Ghost to be God, I confesse him to be one, and so equall with the Father, and the Son. Furthermore, in that I beleve in him the Holy Ghost: I acknowledge his office of sanctifying and making holy the people of God: for otherwise the Father also is holy, and so is the Sonne, but that is the peculiar office of the Spirit to sanctifie: from hence hath he this name of the holy Ghost. Lastly, *I beleve in the holy Ghost*, that is, I put my whole trust and confidence in him, as I doe in the Father and the Sonne for my preservation, and salvation: and more especially, as I depend upon God the Father, as my Creator, and daily Protector, and upon God the Sonne, as my Redeemer and daily Mediator; so doe I depend upon God the Holy Ghost, as my comforter, and the worker of grace and all vertue in me, being of my selfe a lump of sin, and a masse of corruption.

I Proofs.

AGs 5.3.
verſe 4.

AGs 18.3.
Eſay 6.8.9.

For the grounds of this Article: and first, that the holy Ghost is God, S. Peter makes it plaine, when as having told Ananias that he had lied unto the holy Ghost, he added: *Thou hast not lyed unto men but unto God.* These last words expressing who the holy Ghost was, of whom he had spoken before viz. God. Moreover, well said the holy Ghost, saith Paul by his Prophet Esay: *Go make the hearts of the people say, and say, by hearing ye shall hear, and not understand; by seeing ye shall see &*

not

not perceive: Whereas the Prophet tels us, that *Iehovah* the Lord God spake these words unto him, whence plainly folloves, that the holy Ghost is very God and Lord.

Secondly, that the holy Ghost is equal with the Father and the Sonne, and not inferiour, or servant, as *Macedonius* wickedly taught, is plaine from divers reasons. First, because he is one with the Father and Sonne, according to that of *Iohn*, *There be three that bear record in Heaven, the Father, the Word, and the Spirit, and these three are one*, That is, one substance and essence, one infinite wisdom, power, glory, and majesty. Secondly, because he is alike worshipped with the Father & Sonne, as in that prayer put up alike to them all, *The grace of Iesus Christ, the love of God, and the Communion of the holy Ghost be with you all, Amen*. Lastly, because he is alike the Creator of the world, and the preserver of all things: for when God in the beginning made the heavens and the earth, &c. the Spirit is said to have moved upon the waters, *Incubasse*, by a word that signifieth to sit and hatch, and breed life, as a hen doth, to bring forth her chickins. And *Elishu* mentioned in *Iob*, a man of an excellent spirit, saith, *The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life*: and in the Psalmes, it is, *If thou send forth the Spirit they are created, and thou renewest the face of the earth*, speaking of all other creatures, which are so made and preserved by Gods Spirit, the holy Ghost.

Thirdly, that the holy Ghost is the Sanctifier of the people of God, will easily appeare, if we consider, either this attribute Holy, to bee annexed unto the Spirit, as *Iesus* and *Christ* serve to set forth the Sonne of God in his office: or the comparisons, by which he is for the further declaring of the same, compared; for he is said to be fire, and therefore *Iohn* the Baptist speaketh thus of him: *Hee that cometh after me, viz. Iesus Christ shall baptize with the holy Ghost & with fire*, that is, the holy Ghost, who is as fire, purging away and refining from the drosse of sinne, as is further set forth where we are forbidden to quench the Spirit of God: againe, he is compared to water, in that saying to *Nicodemus*, *Unless a man be born again of water & the holy Ghost, he shal not see the kingdom*

2 Proofs.

1 Iohn 5.7

2 Cor 23.
13.

Gen. 1.2.

Iob. 31.4.

Psal. 104.
30.

3. Proofs

Mat. 3. 11.

1 Thes. 5.
19.
Iohn 3.3.

dome of God, that is, of the holy Ghost in the use of water in baptisme, setting forth the power thereof, viz. to cleanse from the filthinesse of sin; as water doth from the fith of the flesh. Or if wee consider the workes of sanctification to bee all wrought by the holy Ghost: as first, saving knowledge, which is all one with faith, that most excellent and holy-making grace. *The Spirit witnesseth with our spirits that we are the children of God.* It maketh us to know and beleve those things, that are given us of God; that is, righteousness in Christ, through whom wee are his adopted children, and in the way to eternall life, according to that, *This is life eternall, to know thee to be the very God, and whom thou hast sent Iesus Christ.* Secondly, spirituall government, whereby evill is suppressed, and that which is good increased in us, error is avoided, and the truth in all things followed. They which are in Christ Iesus, to whom there is no condemnation, *Walk after the Spirit, and not after the flesh,* this spirit rules in them, and causeth them thus to walke, and all the sons of God are thus ruled, and led, *for all that are led by the spirit of God, as he addeth, are the sonnes of God.* Particularly the spirit so governeth, by striving against evill motions, and by offering good: for the *spirit fighteth against the flesh, as the flesh fighteth against the spirit:* in our weaknesse it helps us: for when wee are unable to pray acceptably, it works with us, and helps us to offer up sighes that cannot be uttered; in our ignorances it directs us: for it leadeth us into all truth. Thirdly, spirituall consolation, in our severall afflictions and tentations, which is another part of holines: for this, he is called the Comforter, whom Christ promiseth to send, to mitigate the heaviness of the Disciples after his departure, and the holy Ghost: he is called the oyle of gladnesse, which maketh cheerefulness even to appeare in the face; hee is called *the spirit of adoption, whereby wee cry, Abba, Father;* that is, affecting us with the assurance, and comfort of Gods children, when wee are feared and troubled. Fourthly, power, commendably to doe the weightiest duties of our callings: therefore it is said to be the spirit, that was taken of *Moses*, and put upon the Elders of Israel, that they might bee able to judge and decide controversies arising amongst

Rom 8.16

1 Cor. 2.12

John 17.3

Rom. 8.10.

Verse 14.

Gal. 5. 17.

Rom 8.26

John 16.

13.

John. 14. 26.

Psal. 45. 8

Rom 8.15.

Numb. 11.

mongst their brethren: it was by the Spirit, that *Aholiab* and *Bezaliel* were enabled to worke all curious works about the Tabernacle: it was the Spirit that made the Apostles sufficient, unto a far greater worke about the spirituall Tabernacle, viz. to preach the Gospel effectually to men of all languages, they being unskilfull of any, but their mother tongue; and for this cause hee is called by the Prophet, the Spirit of power, *Esa. 11. 2.*

The duties of this faith are: First, to keepe our bodies holy and pure, as temples of the Holy Ghost, and not to defile them by uncleannesse: for our bodies are his temples, as the Apostle teacheth. This therefore we are to doe with all readinesse: as they to whose houses the King vouchsafeth to come, or some great person, by whose comming they are like to be bettered in their estate all their life after, they wil not have any noysome or uncleane roome, but their very entrances, and courts shall bee fit to give contentment unto those worthy Guests, for Gods Spirit is the King of heaven, by his comming hee makes us the members of Christ, but no dung-hil is so loathsome as a body defiled by uncleannesse. The body by whoredome is taken from being the member of Christ, and made the member of an Harlot, the Temple of the ho'y Ghost is made a stewes. Wherefore let this, and al sinel hereof in thoughts incontinent, and speeches filthy, be farre removed, otherwise there is no faith in the holy Ghost. When Christ found in the Temple at Jerusalem, which was made but of stone, buyers, and sellers, and money changers, that made the house of God, but an house of merchandize, he waxed so angry, that he whipped them all out, and overthrew their tables: how much more then will hee disdaine, and scourge those, that make the Temple of the holy Ghost, this living Temple, not an house of merchandize, but a sinke of filthinesse and uncleannes? On the contrary side, when the materiall Arke was entertained into the house of *Obed-Edom*, the Lord blessed him, and all that hee had exceedingly: how much more then will hee blesse us, if wee entertaine more nearly into the house of our body, not an Arke made of Cedar wood, but the Lord herof himselfe, the holy

Exod. 25.
31.

Acts 2.

1 Dutie.
To keep our
bodies pure.
1 Cor. 6. 19

1 Cor. 6. 18

Mat. 21. 12

2 Sam. 6.
11.

2. Dutie.

To beleve
the Scrip-
tures.

1 Tim 3.

16.

2 Pet. 1. 21.

Acts 16. 27

3. Dutie.

To use our
gifts to the
honour of
God.

Ghost, which is, when wee keepe our bodies holy. *flam*
 The second duty is, to beleve without doubting, whatso-
 ever is contained in the holy Scriptures; because, that all
 were given by inspiration of the holy Ghost, & were set forth
 by holy men, not of any private motion, but as they were moved
 by the holy Ghost. Now, we cannot then beleve in the holy
 Ghost, but we must also beleve whatsoever comes from him.
 Wee are therefore generally to beleve the promises, the
 threatnings, the histories here contained, to be true; the do-
 ctrines, precepts, and prohibitions to be of God, and necessari-
 ly to be obeyed. particularly we are to beleve places mysti-
 cally, which passe humane reason, and places seemingly repug-
 nant in themselves, in the reconciling whereof, we cannot be
 so fully satisfied. Such things as be historicall, wee must not
 hold parabolicall, as *Porphyrus* did the booke of *Iob*, because
 he could not conceive, how so strange an history should bee
 true. Such things as be more pleasing, wee must not hold
 to have come from an evill God, and the more pleasing and
 sweet onely from our good God, as the *Manichees* and *Mar-
 cion* did the old Testament, for which they rejected it and re-
 ceived onely the new. Such things as were written by men
 formerly scandalous, but after their conversion holy and ver-
 tuous, are not therefore to bee reputed as unworthy our be-
 liefe, as the *Severiani*, and the *Ebionites* held all the Epistles of
Paul. Such things as were written after, not concurring in all
 circumstances with the former, are not to be rejected, as the
Ebionites did all the Evangelists but *Mathew*: and *Cerinthus*
 all but *Marke*. And if there be any other that have done the
 like; they have, in stead of beleiving in, resisted the Holy
 Ghost, and are therefore to be abhorred. As for all such as
 truly beleve in the holy Ghost, I may more confidently use
 the words of *Paul* unto *Agrippa*: I know that they beleve all
 the writings of the Prophets and Apostles; and whatsoever
 Penmen of the Scriptures.

The third duty is, to use all our gifts to the honour of God,
 who is the holy Ghost, from who we receive them all, whe-
 ther wit and learning, whether agility and aptnesse, whether
 courage, strength, and magnanimity, or eloquence, or divers
 languages,

languages, or any other : for it is the holy Spirit of God, that makes men able to the duties of their callings, as we have heard in the seventy Judges joyned with *Moses*, and in *Abeliah*, and *Berachiel*, &c. and as the Apostle doth more then affirme, saying : *What hast thou, that thou hast not received ?* If then thou abuse thy wit unto deceit, thy power to tyranny and oppression, thy language to ostentation, thy learning to pride, thine agility to cogging and cheating, thy magnanimity to stoutnesse and stubbornnesse against Gods Word, thy strength to strength of drinking Wine, and of powring in strong drinke; what dost thou else but turne the weapons, wherewith the Spirit hath armed thee against thine enemies, upon his very face : as if thou shouldst take the sword by a friend offered unto thee in thy great necessity, and seeke to sheath it in his bowels. Let us therefore flye such monstrous ingratitude, and use our gifts according to his good pleasure: let our learning, wit, and best cunning, be strayed to further our own, & the sanctification of others: let our might, power and courage, be bent for the strengthening, and the encouragement of the feeble, and faint-hearted: let our agility and aptnesse, be forced to a readinesse, upon all occasions of doing good.

The fourth duty is, to submit our selves in all things, to the government of Gods Spirit, and not to sticke in our owne wayes, nor to follow the sway of our owne natures : for whom should we rather follow and be ruled by, than he, upon whom we place our confidence; whom we beleewe to be the Leader into all truth, and our Guide. For if we follow our owne thoughts, they will deceive us, *Wee cannot thinke a good thought*: In what we imagine to be best, we shal foulely erre; for all the imaginations of mans heart are onely evill continually. See what *Gehazi* gained, when he thought, by following his owne way, to get him great riches, and in his heart, condemned his Master *Elisha*, of folly and nicenesse, who was led by Gods Spirit, in refusing a gaine, for doing a miracle upon *Naaman*. Looke upon the misery, into which *Saul* the King brought himselfe, when he thought to deale more wisely, in the matter of the *Amalekites*, than

1 Cor. 4. 7.

4 Dutie.
To submit
our selves
to Gods
Spirit.

2 Cor. 3. 5.

Gen. 6. 3.

2 Kings 5.

1 Sam. 1. 5.

1 Sam. 1. 5.

Gods

Josh. 7.

Acts 5.

Heb. 11.8.

Gods Spirit by *Samuel* directed him : for, hee thought to please God well enough by sacrifices, and to enrich himselfe also, by that which God had appointed to perish by the sword and fire. And no lesse foolish was *Achan*, and *Ananias* and *Saphyra*, to their smart, as their Histories doe declare : and *Salomon*, in taking many wives, and contracting affinitie with most Princes for the encrease of his power, and establishing his Peace. For, *Gehazi* is thus made a loathsome Leper, *Saul* is turned out of his Kingdome, *Achan* and *Ananias* lose their lives, and *Salomon* almost tenne Tribes to his posterity. Let these examples therefore be warnings untous, that wee trust not to our owne inventions, but goe out after the Spirit, speaking in the Word with *Abraham*, though wee our selves know not whither. Even as silly Orphans, which know not how to buy and sell, and to deale in this wily world themselves, doe willingly submit themselves to some faithfull friend, that undertakes this care for them.

Quest. 60. Hitherto of that which is chiefly to bee learned out of the Articles of your faith: now tell me what you learne to beleeeve more?

Ans. *The holy Catholike Church, the Communion of Saints, the Forgiveness of sinnes, the Resurrection of the body, and the Life everlasting.*

Quest. 61. What meane you by this word Church?

Ans. *I meane the whole company of the faithfull called out from the rest of the world, by the preaching of the Gospell.*

Explan. To this description the word *Ecclesia*, a Church, comming of *ἐκ* and *ἐκκλησι* in Greeke, that is, to call out, giveth great light, the Church being according to the signification of this Word, a people called forth out of the rest of the world; and thus the Apostle speaketh of the Church at *Rome*, saying, *To you which are at Rome, called to be Saints :*

Rom. 1.7.

now,

now, if it be a people called out of the world, the best note whereby to know it, must needs be the voice calling, which if it be the Talmud of the Jewes, it is a Synagogue of Christs enemies: if the Alchoron of *Mabomet*, it is an assembly of Saracens; if the Word of God corrupted by false interpretations in matter of faith, it is a Sect of Heretiques: But, if it be the pure Word of God, purely and sincerely preached, it is the Church of God. For, this hath ever beene a certaine note of Gods Church, and such as cannot deceive. Thus hath it beene noted to bee in the family of *Enoch*, that walked with God, viz. by obedience to his voice; and of *Noah*; For hee did thus also walke with the Lord; and of *Abraham*, who went out at Gods Word from his Fathers house; and amongst his posterity, the Jewes, who at the word of the Lord, followed *Moses* and *Aaron* thorow the red sea, thorow the wildernesse, and the numberlesse turnings, by which they were directed from the land of *Egypt*, unto *Canaan*. And still under the new Testament, this was the infallible marke of Gods Church, first amongst the Apostles, who were called out from others by the Word of God, to follow the Lord Christ; then amongst other faithfull people, as they were added to the Church, they were called by the Word: witnesse that great worke of conversion, wrought by the Ministry of *Peter*, at one Sermon there were 3000. who, when they heard it, were severed from the rest of the world and added unto the Church; and it is immediately further noted, that *the Lord daily added unto the Church such as should be saved*, viz. calling them, by the Sermons of his Apostles and Ministers. To proceed from History, to the doctrine of holy Scripture. Doth not the Prophet *Esay* teach the same thing? when he saith, *To the Law and to the Testimony, if they speake not according to this Word, it is because they have no truth in them*, viz. When Seducers shall goe about to draw them to the service of Idols, and to follow Soothsayers, and such as have the spirit of Divination, as in the 19. verse, they were still inseparably to stick to the Law of God, and not to follow them, which doe otherwise: and the marke whereby to know these is, that they speake not according

Proofes of
the old Te-
stament.

Gen. 12.1.
Heb. 11.8.

Acts 2.41.

Verse 47.

Esay 8.20.

Verse 19.

ding to this Word, then the mark of Gods people, must needs be his word purely spoken, & taught amongst them. Again, S. John saith; *If there come any unto you, & bring not this doctrine, receive him not to house, neither bid him God speed;* And in the verse before, he twice nameth the doctrine of Christ; *He that continueth in the Doctrine of Christ, hath both the Father and the Son.* So that, if John be made judge of the Churches marks the principal shal be the Word, the true doctrine taught there. And to the same effect speaketh S. Paul, *Though we, or an Angel from heaven, preach otherwise unto you, than wee have preached, let him be accursed:* corrupt preaching is still made the mark of Seducers, & then on the contrary side, sincere preaching cannot but be the mark of Gods people. What should I multiply more testimonies in this case? Christ himself hath plainly taught the same with his disciples. For, to what else tend these words against the Pharisees; *O hypocrites! Elaias prophesied wel of you, saying, In vaine doe they worship me, teaching for doctrines mens precepts:* Doth he not condemne the Pharisees for their false doctrin, to be a false Church? & what is this els, but to iustifie this, as a certaine mark of the true Church, viz. true doctrine, & teaching, out of Gods holy word? and what hath bin said of the word of God, the same is true also of the holy Sacraments, these rightly administred, are further certain marks of the true Church; for these are the seales of Gods word, the signes of his covenant, wherby he binds himself to be our God, and receives us to be his people, and sure pledges of his love towards us, which we really have, till we come actually to be possessed of perfect holinesse, and glory with Christ, instead of which, these are here given unto us. The Sacraments of old, were Circumcision, and the Passeeover, the Baptisme in the red sea, the water flowing out of the rocke, &c. which the Apostle reckoneth up, as marks of the Israelites, where he saith, that unto them pertaines the covenants, *the giving of the law, and the service of God, &c.* And more particularly, when he would describe the old Church visible, and the true Church of the Jewes, for example to the Church that then was, he sets it forth by these marks; *They all ate of the same spiritual meat, & drank of the same spiritual drink, for they*

2 John 10.

Verse 9,

Gal. 1. 8.

Mar. 15. 7.

Verse 9,

Rom. 9. 4.

1 Cor. 10. 2

The markes of Gods Church.

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they drank of the rock that followed them. And again, They were all baptized in the Cloud, and in the Sea unto Moses. And in the Epistle to the Hebrews, comparing the first Tabernacle with the second, that is, the Church under the old Testament, with the Church under the new, hee makes the markes of that Church, *The Candlesticke, the Table, the Shew bread, the golden pot with Manna, and Aarons Rod, sacrifices, &c.* All Sacraments setting forth Jesus Christ. And more especially, at the first ordaining of Circumcision, and the Passeeover, this is by the Lord assigned to bee the end of them, viz. to bee a signe and marke of his people. Of Circumcision, hee saith to Abraham, *This shall be a signe of my covenant unto thee*, that is, whereby all that would might know him and his posterity to be Gods people. Likewise of the Passeeover; *The blood shall be a signe upon the post of the doore*, by this Sacrament, the very Angell that came to destroy, should know where Gods people dwelt, and it was a perpetuall signe till Christs comming, for their children many generations after, must be still continually instructed herein. Now under the New Testament, two others have succeeded in the roome of these; Baptisme and the Supper of the Lord. Concerning Baptisme, the Lord saith, *Hee that beleeveth and is baptized, shall be saved.* Here Baptisme is made a marke of beleevers; and S. Peter compareth Baptisme with Noahs Arke, which was easie to be knowne from other buildings, by the floting alone upon the water, so is the Church by true Baptisme; and alwayes so soone as any imbraced the Word, the first marke of the Church, they are exhorted to this second, without delay; as the Jewes that were at Peters Sermon, when they were pricked in their hearts, and would know what they should do; *Be baptized* (saith hee) *in the name of the Lord Jesus for the remission of finnes.* And this was the next thing that the Eunuch proceeded unto, after hee had received the word, *What hinders me* (saith he) *from being baptized?* It was the next thing done to Cornelius, to the Jaylour, and all others of whose conversion we reade in the holy Scriptures. It is true indeed, that afterward some famous men did delay their baptism, upon some sinister conceit, as is to be feared, that is,

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Verse 4.
Verse 2.

Heb 9. 9. 4.

Gen. 17. 11

Exod. 12.
23.

Verse 25.

Prooves of
the New
Testament.

Mar. 16. 16

1 Pet. 3. 21

Acts 2. 38.

Acts 8.

Theod. lib. 4.
cap. 13.

Atha. Apo-
log. ad Con-
stantin.

Socr. lib. 5.
cap. 6. Basil.

exhort. ad
baptismum.

Naz. orat.
in bap.

Chrysost.
hom. 1. in
Act.

Greg. orat.
de non differ
bapt.

1 Cor. 10.
11.

1 Cor. 11.
16.

Verse 23.

1 Cor. 16.
Basil. Epist.

21.

left by sinning after baptism, they should for ever bee cut off from being Gods people, though some other reasons have beene alleadged on their behalfe, as that *Constantine* the Great deferred his baptism, that he might receive it at the river *Jordan*, where *Christ* was baptised, as saith *Theodore*: and in the same delay did his sonnes follow him, *Constans* and *Constantinus*, and *Valens*, and *Theodosius*, as hath *Athanasius*, *Theodore*, and *Socrates*. And this was so common, that there were *Clinici*, and *Grabatarii*, so called, who deferred untill their last sicknesse; but this was ever misliked by the sincere Fathers, who therefore did often inveigh here-against as *Basilius*, *Nazianzen*, *Chrysostome*, *Gregory* of *Nissen*, &c. Lastly, for the Sacrament of the Lords Supper, the Apostle makes it to certaine a marke of Gods Church, that when he would expresse the company of Gods people, of which they cannot be which partake of the table of devils, he saith; *We cannot partake of the Lords table, and of the table of devils, and cannot drinke the cup of the Lord, and the cup of devils*: the reason is evident: for that the Lords table, is a marke or cognizance of Gods people; the devils table, of the devils: and not long after, speaking of corrupt partaking of the Lords Supper, when men came together in heart-burnings and contentions, he saith; *Wee have no such custome, nor yet the Church of God*, as who should say, that this is no marke of a true Church, which is noted not only by the creatures used in the Lords Supper, but by them rightly used, according to his appointment, as soone after he doth further alleadge. And for this cause was it, that they went unto the Lords table every first day of the weeke, according to that of *S. Paul*; *Every first day of the weeke, when ye are come together to breake bread, &c.* And this custome lasted long, as *Basilius* the great, and others do testifie. And thus the true markes of the Church are manifest, without any suborning, or glosing, or wresting of sacred writings. The *Romane Catholiques* not being hereby able to prove their Church the true Church of *Christ*, have devised others, as antiquity, visibility, succession, consent, &c. But if these shall passe for certaine and perpetuall markes, see what absurdities will follow hereupon.

First,

Markes of
the Church
set downe,
by Roma-
nists resu-
ted.

First, the Church is only marked out unto the learned, and to such as have beene exercised in Ecclesiasticall histories a long time, no simple person, or barbarous, can possibly come to the knowledge hereof; for how should these know such things, seeing that they depend upon history, large, and much different in regard of the variety of writers, some affirming, some denying, some reporting this way, some that, the same things. Now the Church hath ever beene marked so, as that (supposing the admittance of the written word of God) it hath beene knowne to the simplest, though all writings of record made by man should have beene burnt. Secondly, the primitive Church in the Apostles dayes, and their successors, must by this reckoning have beene without any certain marke whereby to be knowne, there being neither antiquity nor universality, nor succession in those times, and the like might be said of *Abrahams* time, and *Moses*, and *Aarons*, &c. Thirdly, the Church of the Pharisees must have been the only true Church of God in Christs time: for they onely could plead antiquity, &c. they onely could alledge the consent of their Elders, and succession of high Priests for many yeares. Whereas none of these absurdities will follow, if we acknowledge the Word and Sacraments, the marks of Gods Church; the simple may know it as well as the learned, it is a marke common to the Apostles times and these, the Pharisees, and all heretiques are soone detected. And the very name *symbolum*, a marke, or badge, as hath beene said, whereby this Creed was anciently called, sheweth that by the consent of the Fathers, this which is, as it were, an epitomy of the word of God for matter of faith, is a marke of the true Church, shewing such to be his Church as receive this without adding, or taking away, or altering it in any particular.

If it be demanded, how shall we know when the word is purely preached, &c.

I answer, when nothing else is made a ground of faith, but only the canonical scriptures, & when scripture is taught we have for helps this analogie or rule of faith to try the truth by, and we have the forme of Baptisme, and of administering the Lords Supper plainly set downe; so that a discreet ordinary

Mat. 15.
Gal. 3.
Gal. 5. 17.
Rom. 3.
Gal. 4.
2 Tim. 3.
Mark. 7.
John 4. 20.
Mat. 10.

nary Christian may be sure, when they are rightly used, and when the faith is truly preached. We have the burthensome traditions of men plainly condemned, the love of Jewish or superstitious ceremonies expressly censured, Idolaters, and Image-worshippers adjudged to the pit of Hell, workes in the case of justification excluded, and grace magnified, him that seeketh to set up himselfe above Gods, that is, Kings, and Emperours, pronounced Antichrist, outward things vilified, and spirituall service commended, will-worshippers disgraced, doers of workes supererogatory pronounced unprofitable servants, persecutors detected as Woolves, &c. If this will not serve to resolve us, but with *Thomas* we will still be doubtfull, let us pray for some more speciall certificate, and the Lord surely will vouchsafe us his special favour, as he did *Thomas*, according to our infirmity. Yet we doe not so reject antiquity, as that we make none account thereof in searching out which is the true Church of God: for it is a true saying, *quod antiquissimum verissimum*, the most ancient, the most true. But of this I defer to speake, til I come to the epithete of the Church, Catholike, as also to consider other arguments commonly brought in the behalfe of the Church of Rome; Let these two then in the meane while be taken, as the most essentiall and best knowne markes of the true Church.

1 Dutie.
To frequent
the Word
preached.

1 Pet. 2. 2.

And let us be stirred up hereby diligently to frequent the preaching of Gods Word, and duly to read it: because it is Gods voice, whereby he calleth us into the company of his people: it is that, whereby we must finde out his Church, it is that, by searching whereof we must finde eternall life, as faith our Saviour. To this *S. Peter* exhorteth: *As new borne babes desire the sincere milke of the Word*: for this, the Bereans are commended, unto this all are by the Prophets and Apostles urged, as hath beene already shewed. Other writings without this, are but as pits, that will hold no water. Wherefore, as thou lovest thine owne soule, suffer not thy mouth to be muffled by any massing Priest, or thine eyes to be turned here from, for feare of seeing, as *Eve* did that, which may turne to thy destruction: nay, looke warily into this word, pray heartily that thine eyes may be opened to see the truth,
left

left by turning away, thou come to destruction, and know it not.

He that is in the truth, seeketh not to have the mouthes of all others stopped, but is willing to let every man speake: and so it will appeare the better, that the truth is with him. If there be any then that cannot abide that others should bee heard but only themselves; what shal we think of these men, but much more if they cannot abide their chiefe witnesse of which they bragge, to be heard speaking? Surely we will say their matter is naught, it cannot bee otherwise. And what shall we thinke then of the Romanists which straightly tye their people from reading any Adversaries writings, yea from the holy Scriptures, the chiefe witnesse of the truth: Their matter must needs be naught, and their workes evill, as our Saviour teacheth: *He that evill doth hateth the light, neither commeth to the light lest his deed should be reproved:* but he that doth truth, commeth to the light that his deeds may be made manifest, that they are wrought according to God.

Joh. 3. 20.
21.

And unto diligence about the word let us joyne a care to adde the marke of the holy Sacraments, which are signes of the covenant betwixt God and his people for ever.

Secondly, let us sticke inseparably to the Protestant Churches, as having the true and infallible markes of the Church of God, viz. the Word purely taught, and the Sacraments rightly administred, and to account all the faire shews of the Church of Rome in the Antiquity, Universality, &c. but as the whitening of Sepulchres, which inwardly are full of rottenesse and dead mens bones. For trees oftentimes seeme as farre off to be men, but come neerer and with better light, and they are soone discovered what they bee: So the Church of Rome, which is but a trunk or dead tree in respect of the living Church of God, may seeme the Church by this dimme light, if we behold it thus as farre off: but come neerer, and bring the light of Gods holy Word, and it will appeare as it is, there being no page almost in the Scriptures, but some way depraved by their false interpretations: none of the Sacraments, but so loaden with their superstitious ceremonies, as that there is scarce any appearance of their first

2. Duty.
To cleave
constantly
to the Pro-
testant
Churches.

Institu-

John 1. 40.

Institution. Wherefore, whatsoever it shall cost us, though all our substance and lives, yet let us remaine for ever severed from the Church of Rome, and as *Philip* said to *Nathaniel* concerning the Messias, *Come and see*: so let us come and see by the markes, the true Church of God, and having found it amongst the Protestants, though some be ready to thinke and say with *Nathaniel*: *Can any good thing come out of Nazareth?* Let us lodge with it as the two Disciples did with Jesus, all our dayes.

Quest. 62. Why is the Church called holy?

Ans^r. *Because it is sanctified, and washed by water, and the holy Ghost, and such as daily proceedeth in holinesse, untill it come at the last, to bee presented before God, without spot or wrinkle of sinne.*

Explan. This thing is specially to be attended, as another notable marke of the Church of God; and lest any occasion of error be taken by them that seeke occasion, the sense is first carefully to be opened, which is, 1. That the invisible Church of God, viz. all true Beleevers, are accepted for holy in Christ Jesus, at the very first act of their conversion unto the true faith, though before they were most uncleane by sin. 2. That they are all indued with actuall holinesse, through the operation of the holy Ghost, viz. with a constant hatred, and striving against all sinne, and with the love of vertue and grace, and with an earnest study and care to grow herein. 3. That, as they which are recovering from any dangerous disease, that had brought them very low, grow every day stronger, untill they have recovered their perfect health and strength, and as children grow up in stature, and in the lineaments of their body, till they come to be perfect men: So doe true Beleevers grow in holinesse, bringing forth daily more fruits hereof, untill that at the last in death, all wickednesse bee subdued, and they be in holinesse perfected, and so without spot, or wrinkle presented before the Father. 4. That every true visible Church is holy also, viz. in regard of the best members thereof, though not in regard of the most, or greatest therein. 5. That howsoever the corruption of man-

ners

nets aboundeth; yet the doctrine remaineth holy, and pure, reprovng these corruptions, and urging to all holinesse of conversation; and therefore the Church is called holy, 1 Pet.

2. 9. Ephes. 2. 21.

For the grounds of holy Scripture setting forth all this. First, that through faith all true Beleevers are accepted for holy in Jesus Christ at the very instant of their conversion: this appeareth plainly, because that faith justifieth, that is, makes a man just, and holy: faith ingrafteth into Jesus Christ, and maketh us partakers of his holinesse: faith maketh; that Christ dwelleth in our hearts. Againe, faith maketh us to be the Sonnes of God: for, *to such as beleeved in his Name, hee gave power to be the Sonnes of God*: it maketh up the marriage betwixt Christ and us, *that we become flesh of his flesh, and bone of his bone*. And what more can be said then, to prove the holinesse of true Beleevers? will any man deny any thing in Christ to be holy? dare he say that the Sons of God are not holy? can it enter into his thought, that the place where Christ dwelleth is not holy? The Father embraceth his Prodigall sonne at his very returne home unto him? The Master of the vineyard preferreth those, that were called at the last houre of the day: our Saviour Christ receiveth the penitent theefe into Paradise the very day of his conversion; shall wee not thinke then, that all these were holy, which was, not through any holinesse of their owne, for they had done nothing, but through their faith in Christ, making his holinesse to be theirs?

1 Proofs.

Rom. 3. 28.

Rom. 11.

10.

Gal. 3. 17.

Iohn 1. 12.

Ephes. 5.

Secondly, that they are indued with a *actual* holinesse, the Apostle intimareth when hee saith to the Romanes, that they were called to be Saints; and Saint Peter, when in praise of Gods Church, he saith, *Ye are a chosen generation, a royal Priesthood, an holy nation, &c.* And againe to the Ephesians, *Ye are Citizens with the Saints*. And Saint Iohn saith, *Hee that hath this hope purgeth himself, even as he is pure, that hath called him*. Moreover, that all beleevers are thus, is plaine, because they have one common calling to be Saints, whatsoever they shall plead at the last day, if this be wanting, if they be workers of iniquity, they shall be bidden: *Depart ye workers of iniquity, I*

2 Proofs.

Rom. 1. 7.

1 Pet. 2. 9.

Ephes. 2. 9.

1 Iohn. 3. 3.

Mat. 7. 23.

know

Phil. 2. 14,
15.

1 Peter 2. 12

1 Peter 2. 12

1 Peter 2. 12

1 Peter 2. 12

Rom. 7.

1 Peter 2. 12

Gal. 5. 17.

Ephes. 6. 13

1 Peter 2. 12

Isay 29. 13

Mat. 6.

Isay 1.

know you not: for this are the holy Apostles so diligent in stirring up hereunto. *Do all things, &c. That ye may be blameless, and pure, and the Sonnes of God, without rebuke. Have your conversation honest among the Gentiles, that they which shall speak evil of you, as of evil doers, may by your good works glorifie God; and it is the plaine sentence of the Scriptures. Without holinesse, no man shall see God: Lastly, that this holinesse is a constant hatred and striving against sinne, and an unfeigned love of vertue, and endeavouring thereafter; and not onely an outward observation of holy duties; nor yet on the contrary side, habitually righteousness, sufficient to justifie us before God. All this is also plainly taught, especially by Saint Paul in his owne example, he professeth of himselfe that he loved the good, and did strive after it, and that he hated the evil, and eschewed it, in such words, as if he would describe a man panning in his strife with most deadly enemies, and grieved that they should any whit overmaster him, & therefore plucking up his greatest courage, and uniting all his forces against them. And the same affections against sinne hee sheweth to have bene in the Galatians, where he saith: *The flesh fighteth against the spirit, and the spirit against the flesh, so that ye cannot doe those things that you would:* and exhorteth all men to the like, saying, *Take unto you the whole armour of God, that ye may be able to resist, &c.**

More particularly that the holinesse of the faithfull is not onely an outward observation of holy duties (as some pervert it) but this earnest hearty endeavour against sin, appeareth, because that this affected singular outward holinesse, (as being a meere image to deceive the beholders) is rejected, and the endeavour of the heart only (as the substance) is accepted. The Jewes of old had otherwise been holy enough, when they drew neere unto the Lord, *with their lipses, their hearts being farre away*; and the Pharisees had been the holiest of all, for their fastings, prayers, & aimes; for their Sabbaths, & Synagogues, for their often washings, and outward devotion: but they are condemned for most vaine, their service is so distasted, that they are bidden to bring no more oblations; they are challenged for their incense, new moones, and solemne

leinge assemblies. For not the hearers of the Word, but the doers are blessed; not the offerers up of many prayers; but the secretly devout are rewarded; not the sacrificers, but the mercifull doe the will of God the Father. Again, that our holinesse is not righteousness sufficient to justifie us before God, the Lord himselfe affirmeth, when he saith, *If yee have done all that ye can, ye have done but your duty, ye are unprofitable servants*; S. Paul hath spent many of his writings purposefully hereabout, viz. to shew, that all such as seeke this way to bee justified, shall surely misse of their marke, let them colour it over how they will, alleadging our union with Christ, so as that our actions are meritorious and perfect through him, I am sure that none of the Apostles doe give him any hint unto this doctrine. Paul notwithstanding his union, acknowledgeth the imperfections of the flesh in him; and S. James saith, in many things, *Wee sinne all*, and S. Iohn, *If wee say that wee have no sinne, wee deceive our selves, and the truth is not in us*.

Mat. 7.

Chap. 4.

Luk. 17. 10.

Rom. 7. 18.

1 Joh. 1. 8.

And if there be such a mixture of sinne with our holinesse, how can any member of Christ trust at all to his owne righteousness? Can he justifie himselfe more than the very Apostles, and the excellent Christians of their times? nay let him take heed rather lest by so doing hee be condemned, seeing, that, *if we judge our selves, we shall not be judged, and not if we justifie our selves*. Again, that the faithfull are ever growing in holinesse, until that they come to be perfected in death, and then shall be presented without spot or wrinkle. Their growth is plainly taught in the Epistle to the Ephesians, where speaking of Christ, it is said; *In him all the building being coupled together, groweth to an holy Temple in the Lord*, that is, as any building which becommeth fit for habitation, groweth nearer perfection every day, till at the last it be fully finished; so doth the Church of God. Wherefore we are often remembered hereof by Peter, who saith, *Grow in Grace, and in the knowledge of Iesus Christ*; and where he exhorteth, *to desire the sincere milke of the Word that wee grow thereby*; and by Paul, saying, *Be renewed in the spirit of your minds, and put off the old man, and put on the new*, that is, put him off

1 Cor. 12.

31.

Ephes. 2. 20.

2 Pet. 3. 18.

1 Pet. 2. 2.

Ephes. 4. 24.

more

Heb. 5.

Gal. 5. 17.

Phil. 3. 9.

Ephes. 5. 27

Psal. 45.

Revel. 21.

Cant. 6. 9.

Mat. 20.

more, and become more holy, and righteous : and againe, where he reproveth the Hebrews for their weaknesse, even then, when by reason of the time, they might have beene strong men in Christ : to omit the Lords upbraidings of his Disciples, for that having beene with him long, still they understood not his parables, they were yet weake in faith, they had not yet growne in mortification of their fleshlinesse. Moreover, that perfection is not attained till death, appeareth, because whilest we live, wee cary the flesh about with us, by reason of which wee cannot doe those things wee would : we are but like a bad writer, having his hand guided by a more skilfull master, and this scholler notwithstanding is unable to write a perfect faire hand, by reason of his owne untowardnesse: so the holiest of Gods children is short of perfection, by reason of the fleshes weaknesse, though they be guided by Gods Spirit. And this they are not ashamed to confesse against themselves, Both *Paul*, *I strive*, saith he, *after the marke, not as though I had already attained it, &c.* and *James* and *John*, as hath been already shewed. But in death all imperfections vanish away, then shall they bee presented without spot or wrinkle, for Christ therefore *gave himselfe for his Church, that he might cleanse and sanctifie it, not having spot or wrinkle* : then the Bride is in her perfect beauty, in a vesture of gold of Ophir, with needle-works all glorious: she is then as a city, the paving of whose streetes is of gold, the walls of precious stones, all things most bright and shining: she hath a silver palace built upon her; if she be a wall, if a doore she is enclosed with boards of Cedar : if she be in any degree of true grace, she is perfected and made happy. There is not need of an imaginary purgatory fire to purge them, Christs blood alone hath done it; his merits hide all their blemishes and through him they are accounted worthy to enter immediately into Paradise, to receive their penny of eternall glory, though they have wrought but one houre of the day. If any perfection be ascribed to any in this life; it is meant onely of integrity, and uprightness of heart, and not of a perfect degree of holinesse, and absolute fulfilling of the Law in all things.

For

For the holinesse of Gods visible Church, that this is in regard of the best, not of the greatest therein, our Saviour Christ maketh it plaine in his comparifons, comparing the Church unto ground, wherein corne is sowne, some falling in the hie-way, some upon thorny, some upon stony grounds, there being for all these but one good ground; and unto a field wherein is sowne both good corne, and tares by the enemy; which grow up together, &c. now all this ground thus sowne, hath the name of corne ground, though the best of it only be corne. So is it with the Church, it is called holy by reason of the faithfull, not of the most or greatest therein, which are tares, or thornes, and briars comming up amongst the corne. And this hath ever beene the state of the Church under the law. *They were all baptized unto Moses, and did all eate of the same spirituall meat; and did all drinke of the same spirituall drinke, yet with many of them, was God displeased:* and under the Gospell, the Church of the Corinthians was troubled with incestuous persons, with branglers, and with drunkards; the Church of Galatia with false teachers, and many so inclined unto them, that the Apostle feared, that he had spent his labour in vaine. The seven Churches in Asia, named in the beginning of the Revelation, had many bad members in them: and the same is true of all others before, and after them.

Lastly, for the holinesse of doctrine taught in the Church, this is so necessary, that wheresoever it is wanting, it is a certaine signe of a false Church; of a strumpet of Satan, and no Spouse of Christ. Even as salt, when it hath lost his savour, or a light hidden under a Bushell, is no light, no salt, good for any use, but to be troden under foot of men: so is the goodliest Church corrupted in the substantialls of doctrine, it is no more worthy to be honoured as Christs Spouse, but to be spurned, and trampled under foot, as his most trecherous enemy. The teaching of the true Church, is Christ his owne teaching, according to that: *He that heareth you, heareth me.* And I have received of the Lord, that which I have delivered unto you: *And as new borne babes desire the sincere milke of the word,* not mixed, and corrupted with the poyson of false doctrine. Yea, whatsoever signes be shewed, and wonders done, the com-

Mat. 13.

1 Cor. 10.

Mat. 5.

Mat. 10.

1 Cor. 11.

23.

1 Pct. 2. 2.

Deut. 13.

pany of those that teach Idolatry, or any grandid error fighting against Christs Kingdome, or vilifying his precious blood and mediation, is to be avoided, it is a sure signe, that they are false prophets, wicked teachers.

To summe up now together the reasons, why the Church of God is called holy; the first is, for the holinesse of Christ imputed. 2. For inherent holinesse in the heart. 3. For the holinesse of doctrine: unto which we may adde a fourth, *viz.* For sacramentall holinesse. Because by the sacrament of Baptisme wee are separated from the impure world unto Gods service, and therefore as the temple sanctified by outward ceremonies for the same end, and all the vessels thereof were holy, so the Church, Gods living Temple is holy also, 1 Cor. 7. 14.

1. Dutie.
To separate
from the
Church of
Rome.
1 Tim. 4. 3

Campeg.
Comittis.
August. an.
30. Pighius
Eccles.

Com. Talk.
Can. 7.

For the duties of this faith. The first is, to make us still to be more separated from the Church of Rome, for that shee sheweth her self in this to be a very strumper, a false Church; Witnesse her teaching, That it is unlawfull for Priests to marry, howsoever unable to containe, when as the Apostle calleth this the doctrine of devils forbidding to marry: Whence it cometh to passe, that in stead of holy Priests, shee is full of filthy fornicators, and standeth to the justifying of those abominations, teaching, that it is better for them to have many whoores, then one wife; that simple fornication is no more, than *aurum scalpere, to scratch a mans eare*. Wherefore without making any scruple, is whooredome publicly practised all over Italy, and infinite stewes are tolerated in Rome by the Pope, who taketh a yearly pension of 30000. crownes therefore, which they call, *Lutis census*. Pope Clement would have women common upon this ground; By the order of nature, the use of all things should be common. Clements words in the book of decrees are these: Dearly beloved, to live in common is necessary for all men, but specially for such as would follow the Example of the Apostles. The wickednesse of man hath caused that one saith this is mine, &c. A very wise man amongst the Greekes hath said, that all things ought to be common; and if all things, then wives. In a certaine Councell under Pope Leo the first, it was decreed,

That

That hee which hath no wife, but a Concubine in stead of a wife, should not be expelled from the communion, if he were content onely with the conjunction of one woman, or concubine And upon this liberty given, it would offend all chaste eares, to heare the reports of their filthinesse in Rome, made by such as have been there. One saith, that being at Rome, hee saw Prelates, and Priests take with them openly from the Churches common whoores, and cary them in their Coaches to their houses, and gardens: and in the time of processions, that honest Matrons durst not come abroad for feare of them, laying in waite to take them. The same man further protesteth, that he can truly, and holily testifie, that in Italy & Germany he found not five Priests amongst an hundreth, which had contained themselves from the filthy company of whoores. And why should this seeme strange, seeing the Popes themselves have been so beastly? *Innocens* the eight, had sixteene bastards: *Pius* the fourth was so vile a leacher, as that in his old age he took things to provoke lust, and so exceeded, that he died in the bosome of his strumper, as his Epitaph doth witnesse. *John* 13. set up publique stowes, and being reproved by the Cardinals, hee cut off the privities of one, the nose of another, the hand of another, &c. till at the last he was slaine in the bed of adultery, by her husband, whom he thus abused. Who so listeth may read more in *Platina*, and others writing of their lives.

They also teach some finnes to be veniall, and for some finnes the Pope giveth dispensations, which what is it else but to animate unto sinne and filthinesse?

But this may suffice, to make all true Christians, in stead of loving, to loath the Romane Church; whose inerrable Head being such, what shall we judge of the taile? If they shal say, that as great corruptions of minners are found amongst the Protestants also, our Apologie is, that it is the envious man, which hath done this, there is no such corne sowne in the field of our Church, but wholsome, & holy; we abhorre these as the devils tares, and shame to defile our paper with writings patronizing these evils, as they doe; yea, we say with the Apostle, *Abstine, God forbid, that such abominations should*

Elias Hensen mulier. biff. Ordinis Resuatici. cap. 10.

Cap. 7.

Baleuz.

raigne in the Church of God.

2^d Dutie.
To study to
be holy.

Ephel. 4.

Heb. 11. 14.

3^d Dutie.
To renounce
confidence
in works
1 Cor. 13. 30

Rom. 9.

Revel. 6.

The second Duty is, for every man to study to bee holy, an hater of sinne, and a lover of vertue, to strive against all false wayes, and to endeavour after perfection of obedience, to walke in sincerity, and to banish Hypocrisie: seeing that all the true members of Gods Church are wont thus to do. They are Saints, as hath boene said, they put off the old man with the lusts, and put on the new. This we doe all acknowledge, when we confesse, *I beleve the holy Church*, but alas, how few doe accordingly? how is holinesse scorned? he that is not caried away with the streame of common impieties, but is carefull to have a good conscience before God and man, shall be made a gazing stock and laughing stock. They say a yong Saint an old devil, only good fellowes, that defile themselves, with swelling, whoring, swearing, and vanity, they are the men most generally esteemed in these miserable dayes. The Lord then hath but a poore Church even in the midst of his true visible Church, it is but a little flock, upon which he will bestow the Kingdome. Wherefore let all such as love this Kingdome, beware of this broad way, and study for true holinesse, without which no man shall see God.

The third Duty is, to renounce all confidence in our owne workes, and whatsoever we can doe, and to seeke for justification, onely by the merits and obedience of the Lord Jesus Christ, who is made unto us of God, justification & redemption. We must be holy, and exercised in holy & good workes, that we may be members of the holy Church: but far bee it from us, to relie upon our owne workes or holinesse, for so we may seeke after righteousness with the Jewes, but not attaine it. We must have the long white robes of Christs righteousness to cover us, that we may be unblameable, and without spot, before the Father: his blood washeth the Church, and fan sieth it, that it may be presented without spot or wrinkle. Wherefore let not the flanders of Papists hinder us, from following this rule, though they falsely charge us with abrogating good workes, whilst we seek to be justified before God, by the righteousness of Christ alone: for, in so doing, we may boldly say with the Apostle, *We doe not disannull the Law, but*

establish

establiſh the law, ſeeing wee teach the neceſſity of holy and good workes.

The fourth Duty is, to be confident againſt the feare of Purgatory fire (wherewith the Papists teach, that we all muſt be purged, before that we can enter into heaven, and that the torment hereof exceedeth the pangs of any ſuffering in this world) becauſe that by death the fleſh is aboliſhed in the faithfull, and perfect holineſſe is attained, as hath been already ſhewed. That fire is but mans invention, to ſcarre fooles and babes, and to cony-catch them of a great part of their ſubſtance. Our Purgatory-fire, of which it is ſpoken in *S. James*, and in ſundry other places of the Scripture, is affliction in this world, which is, as the ſining pot for ſilver and gold; all other Purgatories were unknowne to the Prophets and Apoſtles, and to the Chriſtians of former times, and therefore no cauſe is there, why we ſhould feare them.

Queſt. 63. Why is the Church called Catholike?

Anſw. *Becauſe it conſiſteth of perſons of all ſorts, ſcattered all over the world, and of all times and ages.*

Explan. In this anſwer is fully laid open the meaning of the word *Catholike*, being a Greeke word: it ſignifieth *Univerſall*, and the Church is here declared to be univerſall. Firſt, in regard of perſons belonging to the Church, *viz.* men and women, of all ſorts and conditions, high and low, rich and poore, bond and free, Princes and ſubjects, noble and ignoble; the Lord taketh ſome out of all theſe eſtates and degrees into his Kingdome: Secondly, in regard of places, the Church is diſperſed Eaſt, Weſt, North, and South, and not tied to any certaine place or places, neither to *Jeruſalem*, nor to *Rome*, neither to *Grecia*, nor to *Barbaria*, but whereſoever the word of God taketh effect, there is the Church alſo: Thirdly, in regard of time, the Church was from the beginning, is now, and ſhall be, throughout all ages, and in the end of this world, be crowned with eternity, as the head thereof Chriſt Jeſus is.

Secondly, for the proofes of theſe things. Nothing is more

4. Duty.
To bee confident
againſt Purgatory.

EG. cap.
40. &c.

Pfal. 2 6, 7.
Pfal. 45.
Pfal. 117.

Acts 10.

Levit 11.

Revel. 7.

Acts 2. 5.

Mat. 11.
Mark: 16.
1 Tim. 2. 1
Verse 3.
Verse 4.
1 Pet. 3. 9.

Mat. 22.

common in the Scriptures, than that all people, and all nations, shall come and worship the Lord, shall see the salvation of God, and have joy, light, and gladnesse, in stead of sorrow and heavinesse. And this was typically represented in Noahs arke, wherein entered the creatures of all sorts, foure footed beasts, and creeping things, feathered fowles, and all maner of calling, both cleane and uncleane; Now the cleane of these set forth the Jews; and the uncleane, the Gentiles; as was shewed unto Peter; the cleane set forth the righteous and godly; the uncleane, the lewd and wicked, as the Lord would have the Jews understand, when he forbade them to eat of the unclean: the feathered fowles, and the more noble beasts, great and noble persons; the creeping things, the poore and needy; of all which, some were received into the Arke, and some are received into the Church; yea, the very uncleane wicked, when they repent.

Moreover, in the book of the Revelation, as some were sealed of every Tribe of Israel, Dan only excepted, because of his Idolatry: so were some of all kindreds, nations, and tongues which together made such a multitude, as could not be told. And this universality of the Church, was noted to have been even whilst the Temple stood: for, when the holy Ghost did wonderfully give utterance to the Apostles in all languages, some of all nations are said to have beene there, Parthians, Medes, and Elamites, & the inhabitants of Mesopotamia, men of Cappadocia, Pontus, Asia, &c. men fearing God, which dwelt there for Religions sake. More particularly for persons belonging to the Church, the Lord doth both invite al, when he saith, Come unto me, all ye that are weary and heavy laden, and I will refresh you: and Goe preach the word to every creature. And by his Apostle Paul, saying: Let prayers and supplications, and giving of thanks, be made for al me: for this is good & acceptable in the sight of God our Father, who would that al men should be saved: & come to the knowledge of the truth: and Peter saying: The Lord would, have no man to perish, but al men come to repentance. Even as he that inviteth to a feast, is willing that all the guests which are bidden, should come & partake of his feast; only if worldly temptations hinder any, hee is wroth, and will

nor will

will destroy them, if they refuse to come, because of their profit, their pleasure, their security, &c. And the Lord doth receive all such as come unto him, whether they be Pharisees, Publicans, or common people, of what calling soever, bond or free, male or female, Jew, or Grecian, or Barbarian, of what estate, sect, or sex soever, prodigall children, lost sheepe, notorious sinners, persecutors, and blasphemers. Secondly, for places, Christ saith, That neither at Jerusalem, nor at *Jerusalem* Well, the Father shall be worshipped, but every where true worshippers shall worship him in spirit and truth, that is, the Church should not be tyed to this, or that place, but be universally in all places: and Peter saith, *In every Nation he that feareth God, and worketh righteousness, is accepted with him.* And not to multiply more Texts of Scripture, we have the places of Gods Church, even in the Apostles times, particularly registred.

At Jerusalem, in Casarea, Palestina, in Tyre, and Ptolomais: in Antioch of Syria, in Tharsus of Cilicia, in Mesopotamia, Ephesus, and Smyrna: amongst the Sardians, the Trallians, the Philadelphians, the Colossians: in Magnesia, Hierapolis, Pergamopolis, Troas: in Nicomedia, Phrygia, Myfia, Galatia, Ancyra: in Vicomanus, Pontus, Amastria, &c. Synope: amongst the Parthians, Medes, Persians, Hyrcans, Brachmanis, Indians, Armenians, and Elamites: And in all the chiefe countreyes of Africa: in Egypt, Thebais, Marmarica, Cyrenaica, Numidia, Mauritania, Getulia, Lybia, Ethiopia: in Alexandria, Carthage, the Ilands Pathinos, Creet, Gortyna, and Messana, in the citie of Sicily.

In Greece there were many famous Churches, amongst the Athenians, the Corinthians, the Lacedaemonians: in Achaia amongst the Philippians, and Thessalonians: in Laryssa, Thracia, Anchiolis, and Debelis: In Illyricum, in Dalmatia, in Croatia, in Cornelia, Vindellia, Rhetia, Noricus, Treuerach, by Danubius. In Maguntia, Trieris, amongst the Tungrians, Agrippines, and Bardenickes. In Germany, Rome, Tirinus, Genua and Derdona. In France at Vienna, Lugdun, &c. and amongst the Celts, in Spaine, at Compluto, and Tolledo; in Scotland, and England, amongst the Sarmatians,

Luke 3.

Gal 3. 28.

Luke 15.

1 Tim. 1.

12. and 13.

J. 4. 21.

2. and 3.

Acts 1. 3.

Countries where the Gospel hath bene received.

Euseb. Ir. n.

Nicephorus

Tertull. an.

Vincentius

Lyrinus.

&c.

1. 2.

2. 1.

Pfal. 19.
Röm. 10.
18:

*The Church
is all ages
descending
from Adam.*

1 Kings 19
18.

Röm. 11. 5.

matians, Dacians, and Scythians, and other barbarous people.

But many hundreth yeeres since, those whole countries, whereof some townes or cities received the faith in the Apostles dayes, have embraced it; and divers nations more, whereof part were then unknowne, cannot say, but that the Gospell hath beene sounded in them; as the Sunne in the firmament enlightening all parts, so is the Gospell, the sound thereof hath gone into all lands, *Mar. 14. 14.*

For the times of the Church, no age hath ever been without the Church of God, though sometimes it hath beene amongst a very fewe, and sometimes invisable to the world.

At the first it was in *Adams* family: when *Abel* was slaine, (that God might not want a Church) hee sent *Seth* into the world. Afterwards it was in the family of *Noah*, then of *Abraham*, *Isaac*, *Jacob*, and of the Patriarkes, and their posterity, the Jewes, unto whom few of other nations joyned themselves, and so most were without the Church: and at the comming of the Gospell, it was amongst the Disciples, and followers of Christ, and afterwards in all nations, as hath beene already shewed, of which, though many revolted to Turcisme, and many were infected with the superstitions of Popery, or rather oppressed with the tyranny of the Papacie, yet some few still cleaved unto the truth; and in these last times, the light brake forth againe out of darknesse, and the pure preaching of Gods word out of infinite corruptions, by false interpretations, blinde traditions, and affected wrestings. The true Church was invisable in *Elias* his time who thought that he was remaining himselfe alone, untill that the Lord had told him, that he had left seven thousandes that had not bowed their knees to *Baal*, and whose mouthes had not kissed him: which the Apostle applyeth also to his times, wherein the Jewes did so much oppose themselves against the proceedings of the Gospel, that they seemed to be all enemies to the truth; yet without doubt, he saith, that there is *a remnant through the election of grace.*

And the same was the state of the Church at the time of Christ apprehension and crucifying, all fled from him, one of

Luk. 24. 31.

Revel. 12. 6

of the chiefe denied him, others plainly professed their distrust in him: and oftentimes since hath it beene brought to the same passe, through the tyranny of persecutors and Heretiques, and chiefly by the tyranny of the Romane Bishops, who, as they were given over to corruptions, together with their Churches in Italy, by their proud affectation of an universall dominion over all other Churches: so they have ever enforced the same corruptions upon others so strongly, as that few durst mutter against them; but some have ever been endued with heroicall spirits to resist, and speake, and write against the same: by whose forwardnesse wee may gather, that there were many more in secret, in all times, which groaned under the burthen of Popish superstitions, and that *Luther*, and *Zwinglius*, were not the first, (as they would beare the world in hand) as though before them there were never any dissenting from the Church of Rome: but to lay downe briefly what wee finde in Ecclesiasticall Histories. After that the foundations of a new Church under the Gospel were laid by Christ and his Disciples, the stormes and billowes of persecution arose, and continued under the reign of many heathen Emperours, for the space of three hundred yeeres and upward: by all which, though it was brought under, and much hazarded of drowning, yet it was onely drenched, and by the good Emperour *Constantine* the Great, repaired, and much refreshed. Yet this was but a calme for a season, for in his sonnes time, *Arianisme* was set abroad, and caused almost as great troubles, as in the time of *Heathenisme*: the Orthodox, notwithstanding, clave still to the truth, and manfully endured all the brunts of this long lasting storme, though it was at times, more than two hundred yeeres.

After this, the *Monothelites*, and *Nestorian Heretiques* lifted up their heads, & having higher powers on their sides, did not a little by their persecutions trouble the Church of God. After these things, about the yeere 800. the worshiping of Images beganne to bee set up by a wicked Emperesse, *Irene* of Constantinople, against which, *Gregory* opposeth himselfe, allowing the use of Images, but not the adoration;

nor praying before them, and the Divines under *Charles* the Great. But before this, the Church of Rome having advanced it selfe by the meanes of *Phocas* (who of a common souldier, came to the Empire of Constantinople, by murdering his Master *Mauritius*, the lawfull Emperour, his wife and children) laboured much with superstitious ceremonies, and strove to conforme all other Churches hereunto.

For this cause, anno 617. *Columbanus* and *Gallus* were sent forth with the authority of the Roman Bishop, to set up their ceremonies in all places: but were in all likelihood then prevented; for two Councils were hereupon assembled, the one in Bavaria, against the ceremonies of *Columbanus* & *Gallus*; the other in Marisco, under King *Lotharius*, of both which the bare titles onely remaine, the matter is suppressed, because that would have beene too great an evidence against them. Not long after *Ardannus* Bishop of Northumberland, under King *Oswaldus*, opposed himselfe against the same, alledging, that the grievous things of the law, the burthens of the Pharisees were not to be propounded to the people. Anno 670. *Colmanus* another Bishop stoutly resisted the shaving of Priests, and other foolish ceremonies, that were urged: but the King taking against him, he prevailed not, and therefore went from his Bishoprick into Scotland, with those that tooke part with him. The like resistance had his Predecessor *Fannanus* made before.

Afterwards, anno 714. when *Boniface*, who was called the Apostle of the Germans, was sent of *Gregory* the second, for the like purpose, of establishing Romish ceremonies, he was resisted by *Adelbertus Gallus*, *Clemens Scotus*, *Sampson Scotus*, *Virgilius*, and *Sidorius*, learned men, who could not endure the ceremonies urged about the Sacraments of the Lords Supper and Baptisme, but they were oppressed by the Popes authority, viz. *Gregory* the second, *Gregory* the third, and *Zachary*. Anno 774. *Egila*, a Bishop in Spaine (who before had much revered the Bishop of Rome) afterwards understanding that his traditions depended not upon Gods Word, he condemned them, for which cause, hee stirred up other Spanish

Bishops

Avent. Ann.
nalium Ba-
iorum, lib.
3. Author.
vita Eusta-
tii in 3.
tom. operum
Bede.
Bede, Vin-
cent. Ba'la-
us Joan.
Mayer.
Beb. li. 3.
c. 25. lib. 4.
c. 4. Episc.
Lindisfar-
nenfis.
Avent. li. 3.
Annal. &c.

Hist. Magd.
Cent. 8. c. 10

Bishops against the said *Egila*. Anno 899. there was one *Clandius*, who had beene a Priest in the Court of *Charles* the Great, which taught the same doctrine that *Luther* afterwards did, inveighing against the imagery, and superstition of those times. Anno 841. *Bertram* a Priest in France, who was greatly esteemed by *Charles*, the brother of King *Lotharius*, taught that the body of Christ was not really present in the Sacrament, but is by faith received. Anno 847. *Thergandus* Bishop of Trevis in inveighed grievously against Pope *Nicolas*, he called the Pope Antichrist, and a Wolfe, saying, *Cum sis servus servorum, Dominus Dominantium esse contendis. When as thou art by profession a servant of servants, thou striveest to be a Lord of Lord.* He called Rome Babylon. Being called to Rome, together with *Guntherius*, he was excommunicated unheard, and after slaine. Anno 859. *SVdaticke*, Bishop of Augusta, held, that the Roman Bishop might erre, and proved learnedly by sundry arguments, that it was lawfull for Priests to marry. Anno 1054. *Berengarius*, a learned man, had many followers, who stoutly maintained, that the body of Christ was not really in the Sacrament. Anno 1071. *Lanfranke*, Arch-Bishop of Canterbury, is said to have corrected the writings of the Fathers, according to the Catholique Faith, whence it must needs follow, that the Church was then gone from the purity of the Fathers times, which was noted by some, but to blinde their eyes this correction was made.

Cent. 9. c. 10.
Balem Trithemius.

Aventin.
Reginol. ii. 2

Guntherius
Bishop of
Callens.
Hist. Mag.
Cent. 9. c. 1.

Hist. Mag.
deb. Cent.
11. cap. 10.

Hist. Magd.
Cent. 11. c. 6

S. Anselme
was a Lutheran.

In the Epistle of *Anselme*, there is a forme of visiting the sicke, prescribed in this manner: The Priest should say: Thou confessest, that thou hast lived so ill, that thou hast deserved Hell: The sicke answers; Yea: Dost thou repent thee of these things? He answers; Yea: Dost thou beleve, that the Lord Jesus Christ dyed for thee? He answers; Yea: Dost thou give him thanks? He answers; Yea: Dost thou beleve that thou canst not be saved, but by his death? He answers; Yea. Goe to therefore while thy soule is in thee, put thy whole trust in this death, trust in no other thing, commit thy selfe wholly to this death, with this cover thy selfe all over, winde up thy selfe all over in this death. Whence it appears,

Platina.
Blondas-
Hist. Magd.
Cent. 12. c. 5

Cent. 12. c. 9

Bernardus
vita.

Hist. Magd.
Cent. 13. c. 2

peares, that according to the present doctrine of our Church, it was held then, and that meritorious workes wrought by men, were in no request, for justification, and salvation. Anno 1110. Florentinus a Bishop avouched that Antichrist was then borne, for which he was called to account by *Paschalis* the second, and suppressed. Anno 1135. one Francis an Abbot maintained, That Christs body was not really in the Sacrament. An. 1180. *Pet. de Bevis*, a Priest, and *Henry* a Monk in France, taught, That the body and blood of Christ, were not offered in the Masse, neither that it was a sacrifice made for the salvation of soules; that Altars were to be destroyed, that the substances in the Sacrament were not altered, that sacrifices, and Masses, and Prayers, and Almes, &c. being made for the dead, were fooleries and profited not; that Priests and Monkes were rather to marry than to burne; that Crosses were not to be revered; that the Canonick Scriptures were openly to be beleaved; and that the writings of the Fathers have not equall authority; and of these, the one was turned, the other hardly escaped. Anno 1190. *Bernard*, a learned Father, though he was not so sound, through the iniquity of the times, in all things, yet in the case of justification, he speaketh like a Protestant, when being in danger of his life, hee said, *I am not worthy, I confesse, neither can I by mine owne merits obtaine the kingdome of heaven: but my Lord obtaining it by a double right, viz. of inheritance, and by the merit of his passion, being content with the one himselfe, hee bestoweth the other upon mee.* Anno 1220. one *William* a goldsmith said, that Rome was Babylon, and the Pope Antichrist, and was therefore burned. Anno 1250. *Guilielmus de Sancto amore*, was banished for an hereticke, and his bookes burnt. *Robert Grosset*, Bishop of Lincolne, a zealous opposer of Papall tyranny, should have had his bones digged up and burnt, but that the Pope being terrified in a dreame, desisted from this his enterprise. Anno 1260. one *Laurence* an Englishman had his bones burnt, after that they were taken out of the grave, An. 1350. there were many sincere teachers, specially *Iohan. de rupe Scissa*. An. 1360. *Armachanus*, an Arch-bishop in Ireland. An. 1370. *John Wickeliffe* disputed openly at Oxenford and

and was defended by King *Edward* the third, and the Nobles against the Pope.

The points maintained by him, were; That the material substance of Bread and Wine remained in the Sacrament: That outward confession to the Priest was superfluous, and unprofitable: That if any man giveth almes to the idle Friers, he is excommunicate: That he which entreth into any such Order, is made more foolish, and unfit to observe Gods commandments: That the Church of Rome is a Synagogue of Sathan; neither is the Pope the Vicar of Christ: That it is a foolish thing to beleeeve the Popes Indulgences, &c. Anno 1410. *Iohn Hus* and *Ierome* of Prague, were famous in Bohemia: The laid *Husse* began first with reading the writings of *Wickliffe*, and defended these things unto the death: That *Peter* neither was, nor is the head of the Church: That the Popes dignity came from *Cesar*, and that his institution, and perfection flowed from *Cesar*; that they had done unjustly, that condemned the Articles of *Wickliffe*, &c. And an hundred yeeres after, as he had foretold, came *Luther*: for hee had said, that they might indeed burne the Goose, which the name *Husse* signified, but within an hundred yeeres such a smell should arise out of her feathers, as all Italy should not be able to put downe, for a remembrance whereof, these words were written in certaine coynes, which remaineth with *Husses* Image. *Post cent. annos Deo, mihi que sunt responsuri: After an hundred yeeres they shall answer to God and to me.*

And thus have I led thee along (Christian Reader) thoroughout all ages, giving thee a little view of the disposition of former times, by which thou mayest stoppe the mouthes of slanderous Papists, cavilling at our Religion as too new, and but of yesterday: when as in very truth, the maine things wherein they differ from us, viz. ridiculous ceremonies, idolatrous Imagery, Popish supremacy, and abuses about the Sacrament, &c. could never have approbation from all, but partly feare of the Pope his tyranny, and partly the mutability of the most being apt to follow great ones (according to that, *Regis ad exemplar; &c. After the Kings example all the world*

*Summa
Conc. a
Bartholo-
maeo Ga-
ranza col-
lecta.*

*conc. fol.
415.*

world is framed) first made these abuses common, and in pro-
 cesse of time to be held the very religion of the Catholique
 Church of God: well affected, and sincere persons in the
 meane time seeing into these abominations, and according
 to their slender power fighting against them.

1 Dutie.
 To praise
 Gods mercy
 for exclu-
 ding none
 out of the
 Church.

Now follow the Duties of this faith. The first is, to praise
 and extoll the Lords Mercy, who without respect of forme
 or beauty, of wealth or portion, of quality or condition, of
 Countrey or Nation, is pleased to espouse us unto himselfe in
 spirituall marriage, and to endow us with his heavenly King-
 dome. Us, I say, in speciall this nation and Church of Eng-
 land, which God of his mercy hath vouchsafed to call, not
 onely out of the utter darknesse of Paganisme of old, but also
 out of the dregges of Romish superstition of later yeeres.
 Even as *Hester* was more pleasing to King *Ahasuerus* than all
 the virgins, that were brought in unto him: so should wee
 be to the King of Kings more than all which be out of the
 Church, whether *Turkes*, *Jewes*, *Papists*, or other Infidels,
 and heretiques. If there bee any amongst them zealous for
 their superstitions, devout, charitable, just and true in their
 dealings, much more should wee all be such, that wee may
 please him, the beames of whose grace have been more shed
 upon us. But it being farre otherwise with most amongst us,
 with what face shall we looke upon him? when hee shall
 call to a reckoning, where shall our place be found? verily, as
 it was said of the *Sodomites*, they shall rise up against such,
 and condemne them; idolatrous and heathen men shall rise up
 against them, and condemne them.

2 Dutie.
 Not to bee
 discouraged
 because wee
 are poore.

The second Duty is, not to be discouraged from comming
 to the Lord, because we are grievous sinners, or poore or base
 of condition, and thus without all likelihood of attaining to
 so great dignity; for the company which he receiveth be of
 all sorts, as well poore as rich, as well sinners as righteous, as
 well low and base ones, as high and noble. Persecuting *Saul*
 is as well accepted amongst the Disciples, as preaching *Peter*;
 the poore Publicans and sinners, as just *Zachary*, and rich *Io-
 seph*; *Mary* possessed with devils, as *John Baptist* indued with
 the holy Ghost; the Prodigall spendthrift sonne, as the stayed
 good

good husband, that never brake his Fathers command. Wherefore let us all come boldly to the throne of grace; that we may finde helpe in time of need. If a great feast were made, from which none should bee excluded, neither ragged nor rude ones, neither lame nor blinde, neither leproous nor loathsome, how would all that neede, come flocking thereunto? How much more then should wee thrust into the Church of God, and take his Kingdome by violence, seeing he hath set the gates open to us all, how loathsome soever we are by reason of our sins, to that we may come, not to a full feast for one meale, but to be fed so, as that we shall never hunger any more, to be watered so with the water of life, as that we shall never thirst any more. But let not insipient, and hard-hearted sinners herewith, as with fig leaves cover their filthy nakednesse, let not prophane ones, whose lives are a trade of sinning, apply this as a cloake to hide their inwards sores of sin, making them the more to putrifie. For it is Physicke onely for the sick, it is a medicine onely for the wounded, groaning under the burthen of their sins.

Heb. 4. 16.

Mat. 11.

The third Duty is to be like affected, and to pray alike for Gods Church in France, in Germany, in Denmark, in Grecia, in Swevia, & where so ever else, as well as for our selves, and neare neighbours, because the Mystical body, of which we are members, is in all these places also; yea in all places scattered thorow the world: and where so ever it be, yet it is all but one body, one holy Catholique Church; we are to pray then as heartily for the weakening, and rooting out of the Popish heresie from amongst the French, and the stirring up of their sincere Governours, as in the like case we would doe for our selves: we are to grieve as much for the Churches in Hungary, and Transylvania so spoiled by the Turke, as if it were our owne case. For in the body, if one member be grieved, all are grieved with it, and so on the contrary side, in like manner ought we to have a fellow feeling of one anothers joy and misery, though in places far distant one from another.

3. *Dutie.*
To pray for
the Church
in all places

The fourth Duty is, not to be driven from our hold for the antiquity of our Religion, by any Popish forces, seeing it is manifest, that one Church is also Catholique for time, that is

Rom. 12.

4. *Dutie.*
Not to be
trembled at
antiquity
pretended
by Roma-
nists.

of all times, and ages, and that of the Church of Rome hath bene meerey forced upon the world, and in continuance of time for want of knowledge of the Better, came to be esteemed for the truth, as Mahometisme is amongst the multitude under the Turkish dominions. No age, as we have scene, hath bene without some witnessers hertof, and no doubt but there were many more, but who was there then to register such things? Wherefore let us not waver in our faith, but maintaine it to the death, seeing that, which the Romanists make their greatest strength, viz. antiquity, is strongest for us. If others even in the darknesse of Popery, having but a little dim light, did follow it, though left alone, and through many dangers: let us much more walke ever in our cleare light, having many compassions, and all encouragements.

Let us not love darknesse more then the light, as many do, lest turning unto it, I meane, to Popery againe, it turne to our condemnation.

Quest. 64. By what speciall signes or marks may a man know certainly, where this Church of God is?

Ans. By these two speciall marks, viz. holinesse taught and professed, and antiquity, when both goe together.

Explan. Here by holinesse professed and taught, I understand both pure doctrine, drawne out of the pure fountaine of Gods word, and doctrine tending to the beating downe of all filthinesse, and fleshly uncleannesse, and sinne, and no way tolerating the same. For if the doctrine taught be corrupt and erroneous in any part, holinesse is not taught, but corruption, seeing that onely is holy, which is the word, and that which is filthy herefrom is corrupt and impure, eating like a canker, 1 Tim. 6. 3. and the truth is holy, and maketh holy, Job. 17. 19. Psal. 119. 7. And if any thing bee taught, which tendeth to the maintenance of any uncleannesse or sinne, holinesse is not taught. That holy doctrine, and the holy and right administration of the Sacraments are signes of the true Church, hath bene already shewed under *Quest. 63.*

and

and if holinesse be a marke of Christs Church, to teach any thing tending to sinne and uncleannesse, must needes argue a false and no true Church. Lastly, for antiquity, as God is before all, so he had a company to serve him from the beginning, and who so consort not with that ancient company, cannot be the true Church of God.

Quest. 65. Is not the Church of Rome then the true Church of God, seeing it exceeds in holinesse, and is most ancient?

Ans. No, it was a true Church indeed in the apostles time, and many yeeres after, but now it is neither holy (for great uncleannesse is there maintained) nor ancient, for the ancient Religion is defaced with grosse errors and superstitions.

Explic. For impurity maintained, see **Quest. 64. Duty 1.** and for the grosse errors of Popery, **Quest. 70.** here after following; and of the novelty, see my **Animad.** And if there were nothing but this against the Church of Rome, to prove that it cannot be the Catholique Church, viz. that Rome is but one City, but the Catholique Church is of all Countreys and Nations, it were sufficient to overthrow that temple, unlesse it shall be counted universall, as one state, in regard of the common sort of women there maintained, to increase and spread her generation all over the world, filling it with yong priests, and Monkes, whereof shee hath made such a number, as there are flies in the summer.

Quest. 66. Where then may wee finde the true Church?

Ans. In England, and all other places, where those corruptions are done away, and Religion is restored to the first purity.

Quest. 67. How can this bee, seeing the Religion of these places, is, but as it were of yesterday, and never heard of before Luther and Calvin?

Answer: This is a most slender, for there hath never been any age, since the Apostles, wherein there have not been some, which have stood for the maintenance hereof, and against Romish corruptions, most mild and sweet, of vintiquities had of old, the good

Exples: The Roman Catholicues to impeach our Church doe not onely object novelty, against which enough hath been already spoken, but they also lay many slanderous imputations upon our most famous Reformers of religion, and seeke to impeach our ministry as unlawfull, because we had not holy orders from any of the successors of the Apostles. But their lies and slanders have beene shewed to be so grosse by Dr. *Waller* in his booke called *Tetrastylon Papismi*, and by Sr. *Edwin Sands* in his relation, that none, I thinke, which shall read these, will be moved hereby. And for our ordination, it hath beene sufficiently shewed by Mr. *Mason* to have had the original amongst us in the Church of England, from Bishops formerly consecrated. And if not, when the times are extraordinary, although there be no ordaining in an ordinary manner, but an extraordinary sending by the Lord, there is a lawfull ministry, and so a true Church, where true doctrine is in all things, and the right administration of the Sacraments are. If it be further objected, that the true Church of God is alwayes visible, because Christ biddeth in the case of incorrigible sinning to tell the Church. I answer, this proveth not a perpetuall visibility of the Church, but that when there is a formall government in the Church, we should take this course: for otherwise it must needs as well follow, that it is alwayes visible in all places, where there may be need of such complaints, which none will affirme. That the Church is sometimes hidden and not visible, see in the explanation of the epithire Catholike, and this very thing, that I beleve the Catholique Church evinceth no lesse, because beleiving is of that, which is not seene.

Mat. 18,

Quest. 68. How happened it then, that the Church of Rome still ever prevailed, and was accounted of all the world for Christs true Church, and these oppugners were never of any esteeme?

Answ. By the greatnesse, and tyranny of the Romane Bishops whose chiefe care it hath beene almost ever since Constantines time to magnifie their owne Church and themselves, and to suppress their adversaries.

Quest. 69. But, is it possible that the Roman Church having beene once a true Church, should fall, seeing God hath promised his Spirit unto his Church, to be alwayes present to lead it into all truth?

Answ. The Lord tyeth not his Spirit hereby to any place, for then the famous Churches of Asia, should still have beene true Churches, but the Spirit is alwayes present to the faithfull in all places of the world.

Expl. Christs promise of being present by his Spirit to lead into all truth, proveth nothing for any particular place, but for such persons only, as do truly beleeve, according to that, *When two or three are gathered together in my Name, there am I in the midst of them,* and these shall be so led into all truth as that they shall never be suffered to fall and to lye in damnable heresies, but the truth shall be ever amongst them, and such as they are to the worlds end. The truth is not founded upon Peter and his pretended successors in the sea of Rome, as they vainely boast, alleadging that saying of our Saviour, *Vpon this rocke will I build my Church, and the gates of hell shall not prevaile against it*: but it is equally founded upon the Prophets and Apostles, Christ Jesus being the chiefe stone of the corner, that beareth up all, and therefore said to be

Mat. 16. 16

Ephes. 3. 20

1 Cor. 3. 11

Chrysoſt.
Hom. 55 in
Mat.
Auguſt. Re-
tractat. li. 1.
c. 11.
Hieron. in
Mat. 16. 18

bee the onely foundation. Thoſe words therefore ſpoken to *Peter*, although they have beene diversly expounded by divers, yet they were never by any of the ancient Fathers underſtood of *Peter* and his ſucceſſours. *Chryſoſtome* ſaith, upon this rocke, that is, upon this faith and confeſſion. *Auguſtine* ſaith, that he ſometime taught, that the Church was built upō *Peter*, as upon a rock, but ſince he often had expounded it, upon this rocke, that is, upon him, whom *Peter* confeſſed. *Ierom* ſaith, that *Peter* is none otherwiſe the foundation of the Church, but as all the reſt of the Apoſtles, but one is choſen to be chiefe for the avoiding of ſchiſme. See more in my expoſitions upon *Matthew*.

But all theſe queſtions are before reſolved in the opening and confirming of the ninth article, onely I have thought it neceſſary to infer them here, for the better underſtanding of ſuch, as cannot ſo well conceive of a continued diſcourſe. Let the Reader therefore ſeek above, and he ſhall finde all theſe things more fully laid open by arguments, and reaſons, by Scriptures, Hiſtories, and obſervations.

Queſt. 70. What is it to beleeeve the Catho-
lique Church?

Anſw. To beleeeve the Doctrine of the Church, wherein ſhe followeth Chriſt, the Prophets, and Apoſtles, the only ſure ground and pillar of truth.

The Church
to be bele-
ved, and not
beleved in.
Jeron. parti.
S. Epiſt. 41.
Non dei-
mus cr. do
in, ſed cre-
do eccl. ſi. m
Roma 8.
Ag. 12. 5. 6
Ag. 2.

Explan. That we may thus beleeeve the Church, Firſt, it is to be acknowledged, whereſoever it is found out by the markes before ſpoken of, thus the Church at Rome was once famous all over the world; and *Peter* endeavoured much, after that he had once been with *Cornelius* and the Gentiles; to bring the Church of the Jewes to acknowledge them to bee the Church of God alſo: and indeed, how otherwiſe can I ſay, I beleeeve the Church? Which is firmly to hold, and conſtantly to acknowledge it. Secondly, it is alſo to be cleaved unto; for when the Church began firſt to flouriſh under the Goſpell, it is ſaid, That God added unto the Church day by day ſuch as ſhould be ſaved, he provided that they ſhould be joy-
ned to the aſſemblies of his people; ſo that as *Peter* ſaid un-
to

John 6.68.

to the Lord, *Whither should we goe? thou hast the words of eternall life*: so saith every faithfull man and woman of his Spouse the Church; Eternall life is no where else to be obtained: all the creatures out of the Arke perished, so doe all that keepe out of the Church. The word preached therefore, is by all to be attended, the Sacraments are reverently to bee received, the assemblies of Gods people to bee frequented; and we must neither by any feare or deceit, be made to goe from the true Church, to any hereticall assemblies whatsoever. And to the government of that particular Church, of which we are members, must we submit our selves, not presuming to hold private opinions not taught in this Church, or to impugne the orders or ordinances thereof. For Scripture is not of private interpretation, *2 Pet. 1. 20.* and to beleewe the Scriptures, which is all one in effect with beleiving the Church, is to beleewe them in that sense, wherein they are expounded publicly in the Church. And when any sit in *Moses* his chaire, we are bidden to doe, as they command. *Mat. 23.* And he that heareth not, that is, obeyeth not the Church must be counted as an ethnicke or a publican. *Mat. 18. 17.* Thus the Lord directeth all his to doe in that mysticall song: *Get thee forth by the steps of the flockes, and feed thy Kids by the tents of the Shepheards.* Thirdly, it is not to bee made the foundation of our faith, because so the spouse should be set in the roome of the Husband Christ, and because that so we might erre, and fall from true Christianitie, as my visible Church may doe, and many have done. For the Church of the Jewes did oftentimes erre, and chiefly, in crucifying the Lords *Messiah*. The Church of Galatia did erre so farre, that the Apostle professeth himselfe to be afraid that hee had laboured in vaine amongst them: hee was afraid also of the Church of Rome for the same errour, which maketh him so long in proving justification by faith without the workes of the Law. The Church of Sardis was so farre gone, that the Lord saith, It had onely a name to be alive, but was indeede dead: and the Church of Laodicea was spiritually miserable, poore, blind and naked: and Ecclesiasticall History doth shew, that scarce any Church hath been free, but at sometimes in-

Cantic. 1.8

Revel. 3.3.

*Jerom.
Damasus.*

*Of the su-
premacie.
Con. Nice.
Can. 6.*

*Con. Con-
stant. Can. 2.*

*Con. Affric.
6.*

*Con. Affric.
7. Can. 6.*

fected with heresie, which though it was not in former times noted in the Church of Rome; yet I take it, it could not bee farre from Heresie, when the Head thereof, *Liberius*, subscribed unto Arianisme, and *Honorius* unto the error of the Monothelites: when *Marcellinus* sacrificed to Idols, & *Silvester* the second sold himselfe to the devill, and became a Conjuror, and Negromancer. But say it was free a long time, doth that prove, that it must needs be so ever, nay, rather it is likely, that as other Churches had their time of infectio formerly, so the Romanes turne came more lately, for God onely is true, and every man a lyer. *Rom* 3. 4. Againe, that the visible Church may fall into Heresie is plaine, because it hath sometimes made decrees, and afterwards the contrary hereunto, even in matters of great moment. As about the Supremacy of Bishops: In the Councell of Nice it is decreed, That as the Bishop of Alexandria had authority over all Ægypt, Lybia, and Pentapolis: and the Romane Bishop, had the like custome for the Churches about him; so the Bishop of Antioch, and of every other Province should be supream within his owne Diocese: and the same thing is decreed in the Constantinopolitan Councell under *Theodosius* the Emperour, and in many more, and in the sixth African Councell, when the Bishop of Rome laboured for the supremacy of all, hee was discovered to falsifie the Councell of Nice for his purpose, by comparing the Copy which he had sent, with others kept by the Patriarke of Constantinople, and of Alexandria; and so was rejected with disgrace, both *Zozimus*, *Boniface*, and *Silvester*, and it was decreed that it should not bee lawfull for any of Africa, or any other Province, having Metropolitanes of their own to appeale to the Bishop of Rome. But first their owne Bishops; and Metropolitane, should have the cause brought before them, then a Provinciaall Councell, and then a generall. And in the seventh African all Princelike supremacy is taken away from the highest Bishop. *Prima sedis episcopus non appelletur Princeps sacerdotum, aut summus Sacerdos, &c.* that is, the Bishop of the first seat may not be called the Prince of Priests, or chiefe Priest, or such like: but onely the Bishop of the first seat. And according to these Councils

cells some Romane Bishops themselves have affirmed. *Iohn* the third hath left written, that, *none ought to be called chiefe Priest, o universal Bishop.* *Clement* the 3. Bishop of Rome from *Peter*, (as they reckon) living in the dayes of *Iohn* the Apostle, wrote an Epistle unto him with this superscription. *Clement to the Brother of the Lord, the Bishop of Bishops, governour of all the Churches of God, wheresoever they are founded by his providence:* Now if the Apostle as longest liver of them all, were chiefe governour of all, as he acknowledgeth, he denieth his superiority, or of any other in the world: that I may adde no more of the learned Fathers of the Church, that could not beare this high title in any, but the Antichrist; as in *Gregory* the great, Bishop of Rome, who affirmed, *that the title of universall Bishop agreed to none but either to Antichrist, or to his forerunner, &c.* But the Bishop of Rome hath intruded upon this title in degenerating times; In the Roman Councell called by *Boniface* the third, this thing was chiefly handled and decreed, *that the Romane Bishop should be Pope and Pontifex*, that is chiefe Bishop, and have full power to call, and to dissolve Councells, and to ratifie, or abolish things decreed by Councell; through the favour of wicked *Phocas*, who slew his Master *Mauritius* to obtaine the Empire, and being reproved by the Bishop of Constantinople, preferred his adversary the Bishop of Rome in this manner, who had a long time gaped after it. And this his priviledge was after confirmed by *Pipin*, who was made King of France, his Master being deposed, and did this to gratifie the Bishop of Rome for this good office done unto him. But his authority over Councells hath since againe bene reversed, and hee made subject unto them by the Councell of *Constance*, and of *Basil*.

Againe, for free-will, you may see the contrary decrees of Councells before in the Treatise of mans corrupt estate; under the twelfth question. For the worshipping of Images, it was the plaine decree of the Constantinopolitan Councell under *Constantine Copronymus*, wherein were 338. Bishops, that if any man should presume to make the Image of God the Father, or of Christ, or of any Saint, he should be accursed.

And

*Hist. Magd.
de Cen. 6.
cap. 2. p. 41.*

*Clem Epist.
ad Ioban.*

*Greg. Epist.
lib 4. Epist.
32. 34. 36.
38 39.*

Anno 606.

*Hist. Magd.
Cent. 8. c. 9.
pag. 550.
Of Images.*

Hist. Magd.
Cent. 8. s. 9.
pag 639.

Con. Trid.
Ses. 25. ca. 2

And about forty yeeres after, viz. Anno 794 under Charles the Great, was a Councell held at Franckfort, wherein it was decreed, that, *It should be altogether estranged from the Christian faith, and held agreeable to the superstition of the Heathen, to worship and adere Images.* And with this doth all antiquity consent. But contrariwise in the second Nicene Councell, assembled by Irene, the Empresse of Constantinople, (who wickedly and unnaturally, put out her owne sons eyes, and drave him into banishment) it was decreed, that they should be worshipped; and more lately, in the Councell of Trent order is taken, that the same Nicene decree, be of all men followed: The like might be shewed of the calling of Councils anciently by Emperours; but now by Popes of supreme honour, which was wont to be given to Kings and Emperours, but now to Popes. Of Purgatory; the reall presence in the Sacrament; the adoration of the Host; workes meritorious and supererogatorie; of Monkerie, and infinite ceremonies, of which nothing anciently, but now the world is full of decrees hereabout.

But these contradictions already observed, may suffice to shew, that the Roman Church it selfe is not free, but subject to errour and heresie, for contradictories cannot bee both truths, therefore it must needs sometime onely have beene in the truth, and sometime againe caryed away with heresie. Lastly, this further appeareth, from the consideration of the manner, how things have beene caried from time to time in the Church, viz. sometime according to the will of one Emperour, King, or Pope, and sometime of some few, and that not sincerely, but apparantly seeking themselves, and oftentimes to satisfie their malicious mindes. I should dwell too long here, if I should enter into a particular exemplification of this: it is so plaine to all that read of their proceedings, as that it cannot be denied. First, something hath beene conceived by an higher power, then a Councell called, and his minde being divulged, they feare to appeare that be of a contrary opinion; or if they appeare, they are not admitted into the Councell, or through feare recanting, are received, and so it is proceeded to the matter propounded. Then a great shew

shew is made, of calling upon the Spirit of truth for his assistance, but all is concluded, according as was before conceived: and accordingly is taught in the Churches; and thus the people of God, under the pretext of Councils, is seduced. Which things being so, let the Reader judge, whether the Church visible may not easily erre, seeing the fountaine, from whence things there held doe proceed, is thus troubled and filthy. Again, admit that freer Councils, which represent the Church, be called (which cannot bee granted to have beene in the Romane Church certaine hundreds of yeares last past) yet who be they that make up Councils, are they not men? that I may not say, men altogether intangled with voluptuous living, aspiring after nothing but honours and filthy lucre for the most part? and what assurance, I pray you, can we then have that they cannot erre? yea, what feare may we not justly have, that they have altogether erred? for if one, or some may, what more priviledge can they have all together? yea they have erred with many fowle hereticks of old, with *Pelagius* by teaching freewill, with *Enchites* and the *Messalians*, that baptisme washeth away onely originall sinne; and for others we must satisfie our selves; with the *Ebionites* and *Eucratites*, by teaching, that Matrimony is uncleane; with the *Montanists*, fasting dayes; and with the *Colordians* to call upon the Virgin *Mary*; with the *Anthropomorphites* to paint God like an old man; and with the *Gnosticks* to set up images and to burne incense before them.

If it be said, that this is a doctrine tending to Atheisme; for if the Church may erre, there is no certainty of truth to be had: if no certainty of truth to be had, then is there just cause of suspicion given, that there is no certaine truth at all; and then saith the Atheist, all is fabulous. Answer, that this consequence is most false: for though all the Churches visible in the world were in an error, yet there is certainty of truth to be had, viz. in the holy Scriptures, to which Gods people taking heed, may be saved from following *Baal*, with the seven thousand in *Israel* in *Elijahs* time, who complained of the common revolt of all, but himselfe alone: but was comforted with this, that the Lord had left unto him seven thousand,

whole

Objectis.

1 Kings 19
18.

2 Pet. i. 19.

Gal. i. 8.

whose knees had not bowed to *Baal*, nor their mouths kissed him. For thus taking heed unto the holy writings of the Prophets, *S. Peter* commends them of his time, calling it a *sure word*, and a *light shining in a darke place*, and telling them *that they doe well*; and *S. Paul* would have the Galatians not to regard the very Apostles, in comparison of the Gospel, which they had received, saying, *If wee our selves, or an Angell from heaven, teach any otherwise, let him bee accursed.*

Againe, when we teach, that any Church may erre, it is to be understood of particular Churches, not of the universall or Catholique, which cannot erre in any fundamentall point, that is, error cannot so at any time prevaile, but that there are and alwayes shall bee some scattered here and there in the world, who stand for the truth, and are incorrupt in all tenets of the foundation. Because otherwite Christ should faile to be with his to the worlds end, the Church should not be built upon a rocke, and good seed should utterly faile in Gods field, all degenerating into tares.

Object. 2.
The truth
knowne,
without the
Pope Iudge.

2 Pet. 3. 16.

1 John 4. 1.

1 Thes 5.

21.

Revel. 2. 2.

Acts 17. 11

Esay 8. 20.

If it be said further; All Heretiques doe paint over their heresies with allegations out of the Scriptures, how therefore shall we know them? Can every simple man barely by the Scriptures, discover their craft, and keep himselfe from their poyson? they are rather thus in the way of being perverted, to their inevitable damnation, as *S. Peter* teacheth. I answer, that this is a marvell, seeing *S. Iohn* biddeth every man try the spirits, *whether they be of God, or no*; and giveth a generall rule to know them by: and *S. Paul* saith, *Try all things, and cleave to that which is good*: and the men of *Beræa* are commended, for seaching the Scriptures, to finde, whether those things were so, which were taught them by chiefe pillars in the Church of God. What impudency then is it, to count this the high way of errour? How did the people of God of old, that had none but the Law, and the Testimony, with the help of Gods Priests, to direct them? What, were those of the Primitive Church more slenderly appointed then we of these last times? Or is there any now superiour to the very Apostles, who submitted their teaching

things of the tryall of this rule. I let the Romanists then bee
assured of this shamefull advancing their Pope, as infallible
judge of all points of religion: for this is indeed the way to
Atheisme, the way to all error, when one Pope shall contra-
dict another, or any shall fall into heresie, as they have done,
and yet be held for infallible.

Our rule is more certaine, and never deceiveth, but when
fickle-headed persons will wrest it to their owne wills, and
not bring their conceits into subjection to it, which is *Scor-
gers* meaning. For here holdeth the promise of Christ concern-
ing the Spirit, to lead us into all truth, & if with humble
hearts (thinking that wee know nothing, as wee ought to
know) we come to reade and heare the word of God, and
compare places more hard and obscure, with plain and easie
places, praying heartily in the name of Christ, to be directed
aright, and no way belonging to the Bishop of Rome, as head
of the Church, as his flatterers vainly pretend.

If it be thirdly objected, the Church is the ground and
pillar of truth, therefore a foundation: *1 Tim. 3. 15*. I an-
swer, it is so called onely in regard of the godly teachers
therein, who stand earnestly for the maintenance hereof a-
gainst all adversaries. See my exposition.

Fourthly, if it be objected, the Jewes beleeved in *Moses*,
therefore we should also beleeve and put our confidence in
the Church, and the teaching thereof, whatsoever it be: for
of their beleeving in *Moses* it is spoken *Exod. 14. 31*. And to
beleeve in the Prophets is commanded *Chab. 2. 23*,
Exod. 9. 9. &c. I answer, they were men certainly inspi-
red that they could not erre, but so it is not with any parti-
cular Church, and therefore the doctrine thereof not to be
received without examination.

If any man will further object, that this cannot yet make
any Church appear to be a true Church, for them that are
without: For thus also the Romane Church will rather bee
justified, for that many points there held different from us,
are plainly set downe, which without glossing, or paraphra-
sing is not so in the Church of the Protestants. For exam-
ple, *S. Iames* hath taught plainly, *We are not justified by faith*
without

2 Cor. 8.

Obje. 3.

Obje. 4.

Obje. 5.
Of points
maintained
by Papists
from plaine
Scripture.
James 2. 24

Phil. 2. 13.
Jam. 5. 14.
and ver. 16.

Exod. 10. 4

Deut. 4. 5.
Ely 6. 16

Rom. 1.
2 Cor. 3. 5.

without works: It is not so of justification by faith alone. Our Saviour Christ hath said plainly, *This is my body*: but not so of the signe of his body. S. Paul hath said; *Work out your salvation with feare and trembling*. S. James againe saith, *If any be sick, let him be anointed in the name of the Lord Iesus, &c.* and expresse mention is made of traditions, &c. I answer: it is good for the Romane Catholikes to deale herein, but with some lighter points of the religion, for feare (if they should proceed further to their grand doctrines, of Invocation of Saints, of Images worshipping, of worshipping the bread in the Sacrament, of withdrawing the Cup from the Table, of their Latine Service, and ridiculous ceremonies, and workes of Supererogation, &c.) of being altogether gravelled here. A man would not thinke, that they had the face to bring their stubble to the Scriptures without blushing: for if they have one sentence of Scripture, in words speaking with them, we have ten for the Protestants.

Wee have an expresse command, forbidding Images, and their worship, and a further commentary hereupon made by the Lord himselfe; *Take heed, for you saw no Image, in the day that the Lord spake unto you, &c.* against invocation of Saints, it is said; *Abraham knew not of us, Isaac is ignorant of us, and Angels and Saints have refused this honour*: against the Popes supreamacie; *They that are great among the Gentiles, have dominion over them, but it shall not be so with you*. Against the adoration of the Holste; *They worshipped the creature, instead of the Creator*. Against the merit of workes; *We are unprofitable servants, we have done but our duty, when we have done all*. Against free-will; *We cannot thinke a good thought of our selves*. With infinite places more, of which very children are not ignorant. For the places by them alleadged, they are but meer shewes: James must be compared with Paul, who is more large in the point of justification, and so his meaning will appeare, that we are justified, that is, declared so be just before men by our attentive and impartiall workes, the rest are *insolent*, easie to be answered, as no reader is ignorant. But see my exposition upon the new Testament. And therefore if the Scriptures be acknowledged the rule of truth,

truth, the Church will shone be made manifest, even to the unconverted.

If it be further objected, that plain people cannot know, which be the Scriptures, because the languages wherein they were first written, is hidden from them; now there be divers translations indeed, but much differing one from another; how then can they know the truth by the Scriptures?

*Obiect. 6.
The Scriptures translated, Gods word.*

*2 Tim. 3. 16
- added to
the canon
of the Church*

Joh. 4. 42.

*Obiect. 7.
The Rom.
lists and
Brownists*

*Notes of
the
Rom.
lists
Brownists*

I answer, this is a very silly shift indeed: for are not the Scriptures translated, the very Scriptures of God, as well as the originalls? If there be difference of translations, it is no more but as if the same History written in a strange tongue should be told in English by divers, some expressing it after one manner, some after another. Now for this little difference in words, no man I suppose, will say, that no certainty can be had of the truth of the thing told, by such as are unskillfull of that tongue; but that he may the rather perceive the truth, because they all agree in the matter which they interpret: yet this is not the onely thing that brings them to the knowledge of the truth, but to the first beginning of knowledge: As the people of Samaria were brought first to believe in Christ by the report of the Samaritan, with whom he had talked, but afterwards they professed, that they had beleve, not because of his words, but for that they had heard him themselves: so they acknowledged the truth at the first, because they finde it so written in translations, but afterwards, because they are certified by the Spirit, and their faith is not built upon men as the Church of Rome doth slanderously alleadge, thus pulling themselves by the ears.

If it be still further objected, that this justifies those inordinate heady persons, the Brownists, Anabaptists, Familists, &c. for that in simplicity seeking for the truth in the Scriptures, they doe finde it to be the doctrine taught amongst them, and cannot finde ours to be so. I answer, that they do falsely deceive the world under the colour of simplicity and religion: for that they seek not the truth, but to bring the truth to the favouring of their conceits, as many others appear to such, as shall observe their insolent carriage and lawlessness, which they follow, under the pretence of conscience. *Notes.*

AG 5-28.

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1974

Object. 8.
Of Luthe-
rans and
Calvinists.

To know
the funda-
mentall
points

Rules of direction to be kept from error.

where, as Gamaliel well noted, unto the Councell, gathered a-
gainst the Apostles; *If this counsell, or this worke be of man, it
will come to nought; but if it be of God, yee cannot destroy it.* So
may it be said of them, if they were of God, they should at
sometime or other, have flourished; but in that their work
cometh to nought, it is a signe, that it is of man. For they have
long troubled the world, and yet they are at this day almost
inobscured. As their fighting hath been for shadowes, and about
no substance, so have the phantastical Enthusiasts themselves,
as shadowes vanished away.

oughly, if it be objected, that yet it will remain doubtfull, notwithstanding this rule of the holy Scriptures, whether the Lutherans, or Calvinists so called, be the true Church of God: because they both propound unto themselves, to finde out the truth hereby: both are content thus to be brought to their triall, and both doe almost flourish alike. I answer: That howsoever the Lutherans bee grievous enemies unto their brethren, especially some more harsh and hot spirited amongst them, yet we doe thinke so well of them, in regard of the points, wherein we consent together, as that we hold them to be the true Church of God also. The onely thing that mislieth them, is, that they are addicted too much, *Lutheri in Germania Magistro*, that is, to stick to *Luther's* teaching, who no marvell, though he could not see to reforme all things himselfe alone, and so were overstaken with some small errors. If they be not so charitably affected unto other reformed Churches, the Lord rectifie both their judgements and affections in his good time.

- And if this be so, then it concerneth us all to be well acquainted with all doctrine of the foundation; and that by comparing things written hereupon with the fountaine, the Word of God; and not to hang upon any mans sleeve, lest if he fall into the ditch, he pull us also after him. For every visible Church as hath bene shewed, is subject to erre. Let us therefore only follow the Church; as it followeth Christ Iesus. Take heed that in reading or hearing, thy minde be not forefilled with terror; thinke nothing, conceive nothing, know and resolve upon nothing, untill that thou findest it in the booke

ly Scriptures. Whatsoever thou hast learned hence, walke still in humility, be not puffed up above others. Pray heartily for the instruction of Gods Spirit, and with *David* look up to the Lord, and say, *Lord open mine eyes, to see the wonders contained in thy Law.* And where the foundation is rightly laid, where the substance of Religion is held, separate not thy selfe for trifles, and by-matters: for as the Apostle saith of meates and drinckes, that they neither commend us, nor discommend us before God: so is it of all outward things, they may be inconveniences; but the greater is, with *Peter*, to goe from the company of our fellow disciples: for this is a degree to the denial of Christ himselfe; with the Israelites, to goe up to fight against the enemy without *Moses* and the Arke; and inevitably, to thrust our selves upon horrible destruction.

Numb. 14.

Quest. 71. What is that which here followeth?

Ans. Certaine speciall benefites belonging to the Church, and to every true member thereof, viz. The Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting.

Quest. 72. What meane you by the Communion of Saints?

Ans. That holy and sweet fellowship, which all the members of Christs Church have both with their head Christ Iesus, and one with another, whether they be living here or departed out of this life, as they are all together but one mysticall body.

Explan. After the description of the true Church of God by the markes, here followeth the comfortable and blessed estate thereof set downe in these priviledges: *The communion of Saints, &c.* that no man may thinke it lost labour, either to seeke out the true Church, or to endeavour to joyne himselfe unto the same. For the meaning of this first priviledge: *The communion of Saints*, is as much in effect, as their common union unto Christ their head, and through him unto God the Father, and of one unto another, even as there is an

S

union

union betwixt members of the same body, which union stretcheth not onely to the Church militant, howsoever dispersed, but even to the Church triumphant also, and the Saints in heaven. So that first in beleeving the communion of Saints. I doe hold and acknowledge that none in the world of what company or degree soever, are so highly advanced, and so happy for the fellowship, into the order of which they are joynd, as the Saints are, as they which are of the company of Gods Church and people; because that they may happily be joynd to men famous upon earth, but these are joynd to the holy ones placed in heaven; they may be joynd to Princes and great men upon earth, but these are joynd to the King of Kings, to the greatest both in earth and in heaven. Secondly, the communion of Saints is as much, as their communicating with their head Jesus Christ, and with one another, whereby Christs merits and righteousness are made common unto them, and their finnes and miseries unto him; and their prayers, fastings and devotions are made common unto one another, not onely among the living, but even among the dead, and the Saints departed also; and lastly, whereby temporall, and outward things of this life are made common unto them, through Christ, who is heire of all things, so as that they onely have true right and title before God unto earthly things, as to their inheritance; and spirituall things also, the holy Ghost, *1 John* 1. 16. the ministry of angels, *Mat.* 18. *Heb.* 1. 14 and the heavenly glory to come, *Rom.* 8. 17. I do then in the second place here acknowledge, and beleve that no small good comes of this communion; but such as the world cannot afford; for my finnes are laid upon Christ, and his righteousness serveth to cloath me; if I be in misery, he is not without sense and feeling thereof, but what is done against me, he accounts it as done against himselfe. Moreover the continuall, and daily prayers of all good people ascend up for me; if I be afflicted, they grieve; if in welfare, they joy; yea, the Saints in heaven cry to God for the shortning of our dayes of misery. Lastly, though mine estate bee never so poore in this world, yet I am richer than many, that have great possessions, they being usurpers, but I having right unto my

my poore clothes, and slender diet, and unto more, as God shall be pleased to send in me: and if I be rich, I communicate unto the necessities of Gods children, and thus provide me riches that shall never perish, or be lost.

For the prooffe of these things, and first of the union of the Saints with Christ Jesus. This benefit the Lord himselfe prayeth for, saying, of all such as should beleve in his name: *I pray O Father, that they all may be one, as thou art in me; & I in thee, that they may be also in us.* And as he prayed for it, so he hath by a spirituall marriage of his Church unto himselfe effected it, for which cause the Apostle is bold to say, that as the wife is one flesh with the husband; *so wee are of his flesh, and of his bones;* and that the Saints are the building, and Christ Jesus the chief corner stone; and that, as Imps are ingrafted into an Olive tree, so are wee into Christ, with many like comparisons, setting forth this union. And that we might be able the better to apprehend it, he tooke our nature to the God-head in his incarnation, and propounds himselfe wholly to be taken into us in his last Supper. Secondly, for our union with one another: it is set forth by the members of a body, by the parts of an house, by the branches of a vine, and by the sponse of an honest husband, which is one only: & are the Saints but one body, one house, one vine, and one sponse, though they be many parts, and members. Wherefore it is said, *that in Christ Jesus, there is neither Jew nor Grecian, neither bond nor free, neither male nor female, but all are one.* Who so would see more for this, let him read over the 12. Chapter to the Romans, and the 1 Cor. 12. 12. Thirdly, for our union with the Saints in Heaven, though they be removed farre from us into another world, they still remaine our fellow servants and our brethren, as the Lord told them in the Revelation, wherefore looke what favour the Lord beareth towards them, the same he beareth towards us: for neither shall *they without us have perfect glory*, neither shall we at the resurrection prevent them: but as fellow members of the same body, wee shall begin to raigne together with our head Christ. Fourthly, for those things, which are more properly set forth by the word Communion, *viz.* First our communion with Christ our head, where-

Prooffe.

John 17. 21.

Ephes. 5. 30
Cap. 2. 20.
Rom. 11.Rom. 12.
Ephes. 2. 20.
John 15.

Gal. 3. 28.

Revel. 6. 11.

Heb. 11. 40
1 Thes. 4.

2 Cor. 5. 20
Eſay 53. 4.
Verſe 5.

2 Cor. 5. 20

Mat. 25.

Mat. 10.
Acts 9.

Ephes. 4. 3.
Verſe 4.
1 Cor. 3.

1 Joh. 3. 14
Eſay 11. 6.

by his righteousnes becometh ours, & our ſins his: the Apoſtle ſaith, that he made him ſin, which knew no ſin: that we might be made the righteousnes of God through him: & the Prophet *Eſay* ſaith, *Surely he hath borne our iniquities, for hee was wounded for our tranſgreſſions and was broken for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* And as in our ſins, ſo he partaketh with us in our miſeries, for that which is done to his faithfull ſervants he taketh, as done unto himſelfe, whether it be matter of benefit, or of affliction and neglect. To ſuch as have not ſed his members being hungry, nor cloathed them being naked, &c. He will ſay; *I was hungry, and ye fed me not, I was naked & ye clothed me not, &c.* And on the contrary ſide to thoſe that have done contrariwiſe. Whe his Diſciples ſhould come and preach unto any City, or houſe, ſuch as received them, were judged to receive him, they which perſecuted them, were judged to perſecute himſelfe, as may be ſeen in the example of *Saul*, unto whom poſting from one place to another to draw forth the Saints to puniſhment, it was ſaid from heaven, *Saul, Saul, why perſequeſt thou me?* Fiſtly, for the Communion betwixt the Saints themſelves living in this world: this is firſt in their hearts & affections, in which they are knit one unto another through love: Thus the Diſciples were ſaid after Chriſts aſcenſion to have been together, *with one minde.* And we are all exhorted, *To keepe the unity of the Spirit in the bond of peace, for as much as there is but one body, and one Spirit, one Lord, one Faith, & one Baptiſme.* When the Corinthians were divided in their minds, they were ſharply taken up for carnal, & not ſpiritual, & *S. John* maketh it a note of men, tranſlated from death to life, if we love the brethren: *In the mountain of the Lord, they all dwell together,* ſaith the Prophet, *both the Lyon, the Kid, the Wolf, the Lamb, the Leopard & the Aſſe, viz.* Through the unity of their affections, though they were as diversly affected before as theſe creatures: yet now they are all alike, truly holy, & heavenly minded, meek, gentle, temperate, ſober, & addicted to every good way, & to every good work. Secondly, this communion is in the effects of their hearts thus united, *viz.* firſt joyes and ſorrows, vertues and weakneſſes,

nesses, mutually communicated amongst them : unto which the Apostle exhorteth, saying, *Rejoyce with them which rejoyce and weep with them which weep* : and professeth it to have bin in himselfe, saying, *Who is weake, and I am not weake ? who is offended, and I burne not ?* Secondly, hearty prayers put up to the Lord for one another, with supplications, and giving of thanks, This S. Paul desireth at the hand of the Ephesians, both for himselfe, and for all Saints. And, *Pray one for another*, (saith S. James) *for, the prayer of the righteous man availeth much, if it be fervent*. This is to necessary, as that to neglect it, is a great sin, according to that of Samuel : *God forbid, that I should sin against the Lord, & cease praying for you*. Thirdly, exhortations to the mutuall excitation of Gods grace in one another : for which the Hebrews are effectually moved, where it is said, *Let us consider one another to provoke unto love and good works*; and againe, *Let us exhort one another, & that so much the more, because yee see that the day draweth near*. Fourthly, repairing and edifying one another : for, where mens affections are aright, there such as are fallen through weaknesse, are restored by the spirit of meeknesse; and this is the repairing of grace decayed: such as stand are strengthened, according to the saying of the Lord unto Peter: *When thou art strengthened strengthen thy brethren*; & this is the edifying of men in grace, when every man, according to his measure of knowledge in the mystery of the Gospell, endeavoureth to breed knowledge in others, as Paul dealt at Ephesus, when he protested, *that he had kept back nothing which was profitable for them, but shewed, and taught openly, and throughout every house*. Fifthly, the communication of worldly goods. The practise of the Primitive Church was wonderfull for this, the necessities of their fellow-servants requiring it; they sold their possessions, and laid downe the price at the Apostles feete, to be distributed, as every one had neede : The Christians of Macedonia are commended for their liberality to the poore Saints of Jerusalem, wherein they are said to have been willing, beyond that they were able; and the Corinthians are exhorted unto the same, that is, in all likelihood, they did even diminish their owne estates, and herewith make provision for the poore in

Rom. 12.

15.

2 Cor. 11.

29.

Eph. 6. 18.

1am. 5. 16.

1 Sam. 12.

23.

Heb. 10. 24.

Verse 15.

Gal. 6. 2.

Acts 20. 10

2 Cor. 8.

the famine, leaving scarce sufficient for their owne maintenance. Nor doth this favour the Anabaptistickall Community of all things: for, wee are not otherwise to conceive of the Community of things in the Apostles times; but onely, that as any man did sell, and dedicate any thing to the Apostles, and Disciples which had not wherewithall else to live, so that onely so dedicated, did remaine as the Church treasury, out of which, the faithfull that wanted were releaved, there remaining unto every man, still some things which were proper unto himselfe: or at least there remained a liberty to have retained some parcell unto himselfe. As in all populous places abounding with poore, there be stocks and Treasuries at this day: the onely difference is, that then men being more devoted, and the necessities of the Saints greater, it was more abundantly brought into this Treasury, some bringing in all that they had, but now more sparingly, For if all things had beene common, that exhortation to the Church of Corinth, of laying aside for the poore every first day of the weeke, as God had blessed every man, had beene to no purpose, there had been no use of their love-feasts, which were made by the richer, for the comfort of the poore: neither could some by excesse have beene drunken, and some hungry, as they were when the use of these Feasts was corrupted amongst them.

Sixty, and lastly, for our Communion with the Saints departed, it is first in our conversing with them, by heavenly thoughts, according to that exhortation to the Colossians: *Set your affections on thing which are above;* by holines of life: according to that profession of the Apostle to the Philippians, *Our conversation is in heaven, from whence we expect a Saviour:* and by sighing after heaven, according to that consolation of the Corinthians; *Therefore we sigh, desiring to be clothed with our house which is from heaven.* Secondly, in our like affections unto Gods glory, and against the enemies of the Church: for, as we pray for the advancement of the one, and the confusion of the other, so much more doe they; for they cry, *How long Lord, holy and true, dost thou not judge & avenge our blood shed by them upon the earth:* which they say, not because they are indued with lesse charity towards their enemies

1 Cor. 16.

1 Cor. 11.

Col. 3. 1.

Phil. 3. 20.

2 Cor. 5. 2.

Revel. 6. 10.

mies and persecutors, then faithfull Martyrs upon earth, who have prayed for them; but partly through the love of their fellow-servants still subject to their fury, unless they bee cut off, and partly through their understanding, cleared to discern reprobate persecutors, and chiefly through the desire that Gods glory may bee magnified, by taking away such maine lets and hinderances of the Gospels proceedings. For it may well be held that the Saints in heaven doe cry unto God in generall against Sathan and all his instruments, at all times, knowing their fury, even to the end of the world, against Gods people in the world: but the error is, to beleve that they know our particular necessities, or can heare us upon earth complaining of them, which is a property of the God-head onely, which is infinite, and al-sufficient to such as call upon him.

Having thus at large dealt with the meaning of this Article, and the grounds of holy Scripture, from whence it is taken, it remaineth now that we lay down the duties, of which the first is, To abandon all wicked societies, because we profess fellowship with Saints, betwixt whom and these, there is no agreement: for, *What agreement is there,* saith the Apostle *betwixt God and Belial, betwixt light and darknesse, betwixt righteousness and unrighteousnesse?* Wherefore wee are forbidden to have fellowship with such. *If any be called a brother, that is a Fornicator, or Drunkard, or Idolater, through covetousnesse, with such an one eate not:* and againe, *If any walke inordinately, we command you, that you withdraw your selves from them.* And, with the foole (saith Solomon) *thou shalt learne folly, and the companion of fooles shall be afflicted;* with many other places purposely restraining us from such companions. And indeed, how canst thou beleve thy selfe to bee of the Communion of Saints, and yet have voluntary inward fellowship with the wicked: Verily no more than those that lived among the Samaritans; and had dealings with them, could defend themselves to be of the Jews common wealth seeing as the woman of Samaria told Christ, *The Jews meddle not with the Samaritans:* no more than they which haunt the Stewes daily, can defend themselves to be chaste and honest

1. *Dutie.*
To renounce
wicked so-
cieties.

2 Cor. 6.

1 Cor. 5. 11

2 Thes 3. 6

John 4.

nest men, seeing that such come not into these dangerous places. It is true, I grant that the Saints may come amongst vicious persons, as amongst strangers, to eate and to drinke, to buy and to sell with them, in publicke places, and places of commerce, 1 Cor. 5. 10. or they may use their company to winne them to Christ, as S. Paul saith, that to all men hee became all things, that he might winne some, but to make them our choise companions, to delight in them, and singe them out to be our consorts, can no more stand with the communion of Saints, then the Sunnes clearest light with the most pitchie darkenesse of the night. Let us abstaine then from such company with John the Apostle, let us cry, *Propere-mus hinc*, Let us hasten hence, lest the house fall upon us where an enemy of the truth is, when hee understood entering the Bath, that Cerinthus the Heretique was there.

2 Dutie.

The second duty is, to be companions of Saints, viz. of such as are of an holy life, professing with David, *Psal. 16.* that all our delight is in them: and not to thinke it a disgrace to be holy and pure, and in a good and pious life, separate from the prophane multitude. Many when they would disgrace a godly man, call him a puritan, but to bee holy and pure indeed is no disgrace, but a great honour, yea, to bee such, as every one must be, that will be saved, for hee must be a Saint upon earth, that will be a Saint in heaven; all true members of the Church are Saints, see before Article 9. *the Church is holy*, and Duty 2. The Papists account some rare persons onely Saints, who have been by the Pope canonized, but indeed all the truly faithfull, although not so eminent, are Saints also, *Iude ver. 14. Rom 1. 7.* and many made Saints by the Pope have lived and died so lewdly, that it is to bee feared they are rather devils in hell than Saints in heaven.

3 Dutie.

To walke
in the light.
1 John 1. 7

The third duty is, to walk in the light of Gods holy word by vertuous living, because of our fellowship with Christ, and through him with God the Father: for *God is light*, saith S. John, and if we walke in darknesse, and say that we have fellowship with him, we lye, and doe not truly. So Christ calleth himself the light of the world, and pronounceth this the condemnation of the world, because *light was come, and men loved dark-*

nesse

nesse more than light, because their deeds were evil; that is, when he came to enlighten them with his holy precepts of faith and repentance; they neglected this, and persisted in unbeliefe, and sin, which would be their damnation. Whosoever therefore treadeth in the same steps, may well expect the same end, they are not in Christ, they are farre from any union with him; for such walke after the Spirit, speaking in the Word, and so there is no condemnation unto them. This is the spirituall whoredome of which the Prophet did so much complaine, causing a divorce betwixt the Lord and his people, and so a deprivation of all goodly ornaments before bestowed: so that as the case of a woman is which hath played the whore, and for this is put away from her husband with shame, and without all mercy burnt in the fire: so is our case, if we neglect his will, and follow our owne corruption; our union with the Lord is cleane broken off, wee are put from him, and without all pitie must endure the ever-burning flames of hell fire.

Rom. 8.1.

4 Dutie.
*To doe good
unto all.*
Gal. 6.10.

The fourth duty is, to doe good unto all, but especially to those of the household of faith, as the Apostle warneth: because of our Communion with them, and that not onely in distributing our temporall goods, but our spirituall, and in being like affected towards them, rejoycing with them that rejoyce, and weeping with them that weepe: For in the members of our body, to use the Argument of the Apostle, can one be pained, and not all of them in like manner grieved? so in the spirituall body of Christ, of which we professe our selves members, there can be none grieved, but it must be our grieve also; none comforted, but it must be our comfort also. And if we be thus affected towards one another, we shall neede no spurres to prick us forward, to any duty of love towards one another; but Ministers will preach diligently to enlighten their fellow-members, people will pray heartily that a dore of utterance may be given unto them, neighbours will not suffer one another to sin, but plainly rebuke vice, the forward in matters of religion, will not suffer others to be slacke, but provoke them to love and good workes, the stayed will not suffer the unruly to goe on in their inordinate courses, but re-
store

Mat. 25.

store them in the spirit of meeknesse, the rich will not suffer the poore to perish for want of food, but relieve them, they which have plenty, will supply the necessities of such as suffer through scarcity, even beyond that which they are able, and all this readily and cheerefully, because it is to the benefit of our common body, of which we are all members alike. Neither is this all, but in thus doing, wee doe wonderfully please our deare Saviour, and shall have it remembred at the last day, to our unspeakable comfort. Wherefore let our hard hearts break within us, let them resolve into bowels of compassion towards the poore: and let our security, in regard of others, become anxious carefulnesse, for the keeping of them upright in the way of righteousness.

5. Duty.
To be comfortable in
distresse.
Heb. 4. 15.

Mat. 10.

The fift Duty is, to be comfortable in all our sufferings, whether by persecutors, or slanderers, by sicknesses or losses, by poverty, or wants: because our head Christ is not without a Sympathy, and feeling of these miseries, and will not suffer us to be tempted hereby beyond that wee are able, but will give the issue together with the temptation. Was it not a wonderfull stay to the minds of the Disciples, when Christ told them; *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me?* And on the contrary side, to those that doe contrariwise: Did it not confirme *Paul* much, becomming a Preacher of the Gospell, to heare that they, which persecuted the Christians, did persecute Christ himselfe? Doubtlesse, it did. Likewise then, should it confirme and comfort us in all our troubles and crosses. If any man were so neere unto the King, and so great in his favour, as that whosoever dares to touch him, it were as good for him to touch the King himselfe, hee would be secure in all wrongs and injuries done unto him. But we are so neer unto the King of Heaven, as that whosoever toucheth us, goeth about to pull the *sonnet* out of his right hand, and toucheth the apple of his eye. What joy and comfort then should wee expresse, even in the time of our tribulations? seeing that when we suffer, the Lord is grieved, who will not hold his peace for ever; but as a mighty Gyant waked out of his sleep, will surely come forth and smite all his enemies, with a great destruction,

Esay 49. 15
16.

Rom. 5.

struction, and with *Sampson* shake off the cords and ropes of all miseries, as threds burnt in the fire. And this should terrifie all wicked persecutors, and maligners of the godly: for it is not against man that they set themselves, and doe despights, but against God himselfe.

6 Dutie.
To lead an
heavenly
life.

The sixth Duty is, to lead an heavenly life whilst we live upon earth, because there is a communion betwixt us, and the Saints in heaven. And this is, by having our hearts lifted up to heaven by meditation, by setting up *Jacobs* ladder to Heaven by prayer; by having our mouths seasoned with speeches of heaven, and of heavenly things, by making unto us wings with the Angels, for swiftnesse and readinesse in doing Gods will, by being fiery through zeale, with the Seraphins, for Gods glory. If wee looke well about us, all things consent together to work in us this heavenliness, our Father is in Heaven, our head and Husband Christ in Heaven, the Prophets and the Apostles with the rest of our fellow-servants in Heaven, our riches, our joy, and our crowne in Heaven, and our deare Country and pleasant dwelling places no where, but in Heaven. How is it then, that we so farre forget ourselves, as to be sensuall and earthly, and have so little favour of heavenliness in us? Why doe wee not hang downe our heads, and be ashamed, that the Lord should see our hearts and tongues so basely taken up, so estranged from our deare husband, father, brethren, and Countrey, where so excellent things are provided for us?

Quest. 73. What meane you by the forgiveness of sinnes?

Ans. That wonderful grace of God in Iesus Christ, whereby hee passeth over our sinnes, as if they had never beene committed, and releaseth all the punishments due unto them.

Explai. We shall not need to be so large about this Article, because it is easie to be understood. The meaning is nothing else, but as is laid downe in the answer, viz. that the Church of God, and every member thereof, hath all their sinnes so done away, that they shall never be laid unto their charge, no more than if they had never by them beene committed,

mitted, and all this, through the meere grace, and onely mercy of God in Jesus Christ, and therefore they are freed from all judgements and punishments, to which their sins before made them subject.

Prooffe.

Pfal. 32. 1.

Mat. 18. 24

Deut. 27.

Rom. 6.

Rom. 5:
Lam. 3. 39.

Mat. 25.

Ephes. 2. 2.

John 8. 34.
1 Tim. 2.
35.

Rom. 7.

Mar. 17.
Exod. 34. 6
Verse 7.

For the prooffs of holy Scripture, here is plainly set downe: First, that the forgivnesse of sins is a wonderfull favour: for, *He is blessed, saith the Psalmist, to whom his sins are forgiven,* and good cause is there, why hee should be counted blessed indeed, who attaineth unto this, seeing that he is forgiven ten thousand of talents, of which he was not able to pay one penny, and so stood every houre in danger to be cast into prison, to lye there in misery perpetually.

Againe, hee is delivered from the curse of God, which attendeth upon sinners; for, *Cursed is he that continueth not in all things written in the booke of the law to doe them:* and this curse is death, according to that, *The wages of sin is death,* the death of the body, which is terrible, for death came in by sinne, and all such punishments as doe hasten unto; and be fore-runners of this; for, *man suffereth for his sinnes,* and which is most terrible of all, the death of the soule, which is the losse of it, the intolerable pangs to be suffered by it, in the fire, *that never goeth out, and by the worme that never dyeth:* for being delivered from the curse, he is withall delivered from all effects hereof.

Lastly, he is freed from the bondage of Sathan, who ruleth in the children of disobedience, that is, in sinners; who is their master, & they his servants, according to that: *He which committeth sin, is the servant of sin,* who hath them in his snare, & carrieth them away as captive slaves, at his pleasure, who terrifieth them, and putteth them in fear all the dayes of their lives. And thus I have in one shewed both how great a mercy this is to have our sins pardoned, and that as sin bringeth punishment with it, so deliverance from sinne, deliverance from punishments of what kind soever, whether in this world or in the world to come. Secondly, that God is the Author of this grace, is evident, for no man forgiveth sins but God only, it is one of his attributes, as was declared by the Lords owne voice unto Moses saying, *The Lord, the Lord, strong, gracious,* and

and mercifull, slowe to anger, and abundant in goodnesse, and in
 trust forgetting iniquities, transgressions, and finnes etc. Where-
 fore, as was objected by the Pharisees against Christ, it may
 truly be said of the Popes of Rome: *This man blasphemeth for
 none can forgive sins but God.* It is true indeed which our Sa-
 viour said unto Peter, and the rest of his disciples: *Whose sins
 ye remit they are remitted, and whose sins ye retain they are re-
 tained.* But what authority hath the Pope given him here
 more than any other Minister of Gods word? what ground
 is here for his manifold indulgences, by which hee beguiles
 the simple world of such a masse of money, and increased his
 treasures? for the disciples had none other power hereby gi-
 ven them, but that which was fit for men appointed to carry
 the glad tidings of salvation to the rest of the world, viz. to
 publish forgiveness of finnes to all such, as did, or should re-
 pent, and beleve in Jesus Christ, and the retention of finnes
 unto all that remained hardened against this faith of Christ,
 and impenitent.

For as when by their preaching they were said to convert
 any to Christ, or beget any to Christ, nothing else is meant,
 but that faithfully executing their office of preaching, men
 were through the working of Gods Spirit made beleevers,
 and so the members of Christ: in like manner, when they are
 said to forgive finnes, it is meant, first in generall, that pre-
 aching forgiveness to beleevers, it should not be in vaine, but
 so many as became hereby, through the working of Gods
 Spirit, beleevers, should have their finnes forgiven them be-
 fore God in heaven, and contrariwise to unbelievers. The
 words also have a further meaning in particular of forgiving
 finnes, by admitting into the Church notorious offenders, be-
 coming penitent, and retaining them by just excommuni-
 cation, and casting out of the Church, as S. Paul seemeth to
 comment hereupon in his first and second epistle to the Co-
 rinthians; for first he giveth charge that gravely, and orderly
 the incestuous person be delivered to Satan; here is retaining
 of sins: then he wills them upon his repentance to receive,
 and comfort him againe; here is forgiveness of sins: yea, hee
 useth the very word of forgiving, saying, *Contrite, ye
 ought*

Mat. 27.
 Joh. 10. 23.

1 Cor. 5.

2 Cor. 2.7.
Verse 10.

ought now rather to forgive him, and comfort him, and againe, To whom you forgive any thing, I forgive also. Whence it is most plaine, that the power of forgiving, and retaining finnes, and consequently of the keyes of heaven, consisteth in admitting, or duly, and rightly casting any out of the Church, and equally belongeth unto the disciples, and equally to the grave Ministers of Gods word; so that some *Paul* sit at the stern to moderate this weighty action: and this is not the Bishop of Rome, but every Bishop within the limits appointed unto him.

Mat. 1.

A cts 4.12.
1 Ioh. 1.7.
Gal. 3.13.

Rom. 5.

Esay 65. 1.

2 Cor. 3.5.

1 Ioh. 2. 2.

Psal. 32. 1.
Verse 2.
Esay 38. 17
Mich. 7. 19.

Thirdly, for the meritorious cause of the forgivenesse of finnes, that it is Jesus Christ, his very name doth shew: for he is therefore called Jesus, because he shall *save his people from their finnes*, as the Angel told *Ioseph*, before he was born: and there is none other name given amongst men, *Whereby we must be saved*, saith *Peter* is *the blood of Jesus*, saith *Iohn*, *that cleanseth from all sin*, with infinite other testimonies tending to the setting forth of the same thing. We did not love God first, that for our love towards him, hee might forgive our sins, for he loved us first, yea, when we were enemies, and hated him: we did not seek for it at his hands, that for our importunity, he might be moved to forgive our sins, for *I am found*, saith he, *of them that sought me not*: our good works did not so please him, as that therefore he should forgive our sins: for we were so farre from good workes, that we could not thinke a good thought of our selves: Lastly neither men, nor Angels doe sollicit him for us, or can obtaine the pardon of our sins, but *Iesus Christ the righteous is our advocate with the Father, who is the propitiation for our sins*.

Fourthly, for that which is further added: *Whereby he accounteth of sinne, as if it had never beene committed*; it is taken out of the Psalmes, where the Prophet saith: *Blessed is the man, whose wickednesse is forgiven, and whose sinne is covered; blessed is the man, to whom the Lord imputeth not iniquity*. The Lord is therefore said to cast all our sins behind his backe, yea, to cast them into the bottome of the sea; even, as when a debt is discharged, the bonds, and writings, which were before carefully kept, are now cancelled, and carelessly cast about, because

it

it is no more any debt; so, although before the remission of finnes, the Lord did carefully keepe his bookes, as it were, and account of all our finnes, as infinite debts, yet being forgiven, *he hath put out the band writing that was against us, and it is*, as it were, nailed unto the Crosse of Christ, because it is now no more any debt to be exacted at our hands. Of the forgiveness of sins it is often spoken, as *Luke 3. 3. Act. 2. 38. chap. 5. 31. chap. 10. 43. chap. 13. 38. chap. 26. 18.*

Lastly, we must further know, that this forgiveness is only to the faithfull, all others remaine in the bands of their finnes; and this partly appeareth by that which was said before, *that he shall save his people from their finnes.* Unto others he denounceth manifold woes, saying, *Woe be to thee Corazin, Woe be to thee Bethsaida, and woe be unto you Scribes and Pharisees, hypocrites: and if I had not come amongst them, they had not had finnes, but now their sinne remaineth: yea, he threatneth many of his followers and such as beleeved, that, he will bid them, Depart from me ye workers of iniquity, I know you not,* so that even they are without this benefit, of the forgiveness of their finnes, *viz.* all such as notwithstanding their profession of the Christian faith, doe still live in sinne.

For the duties of this faith. The first is to pray unto God earnestly every day, above all things of this world, for the pardon of our finnes: because this is so great and wonderful a grace. For if a man were greatly endebted, and for his debts imprisoned, or sold for a slave, ever so to continue in most hard bondage, would he desire either good cheare, or apparell, pleasures or fits of ease, wealth or health, in comparison of freedome from this miserable estate? in like manner, seeing wee bee so farre indebted by our finnes, and thus made miserable slaves of the devill, why doe wee crave so earnestly against worldly wants, and for worldly good things, and not rather against our finnes, and for this blessednesse to be delivered from them. And the rather, because, if our sins be unremitted, we cannot looke to speed in any other desire: for our sins doe *separate betwixt our God and us.* All the time that sinfull *Achan* was in the Israelites campe, they

2 Tim. 2. 13.

Col. 2. 14.

Mat. 12.
Chap. 23.
Iohn 17.

Mat. 7. 21.

1 *Dutie.*
To pray for
the pardon
of our sins.

Esay 59. 2.
Iohn 7. 1.

2 Sam. 18.

they could not prevaile against *My*: when *Saul* had sinned, he could get none answer at Gods Oracle, either by vision, by *Urim*, or by Prophets: so whilst we are in our sinnes, wee may aske indeed, but we shall not have, we may make many prayers, but not be heard, for the prayers of the wicked are abomination to the Lord. Wherefore let this be the first and chiefe thing which wee pray for in all our supplications, and as we will use all humility, and importunity to speed of some speciall benefit, and renew our suit from day to day, that wee may speede, so let us never give over praying unto the Lord for the pardon of our sinnes, being a benefit of benefits; and the most necessary thing for us in the world.

2. *Dutie.*
To love the
Lord.

The second Duty is to love the Lord, and our Saviour Jesus Christ with all our hearts, and with all our might: because God is the Author of this great grace, Christ Jesus hath merited the same for us. A miserable bankrupt, owing a thousand pound, if he should have all forgiven him, if some rich man would undertake the payment of his debts for him, and set him up, that he might live a freeman againe, and exercise his trade in as good manner as ever hee did before, were a most ingratfull wretch, if he should not love so great a benefactor, and that unfainedly, all his life: but much more ungratefull should we shew our selves, when as the Lord hath raised us from our bankrupt estate, being indebted not a thousand pounds, but ten thousands of talents; yea, millions without count, and made us blessed and happy, if wee shall not love his Majesty without all dissimulation, and therefore study to please him all our dayes. With what thankfulness doth *S. Paul* exult for his deliverance from sinne by Jesus Christ, when being but even now at the point of despaire, he presently lieth up himselfe through faith of the pardon of his sins, having cryed out, *Miserable man that I am, who shall deliver me from the body of this death?* he presently answereth himselfe: *Thanks be unto God through Iesus Christ our Lord.* How desirous is he, by publishing Gods mercy to the world, to expresse his wonderfull thankfulness, for this wonderfull grace, when so openly he confesseth: *When I was a Persecutor and a blasphemer, and an oppressor, God had mercy on mee.* And thus

Rom. 7. 24
25.

1. Tim. 3.
13.

thus greatly affected should we be, not in word, but in deed; in that we study to set forth his glory, as he did, and in all things not to please men, but God: they which doe otherwise love not the Lord whatsoever they say, but as the Gentiles who by their sins dishonored him, are said to have been, so are these, haters of God, and hated of him.

Rom. 1.

3 Dutie.
To cease
from sinne.

The third Duty is, to break off all our sinnes by righteousness, and not continue any longer therein: because wee have beene already enough endangered through sinne; nay if wee live in sinne, we are still in the same danger, seeing the workers of iniquity are shut out of dores, whatsoever they plead for themselves. If a man through surfeit hath falne into any dangerous disease, which had like to have cost him his life, but be againe recovered, he will take heed of falling into the same againe, and likewise if he had fallen into a deepe pit, or into any other great evill: so should we being restored from the surfeit of sin, being lifted up from the dangerous pit of wickednesse, having escaped through Gods great mercy the greatest evill that could have befallen us, we should, I say, be at defiance with this evill, & above all watches watch against sinne. And the rather, because we doe otherwise still remain indangered through this deadly surfeit, wee still lye, and are like to lie without all helpe in this horrible pit, till wee exchange for the pit of hell. The Lord hath not so much as promised, or spoken any syllable tending to a promise of forgiving sinnes, but to such as forsake their sinnes. Hee is often in these and the like comfortable speeches. *When a wicked man shall turne from his wickednesse, and doe that which is lawfull and right, he shall save his soule alive. Hee that confesseth and forsaketh his sinnes shall have mercy, &c.* But where is it to be found that men living in their sinnes shall have mercy, that such as goe on in their wickednesse, shall save their soules alive? nor any where in Gods Booke; but the cleane contrary, that they shall die in their sinnes, that they shall have judgement without mercy, according to that, *Thou which after thy hardnesse of heart, that cannot repent, dost heape up to thy selfe wrath against the day of wrath: so that it must needs then be the devils booke, whence men learne that*

Ezek. 18.

Pro. 28.23.

Rom. 2.4.

they shall be forgiven, although they goe on in adding sinne unto sinne, and so neglect all holy admonitions of breaking off their evill course of life. And in particular we must break off from the sinne of revenge for offences done against us, and forgive one another, See *Mat. 6. 14. Ephes. 4. 32.*

4 *Dutie.*

A fourth Duty is not to have in any account the Popes indulgence for sinnes, seeing this is in Gods power onely, nor to sever with the Popish the remission of sinnes, from remission of punishments in any part. They teach, that the guilt is done away, but not all punishments, but for them wee must in part satisfie, our selves here, or in Purgatory. This abhorreth from common sense, sith that a debt being released, the debtor shall not suffer imprisonment one day or houre for it, wherefore wee doe worthily reject this tenet, as a wicked device to put poore soules in a great feare, that to be exempt the sooner from the pangs of Purgatory, they might give liberally to Priests to say Masse for their soules.

Object. If all punishments be remitted, why doe the faithfull suffer by sicknesse, losses, &c. as well as others?

Answer. These punishments are not properly satisfactory for their sinnes in any part, but God doth hereby put them to smart and paine for their amendment, that they may not goe on in sinne, and so perish everlastingly, *1. Cor. 11. 32. Heb. 12. 6.* As the Physitian maketh sicke with a poysonous drug for health, and a Chirurgion cutteth the body to purge out the corruption, that would be dangerous to it, and the father scourgeth the childe for his reformation; and not as a malefactor is made to drinke poyson, or hath his body cut to his deserved destruction, or a gally slave is whipped, this being an appendix of his slavery.

Quest. 74. What is meant by the resurrection of the body?

Answer. That although the body after death lye rotting in the grave, yet at the last day it shall be raised againe by Gods great power, and being joyned to the soule, shall stand before Gods judgement seat, to give account of all that it hath done, whether good or evill, and be rewarded accordingly.

Explan.

Explan. This last Article, as it consisteth of two members, the one the Resurrection of the body, the other the Life everlasting, so have I propounded to speake severally of them, because they are both weighty points, and deepe mysteries. Touching the resurrection of the body, it is nothing else, but that first I doe acknowledge, that our bodies are all fraile and weake, and how many yeeres soever they continue, yet fall to the ground they shall at the last, even as they were taken out of it. Secondly, that howsoever they fall, or whensoever, yet they shall be raised againe by a supernaturall power, the soules being reunited unto them; & that not only the bodies of the just and righteous, but of the unjust and wicked, the bodies of al, both high and low, rich and poore, great and small. Thirdly, all this shall bee at the last day together, in a moment, at the sound of a Trumpet, and not some at one time, some at another. Fourthly, being thus raised, they must come to judgment, all the secretest things that ever they did, being laid open, and the hidden things of all hearts being manifested.

Now for the further manifestation and proving of these things; and first that our bodies shall fall, as it is intimated in the word Resurrection: for that cannot rise againe, which did not first fall, so it is proved by the experience of all times and ages of the world: for even they of the first times, whose bodies were most durable; yet their end was, they died, when they had lived nigh a thousand yeeres, these strong oakes, though they stood never so long, they fell at the last: but long since the state of mens bodies grew more weake; which made *Iob* compare mans life unto a shadow, a Weavers shuttle, and a flower; and *David* to a light that is soone put out, and to a spans length; and *Esay* to grasse, which is Greene in the morning, but is cut downe before night and withered. And daily examples confirme the same thing, every small matter overthrowing the strongest man, and making him to fall to the earth from whence he was taken. And this is generally the case of man, as long as the world standeth, but at the last day, men shall not fall by death, but their change shall be in stead of a death unto them. 1 Cor. 51, 52. And during

Proofs.

Iob. 14.

Esay 40.

Mar. 12. 31.
Vat. 32.

Dan. 12. 2.
Job 19. 25.
John 5. 29.

Ezek. 37.
Gen. 2.

Revel. 10.
12. 13.
Mat. 25. 32.

1 Cor. 15.
Mat. 24. 31.

this world there were two, *Enoch* and *Elias*, that dyed not, although the contrary may seeme true by *Heb. 3. 13*. See my exposition upon *ver. 5.* of that chapter. Secondly, that our bodies having lien rotting in the grave, shall be raised againe by a supernaturall power, which is more specially here intended, *S. Paul* proveth at large in the 15. chapter of the first Epistle to the Corinthians, making this the overthrow of all Religion, to deny the rising of the dead: and our Saviour Christ before him opposed himselfe earnestly against the Sadduces, which denied the resurrection, saying: *Have you not read of the resurrection, what is spoken unto you of God, saying, I am the God of Abraham, Isaac, and Jacob; now God is not the God of the dead, but of the living;* and long before this, *Esay* hath said, *The dead shall come forth, with my body shall they rise;* and *Daniel*, *Many of them that sleepe in the dust, shall awake;* and *Iob*, *I know that my Redeemer liveth, and I shall stand at the last upon the earth, and though after my skin, the wormes shall consume my body, yet I my selfe shall see him, &c.* And thus it is plaine, that the resurrection shall bee, though wee say nothing of *Ezekiels* dried bones reviving, nor of *Adam*, whose sleepe was a type of death, and his waking of the resurrection.

Now, that it shall be generall of all without exception, is shewed in the booke of the Revelation, where all, both great and small are scene coming forth, *the earth giving up the dead in it, and the sea yeelding up the dead therein:* and Christ saith, that at his coming, *all nations shall bee gathered before him.* Wherefore that of *Daniel*, speaking of many, is to bee understood, as though he had said, that they being a great many, an infinite multitude, shall awake. Lastly, that all shall be raised by a supernaturall power, and not by any thing in the course of nature, is shewed; where the Lord saith; *The dead shall heare his voice, and shall come forth;* it is then by the vertue of his call, that men every where shall rise againe; *The trumpet shall sound, and the dead shall rise incorruptible,* saith the Apostle: *He shall send forth his Angels to gather them;* he saith in another place, the meaning is the same, that as God, at the first by his word made all, so he will at the last revive all, and use his Angels as Ministers to gather them to-

gether

gether from all parts of the world; and that not onely the wheat, but the tares, *Mat. 13. 41.* those that have done either good or evill, *Iohn 5. 29.* They shall be all lifted up, as the heads of *Pharaohs* two officers, but the butler onely to be restored, and the baker to be hanged.

If this shall seeme strange, because it hath beene a rare matter that any have beene raised at all after death. I answer, is it true, that many being truly dead, have beene raised again (as it cannot be denied, for such was the womans sonne, the *Shunamites*, raised by *Elisba*; the widowes sonne of *Sarepta*, raised by *Elijah*; *Lazarus*, and two more raised by Christ; *Doreas*, by *Peter*; and *Eutychus*, by *Paul*) then me thinkes, it should not be supposed impossible, that there should be a generall resurrection of all. For, if in the winter time, some plant or hearbe shall put out, and grow greene, it is an argument, that others may doe so too: if a man expert in any curious trades, as the Goldsmith, in trying gold and silver from drosse: the Glasse-man in making Glasses, &c. shall do but one, or seldome acts of their trade, is it not an argument, that they can doe many more when they shall think good? In like manner, some having beene already, by the divine power raised from the dead, springing up againe after death, is it not an argument that this having beene done in the winter of this worlds standing, all shall in like sort rise againe at the spring time of the resurrection? The Lord having in some performed this hard worke, that he can doe the same in all, it being (as it were) his profession, and his skill sufficient for it.

If it shall further seeme yet an hard matter that all should be raised, because some are drowned in the sea, and eaten up by fishes, and these fishes being taken by men, &c. Now if it shall sound, as a thing impossible, that even men comming thus to their ends should be raised, for where shall the parts of their bodies be found, seeing the same becommeth the substance of divers bodies? I answer, with God all things are possible, and to use the comparison of a learned Father, When Doves flye diversly abroad, and are mixed with others: yea infinite numbers together, being far from home, yet they re-

Object. 1.

*1 King. 17.
Ioh. 11.
Luke 7. 12.
Acts 9.
Acts 20.
Mat. 27. 51.*

Object. 2.

*All shall bee
raised, how
soever they
have perished.*

*Greg. Nyl-
sen lib. 1. de
opificio ba-
ptismi. c. 26.*

turne unto their severall Dove-coats: so the soules of divers men departing out of their bodies, and remaining long from home, yet they have some naturall, or rather supernaturall motion by which they are addicted to returne to their owne bodies, unto which they have been used. Quicksilver being powred forth amongst the dust, is mixed with nothing else, but though diversly parted, yet it remaineth in little globules so that it is easie for a man to gather it together againe, and then joyneth in one, as before: and much more easie shall it be for the Great God of heaven, to gather in one the parts of the same bodies, howsoever disperied & powred, as it were into the dust of the earth. When seedes are cast into the ground, every one draweth unto it selfe that vertue and sap which is necessary for the nourishment, though it bee alike common unto them all: so men in the resurrection shall receive these parts, and all that substance which doth severally belong to them, although in the meane season they lye in common together in the bowels of the earth: and thus farre out of that learned Father *Gregory* of *Nysse*. Another also handling the same matter, reckoneth up many things as types of the resurrection, the day succeeding the night, the seed of the earth that springs up after corruption, the locust reviving againe, the nayles of our hands when any goe off, the haire of our head being cut, and growing againe, the Ringdove reviving againe, and a little beast called *Myoxus*, the Phoenix an Arabian fowle, which burneth it selfe at fifty yeeres of age, and after three dayes ariseth againe out of her owne ashes.

And that this generall resurrection shall be in one moment it is the plaine doctrine of the Scripture. In a moment, in the twinkling of an eye at the last trumpet. The Lord shall need no space of time to effect it: but as at the time of the Assises all the prisoners are brought forth, so at these generall Assises of the whole world, all shall come out of the prison of the grave.

And lastly, for the end of the resurrection, that the workes of all men shall be made manifest, and all secret thoughts, that they may be rewarded accordingly, hath beene already hand-
led

*Epiph. li. de
trino & u-
no Deo, 14.
24. de Re-
sur.*

*1 Cor. 15.
52.*

led and proved under the sixth branch of the seventh Article, touching Christ his coming to judgement, and therefore the Reader is to be referred thither, to see more, and also for the time when these things shall be. But for the further understanding of the doctrine of the Resurrection, I have thought it not amisse further to annex here two or three questions more.

Quest. 75. What manner of bodies shall we have in the Resurrection?

Ans. *The very same which now wee have, onely whereas they bee now naturall, they shall rise againe spirituall; not subject to death any more, as now they bee, nor sustained by naturall meanes of meates, and drinckes, warmth, and sleepe, or the like.*

Explan. This question is even thus moved and answered by the Apostle to the Corinthians; *But some man will say, how are the dead raised with what body shall they come forth?* He answereth, that even as come being cast into the ground, springeth up againe, and the Lord giveth every graine its owne body, whether wheat, or some other: So, in the Resurrection of the dead, every man shall have his owne body, the onely difference is, that it is sown a naturall body, but raised a spirituall body: it is sown in dishonour, raised againe in honour, sown in weaknesse, raised in power, &c. Now the variety of words here used of honour and power, serveth specially to set forth the manner of the rising againe of the faithfull, all others shall also have spirituall bodies like unto the damned spirits in hell, that is ever continuing, seeking death through the greatnesse of the misery, but not being able to finde it. That wee shall have the same bodies, Job also testifieth, saying: *I shall see him, not with other, but with these eyes.* And good reason it is, that as our bodies have together with our soules beene instruments, either of Gods glory, or of sinne to his dishonor, so together with the soules, they should partake of glory or misery.

1 Cor. 15.

35.
Verse 36.

Ver. 43.

Ver. 44.

Job 19. 25.

Quest. 76. Amongst those that dye, some bee crooked through age, some tender Infants, some blinde, and some lame, shall their bodies then at the Resurrection bee the same?

Ans. No, for all these are weakneses, which shall be done away to the faithfull, and strength, perfection, and comelinesse shall be to every one of them.

1 Cor. 15.
43.

Explan. This also is good to be knowne, because the holy Scriptures doe speake hereof to the comfort of Gods people: where we are taught, that the body shall be raised in power, and in honour; there must then needs be instead of the weaknesse of decrepit old age, and infants, strength and might; in stead of deformity, beauty; in stead of lamenesse, agility; in stead of blindnesse, the sight: which could never here be attained unto, viz. whereby we shall see the most glorious God of all. As for other questions about the knowledge of one another, of the cessation of the difference of sexes, &c, For that they be not so necessary, nor very profitable, we will wade no further herein.

1. Dutie.
To live as
those that
expect the
resurrection.

For the duties of this faith. The first is, not to live as they which are ever to continue in this world: for we must all die; we must first fall, and then shall we afterwards rise againe: the strongest and stoutest could never bee privileged from death, no not one day or houre by any strength of nature. Wherefore we are not to use any unlawfull meanes to get any of the goods of this world, either by carking and caring, by robbery and stealth, by fraud and oppression: for who can tell that he shall live to enjoy them; yea, who can tell that his very enemy shall not reape the fruit of his labors? and then what shall it profit a man by his toyle to scrape together mountaines of gold? If a man lived in a Countrey where he were in danger of publique Officers every day, to be drawn out of his house, and to be spoiled of all his goods, he would not, I suppose, take any great pleasure in gathering together, and increasing his wealth, much lesse would he seek to pull from others, seeing this were nothing else but to procure

cure more enemies by making the booty greater for the spoilers : but this is our estate in this world, we live in this earthly Countrey, subject every day to be pulled out of our houses by death, the common all-conquering officer, and to be spoiled of all our worldly goods : Oh, what madnesse is it then in us, to rob and devoure one another, to bee unsatiable in our heaping up of wealth, and without end, in our delight in worldly vanities : for men could not more exceed in the affectation of worldly things, if they should live here ever, then the men of this generation, who have no sooner gotten any thing, but they are ready againe by death, to be deprived of it all.

The second duty is, not to live as they that deny the Resurrection, whose hope onely is in this world, *viz.* like brut beasts, eating and drinking, as saith the Apostle, because that to morrow they should die, and then they should be cut off from all pleasure : for we hope for a Resurrection, in which, they that have done good, shall arise unto life, *they that have done evill, to condemnation.* We ought then to be ashamed, to be sensuall like the beast, whose end is, when he dyeth; to bee like the Epicure *Sardanapalus*, whose Epigram was :

Edo, bibo, ludo, dormi, post mortem nulla voluptas.

Eate, drinke, sleepe, and play :

In death all pleasure fleets away.

But we know that this is the voice of the blacke children of the night, that want the light of the understanding of this thing, or that will not understand the same; we are all children of the light, we all confesse the resurrection of the body, why doe we not then cease from the workes of darknesse, from surfetting and drunkennesse, from chambering and wantonnesse, and walke as in the light, in sobriety, temperance and chastitie ?

The third duty is, to beare all our bodily imperfections, and sicknesses patiently, because in the Resurrection all shall be done away, weaknesse shall be strength, deformity shall be beauty,

2 Durie.

1 Cor. 15.

32.

John 5. 29

1 Thes. 5.

3 Durie.

To beare all diseases patiently.

beauty, crookednesse shall be straightnesse, naturall shall bee spirituall. It would not grieve a man to be in a little paine for a moment, so that he might be free from all paine for ever after, to be sicke a day, that he might live the more healthfully all the yeer after; yea, men will in this case put themselves to paine, and make themselves sicke by loathsome drugs of the Apothecary: No more ought it to grieve us that beleeveth the Resurrection, if we suffer by sicknesse, or weaknesse, or any aberrations in our nature in this world, which is but a short time, seeing that ever hereafter wee shall bee freed from all these. If we have any friends or children that be thus, let us neither bee ashamed of it, nor trouble our selves hereat, but let it rather trouble us if they have deformed soules, miserable, blinde and ugly through sinne, for these will remaine upon them as blacke badges for ever, disgracing them before God and his holy Angels, whatsoever their outward proportions be.

4 *Dutie.*
To serve
God with
all our mem-
bers.

Rom. 12. 1.

The fourth duty is, not to account it sufficient to serve God with our hearts, but with our tongues to speake of his praises, with our hands to worke the thing that is good, with our feet to runne to religious exercises, with our mouthes to glorifie God in daily prayer, with our eares to hearken to his holy Word, with our bodies to practise sobriety, with our eyes to be stayed from wanton lookes, and to offer up our whole selves, as sacrifice unto God, to doe his will with all our might: because that even our bodies shall rise, and bee honored, and become spirituall. But how can we expect, that it should be thus with us in our bodies, if our members be instruments of sinne? How can he, which by uncleannesse weakeneth his body, and bringeth it into a filthy case at the stewes, look that it should be strengthened and healed at the Resurrection? He that drinketh out his eyes, how can he expect to have them made more cleare at that day? Hee that breakes his bones by quarrelling and fighting, how can hee expect so much favour, as to have them rightened againe: Such whorish women, as by painting their faces, bring them to ill-favourednesse, how can they expect to have faces as Angels at that day? And so for all other injuries offered to

mens

mens bodies by serving sinne: No King will pittie his rebellious subjects so farre as to send Chirurgians, or Physicians to cure them, if in their rebellion they have beene wounded, or gotten through distemper any dangerous sicknesse, but will rather send out his hang-men to doe execution upon them: no more will the King of heaven heale the infirmities of such, as by sinnes have rebelled against him, but will give them over to his Executioners, the Devils, to be further tormented. Wherefore thinke it not enough to serve God in thy heart, and in thy soule, but offer unto him thy body also, that the estate of both may be amended to the resurrection, and so remaine for ever.

The fift Duty is, to mitigate our sorrow when by death we are parted from our dearest friends; because we are not without hope with the Heathen, of meeting againe at the resurrection. They are not lost, which dye; but as *David* said of his child, so is it true of all that dye in the Lord: *He shall not come to me, but I shall goe to him.* We cannot but grieve, I grant, so many as be indued with naturall affections, at the departure of our friend, but as *Christ* said to the women, that followed him to the Crosse; *Weep not for me, but for your selves, and for your children:* so is it to be applied unto us, when our friends goe to their death; weep not for them, but weep for your selves who shall for the time of this fraile life, want their sweet society, counsell, and company; but we shall all meet againe.

Quest. 76. What meane you by the life everlasting?

Ans. All that ever-induring happinesse, and all those joyes, which the Lord imparteth to all his Elect, in the world to come, which are so great, as that the eye hath not seene, nor the eare heard, neither can the heart of man conceive thoroughly of them.

Expln. This member of the last Article, as it is placed last of all, so is it the greatest comfort of all, to all beleevers. Under these two words, *life everlasting*, is set down a surpassing weight of glory, which all the words devised by the best wit and uttered by the most eloquent tongue of man, cannot expresse.

5. Duty.

Not to bee over-ferry for our friends departed.

2 Sam. 13.

preſſe. It is not onely life, but joy; not onely joy, but riches; not onely riches, but glory; and all theſe, not in ſome meaſure, but in exceſſe; not mixed, but abſolute, without griefe, without want, without diſhonor; not by intermiſſions and fits, but continually; not after ſome long time to end, but everlaſtingly.

Prooſe.

Secondly, for the grounds of theſe things. 1. Everlaſting life taken at large, is common to the Elect, and to the Reprobate; for, even theſe ſhall ſeek for death, and not finde it, but to live, ſhall be a paine unto them: It ſhall not bee ſo with the elect, their life ſhall be full of joy: for, at Gods right hand, *there be pleaſures, and fulneſſe of joy:* They breake out into ſinging for joy, according to that of the Prophet.

Pſal. 16.
Revel. 21.

Eſay 11.
Cap. 65.

My ſervants ſhall ſing for joy of heart. They ſhall have all things to make them joyous, the pleaſantneſſe of their dwelling place, the pavements being of gold, the walls of precious ſtones; their amiable company, none but holy, none that hurt or devoure, ſhall be in the holy mountaine of the Lord: the preſence of the King of Heaven their Father, who will himſelfe, with his glorious preſence, dwell with them, giving them every thing, even before they ſhall aſke; the impaſſible conſtitution of their bodies, not diſtempered through heat or cold, hunger or thirſt, ſickneſſe or infirmities: and laſtly, their continuall reſt from all labour and paines, and yet no darkneſſe of the night; for, they ſhall keepe a Sabbath *from weeke to weeke, and from moneth to moneth,* and the Lord *ſhall be a perpetuall light unto them.*

Eſay 65. 24
Revel. 7.

Eſay 66. 23
Rev. 21. 25.

Cap. 2. 26.

2. They ſhall have added unto their joy, riches; for, be not there wonderfull riches, thinke you, where the very pavements ſhall be of gold? &c. where the riches of all the Gentiles ſhall be brought in to them. 3. Unto their riches, ſhall be added glory; therefore it is called a crowne of glory, reigne over nations; our bodies ſhall ſhine as the Sunne, and be like the glorious *body of Ieſu Chriſt.* 4. Our happineſſe ſhall exceed for all theſe, even as the glory of the Sunne exceedeth all the reſt of the Starres; and the glory of Kings, all the reſt of their ſubjects; for this life ſhall be unto us a Kingdome; and hence it is that the Prophet ſaith, *The eye hath not ſeene, nor the eare heard,*

Phil. 3. 21.

Eſay 64. 4.

heard,

heard, any other God, that doth so to him, that waiteth for him.

5. Our happinesse shall be absolute, uniforme, and entire, not mixed, as all worldly happinesse is, pleasure having irksomnesse, abundance having wants, glory and honour, accompanied with shame and ignominy : but in this life, *All teares shall be wiped from our eyes, we shall sorrow, nor grieve no more,* our delight shall ever be fulnesse of joy. 6. These things shall not be by intermission and fits, but continually, yesterday, and to day the same : as the damned in hell can have no remission of their paines, so shall the saved in heaven have no diminution of their joyes, but as they that live, shall not sometime bee dead, and sometime living, no more shall they that live the everlasting life, bee sometime in pleasure, and sometime without, for their life is pleasure, riches, and glory.

Revel. 7.
Esay 65. 19.

Lastly, all this shall be for ever and ever, for farre more thousands of yeeres, than the Sea hath drops of water, the earth hath spires of grasse, and all men haire upon their heads, and so beginning againe, circularly, without end. For herein is God perfectly glorified and the wicked are fully judged which is the last end of al Gods works, according to that, *He made all things for his glory, and the wicked for the day of Iudgment.* For though the word עולם, *for ever*, doth sometime set forth no more, but a certaine large time, at the last to be ended, as the time of the Mosaicall Law, or the time of this worlds continuance : for thus it is said of ceremonies, *Yee shall observe these things for ever :* and of the earth, *It standeth for ever :* yet when it is said, that the life to come shall last for ever, the meaning is, as the Lord liveth for ever, unto whose dayes infinite millions of yeeres can put none end, for death is swallowed up of life, all cause of death is taken away, and so never, never can this life cease, but still, still remaineth simply without respect unto any period of time. *The life everlasting.*

Prov. 16. 4.

Eccles. 1. 4.

If it bee demanded, when wee shall beginne to live this life : I answer, the soule entreth into it at the time of every ones bodily death, and the body also at the time of the generall resurrection, for there is no sleeping of the soule as
some.

Some thinke, neither any other place to keepe it in, nor ever was, as I have shewed at large in my Tract: *Rom. 6. booke 2. chap. 2.* If it be said, all doe not beginne to enter into this life at one time in their bodies, for some rise againe a thousand yeeres before others, *Revel. 16. 5.* I answer, the resurrection there spoken of is not properly, but allegorically to bee understood, of the rising of the faithfull to glory and principality here from poverty and persecution: See my exposition of the divers degrees of glory, upon *Rom. 6. Lib. 2. Cap. 3.*

1. *Dutie.*
Carefully to
fly such sins,
as are
threatned
with death.
1 Cor. 6. 9,
10.

For the duties of this faith: The first is, carefully to break off all those finnes, the doers of which are expressly threatened, that they shall never enter into the Kingdome of Heaven. Such are named to be *fornication, adultery, Idolatry, buggery, wantonnesse, theeving, covetousnesse, drunkennesse, rayling, extortion,* for such, saith *S. Paul*, shall not inherite the Kingdome of God.

Gal 5. 19,
20.
Verse 21.

In another place he reckoneth up the same sins againe, and further addeth, *witchcraft, hatred, debate, wrath, seditions, heresies, enmie, murther, and gluttony,* of which (saith he) I tell you before, as I also told you before, that they which doe such things, shall not inherite the kingdome of God. And our Saviour Christ further numbred, *unmercifullnesse to the poore; and the Holy Ghost, by John the Divine, Inebriates, lyers, and dogges,* meaning contemners and neglecters of holy things, of whom he saith, *That they shall be without the gate of the City.*

Mat. 25.
Rev. 22. 15.

1 Kings 1.

Wherefore let us all with one accord, be at enmity with these vices, and watch over our hearts and wayes, that wee commit them not. When *Shimei* was threatned by *Salomon*, saying, *Whensoever thou shalt goe over the Brooke Kedron, thou shalt dye the death:* What else could hee expect, though under so mercifull a Kings government, but death, when hee should transgresse: as he found it to his cost: so what other thing can wee expect, if wee live in any of these, or other grievous and heynous finnes: concerning which the Lord hath said, if thou doe these, thou shalt not enter into life, but to bee shutt out indeede at the latter day? *Jerusalem*, in which wee looke to live, is above, our soules

soules must flye unto it, to use the wordes of the Prophet; as *Doves unto the Windows* : but sinne is an heavy **dog**, and presseth downe, if wee thinke to bee rid of it at leysure, when wee list, wee are deceived, for it *hangeth on fast*, how then can wee hope to get thither, unlesse wee doe lighten our selves hereof? All our faith is vanity, our profession is deceit, and in stead of this endlesse life, our end will bee miserable death.

Esa.

Heb. 12. 1.

The second Dutie is, to strive to enter, and to walke on in the way that leadeth to everlasting life, and never to goe out of it to our dying day, and this is the way of good works, which God hath appointed that we should walk in them, *They that have done good shall enter into life, and they that have done evill, into condemnation. Blessed are they that doe his Commandements; that their right may bee in the tree of life, and that they may enter in by the gate of the Citie.* Though it bee a strait and narrow way, and there bee fewe that finde it, most men goe the contrary way; yet if thou wilt enter into life, thou must keepe the Commandements.

2 Dutie.

To enter the way of life.

Ephes. 2. 10

Iohn 5. 29.

Rev. 22. 14.

Wherefore goe not with the multitude, which bee in the broad way: but embrace the counsell of Christ: *Strive to enter in at the strait gate*: and that whilest thou hast time. Will any man, being in a strange Countrey, returne to his home, and yet not take the right way thither? And will any man then being in the Countrey of this world, come to his home in Heaven, and not take the right way? How is it then, that wee hope to come to eternall life, and yet refuse to take the way thither? yea, to hearken to the guides, or to bee ledde by them, whom the Lord hath appointed to bee a direction unto us? For never more guides in every corner, pointing and haling men, as it were, to the right way, yet never were they so little regarded, which bringeth our profession into a suspition amongst the enemies, as reaching good workes to bee needlesse unto life, but they shall answere for it, who are an occasion of this blaspheemie.

Mat. 7. 14.

3 Dutie.

To remember everlasting life in all troubles.

The third Duty is, to use the remembrance of eternall life,

as

as a salve against all sores, as a cordiall to comfort our hearts against our greatest heavinesse. Are wee in misery, in poverty, in pangs, in disgrace, in danger, in the midst of continuall crosses? What are all these to dismay us? the Lord hath provided an excellent estate for us, ever enduring, our suffering of these things is but momentary: the Lord hath assured his servants, of Heaven, and of Crownes of glory, how can hee then but give us deliverance from these things, and supply our temporall wants in his good time? Nay, which is more, the Lord hath sweetened the bitter pills of the troubles of this world, by working through them the health of the soule, by making them meanes of further assurance, that wee are his children, and that hee is our Father, and by leading us through them, as through the right way, unto the everlasting life. If a begger might have twenty pounds for travelling in the west and cold one night, or for some few stripes to bee given unto him with a rodde, hee would not be much grieved thereat: no more would wee at our crosses, if wee had faith to be assured, that in stead of these wee shall have another day so great glory, and the lesse would wee murmur at it, because our stripes bee upon us worthily: as if a poore prisoner that had deserved death, should be set free, and rewarded with a great summe of money, for willingly submitting himselfe unto some light chastisement. Let us therefore, not onely bee content to beare our crosses, but with the Apostle, through faith, rejoyce in our tribulations, and praise the Lord for them, as *Iob* did, saying, *The Lord giveth, and the Lord taketh away, blessed bee the Name of the Lord.*

1 Cor. 11.
28.
Heb. 12.6.
Jam. 1. 3. 4.

Rom. 5. 1.
Job. 1.

4 Dutie.
To pray for
the hasten-
ing of glory.

Revel. 22.
17.
Verse 20.

The fourth Dutie is, to pray that this time might bee hastened, wherein wee shall enter into life, and even to rejoyce when wee see it approach to any of us in particular: because it will bee so happy a change for us: of mortall, for immortall, of weaknesse for strength, of dishonour for glory: and (as one dying said) of tinne for silver, of copper for gold. Wee must learne therefore to bee like unto the Bride which saith, *Come*; and unto *S. Iohn*, who when hee had had some sight of these things, said: *Even so come*

Lord

Lord Iesus. Wee sigh, faith Paul, desiring to bee clouted up on : that is, to goe out of this clay house, and to ascend to our house in heaven. What faith have they then, that by the course of nature, or by the danger of sickness, being brought almost home to this house, desire to bee farre away from it againe ? How unseemely a speech is it in olde men to say, I would I were young againe ? how lamentable a feare in sicke men, to heare that they shall dye. Let us bee more strengthened in these things, that at our departing hence, wee may truly beleeve, and have everlasting life.

2 Cor. 5. 1

There bee two circumstances further used, in the rehearsing of these Articles, the first is the rising and standing up, which is a ceremony neither vaine, nor superstitious, as some suppose ; but they thinke amisse, that more reverence is hereby done to the Creede, which is no Scripture, than to the written Word of God. For first of all, it is not vaine, because it serveth to testifie our consent to the points rehearsed, and is a silent confession of the same faith, by all the Congregation : as in the time of prayer all kneele, by this gesture, manifesting their consent with the Minister in this heavenly action. In other duties done at Church in publique there is not the like reason of following the Minister in his gesture, whether hee readeth, expoundeth, or preacheth, because that in all these, the Hearers are Patients, and hee onely an Agent. Reade more of this above, at the end of the first Question. / Whereto may also be added, that this gesture of standing upright, is the most futable and convenient, as being the posture of souldiers, and champions ready to fight unto the death for that faith which they then proclaime by recitall.

standing up
at the Creed

The second circumstance is, the addition of this word *Amen* ; signifying *verity*, or *certainly*, or *undoubtedly*. It is added, First, to shew that wee doe not in word onely beleeve these things, but from our very hearts. Secondly, not waveringly, but certainly, and without doubting. Thirdly, not as though it were in our power, as if wee were secure for our firme and stedfast beleefe of these things, but ear-

Amen,
why added.

It is y^e 5th
question in
the Creed.
But in the
29th Article
39.

*The abuse of
the Creed.*

nestly craving this faith at the hands of God, and thus it is as much, as *So be it.*

All which shewes the wonderfull abuse of this Creede; first, amongst heretickes, which say these words with their mouthes, but the contrary in their hearts: some denying beleeve in the Sonne of God, for that they hold him to bee mere man, and God onely in name, as Princes are called Gods upon earth, as the Arians: Some in the Holy Ghost, as the Macedonians, for that they affirme him to bee servant, and inferior to the Father and Sonne: some deny beleeve in the holy Trinity, for that they beleeve onely in one God, holding the distinction of persons, a monstrous fiction of man; as the Antitrinitaries.

And some againe denying Christs bodies reall being in heaven, because they hold it to bee present in every Masse: his Office of mediation sitting at the right hand of God, because they appoint other Mediators to commend us unto God: and the beleeve of the remission of sinnes, with the life everlasting, because they teach doubting till the last gaspe.

*The Creed
abused by
the Papists:
1 Cor. 13.
13.*

Secondly, this Creede is further abused amongst the Papists, because when they pretend to make a confession of their faith, they doe onely confesse their hope, which is a distinct thing from faith, according to the Apostle, *There remaine these three things, Faith, Hope, and Love:* Now, besides that they teach Faith to bee a beleeving in generall of all the Scriptures to bee true, they make it to bee all one with hope through the mercy of God of being saved.

Thirdly, it is further abused by all Infidell-like Christians, which say with their mouthes, *I beleeve in God, &c.* But like Parrets, not regarding, what they say, not considering the fearefull estate of such as want this faith, what obedient and godly living is required to have comfort in this faith, and how scandalous professors hereof shall be barred out of eternall life, even as they that never knew how to rehearse this confession at all.

They also which imagine faith to be in their owne power, and

and therefore neglect to pray for it, when the Apostles themselves prayed, *Lord increase our faith.* So many as bee faithfull indeede, let us bee otherwise minded, beleeving all these things in heart without doubting, studying above all things to bee more and more confirmed herein by godly living, and ever heartily praying; *Lord give faith* where it is wanting, and where it is, increase our faith more and more.

I

The end of the Creed.

V 2

Of

Of the Commandements.

*7.th
7.th
8.* **Quest. 78.** **T**Hou saidst, that thou wert bound to keep the Commandements of Almighty God : Which bee they ?

Ans. God spake these words and said, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods but mee.

Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate mee, and shew mercy unto thousands, of them that love me, and keepe my commandements.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse, that taketh his name in vaine.

Remember that thou keepe holy the Sabbath day, sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seventh is the Sabbath of the Lord thy God, in it thou shalt doe no manner of work, thou, and thy son, and thy daughter, thy man-servant, nor thy maid-servant, thy cattle, and the stranger that is within thy gates : for in sixe dayes the Lord made Heaven and Earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Honour thy father, and thy mother, that thy dayes may bee long in the land, which the Lord thy God giveth thee.

Thou

Thou shalt doe no murder.

Thou shalt not commit adultery.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neighbour.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Quest. 79. How many things doest thou learne out of these Commandements?

Ans. *Two things: My duty towards God, and my duty towards my neighbour.*

Explan. Before that wee come to shew in particular, where these duties are set downe, it will not be amisse to speake some things in generall, by way of Preface or Introduction to the Commandements.

First, of the time when these Commandements were given, and this was about two thousand and five hundredth yeares after the Creation: not that they were left all this time without a Law, (for there was a Law written in mens hearts by the penne of nature) but to make that more plaine, which by the corruption of nature was become very dimme and much defaced. That there was a law even before these commandements were given, the Apostle sheweth, where he saith; that *the Gentiles not having the law, are a law unto themselves, which shew the effect of the Law written in their hearts,* &c. so that as long as men have beene, there hath also beene a Law, although not expressed in words, yet written in the heart.

Wherefore if it be well observed, we shall finde, that even before the giving of the law, all these precepts were known and acknowledged.

The first Commandement was known to *Abraham*, when as almost in so many words the Lord said unto him, *I am God al. sufficient, stand before me and be upright*: and there were no false Gods brought into the world before the Flood. *Clement Alexandrinus*, a learned Father sheweth, that *Bacchus*, a great God amongst the Heathen, was made a God 604.

For 1730 years
1797

The time of the law giving.

Rom. 2. 14.

The knowledge of the law before it was written.

Gen. 17. 1.

Clem. Alex. lib 1. Strom

Orat. Hor-
tat. ad Gent

yeares after *Moses*, and so most of the Gods of the Grecians: he sheweth further, how the chiefest God of all, *Jupiter*, was made by one *Phydias*, and the chiefest Goddesse, *Juno*, by *Euclides*, & that *Socrates*, *Plato*, *Xenophon*, *Cleanthes*, *Pythagoras* the ancientest Philosophers, and that *Aratus*, *Hesiod*, *Eurypides*, and *Orpheus* the ancientest Poets acknowledged but one God.

Gen. 35. 2.

Euseb. de
prepar.
Evang lib.
9. cap. 50.
Ibid.

The second Commandement was knowne unto *Isaac*: for he purged his house from Idols, when he was to build an Altar in Bethel, acknowledging hereby, that this was a corruption, that the true God would be offended at; yea, Heathen men themselves did see by the light of nature, that it was a grosse thing to represent God by an Image, as *Numa* an Emperour sometime in Rome who forbade the use of any Image, because he held it a wicked thing, that things so incomparably excellent, should be set forth by baser matters: and *Plato* an excellent Philosopher, did so agree with *Moses* herein, that he was said of *Numenius* a Pythagorian to bee none other, but *Moses* speaking in the Attick tongue.

Gen. 21. 23

Gen. 31. 53

The third Commandement, touching the right use of Gods Name, both *Abraham* seemeth to have knowne well, when he sware by the true God unto *Abimelech*, to confirme his league; and *Jacob* when he sware unto *Laban*, by the feare of his father *Isaac*. And the very heathen Ephesians, who were led onely by the light of nature, shewed how odious a thing they held it, that the name of their gods should be blasphemed, when suspecting such a matter in *Paul*, and in his companions, they grew to such an uproare, and cryed out so long, the greatnesse of their goddesse *Diana*.

Acts 19. 34

Gen. 1. 2, 3

The fourth Commandement is recorded to have been given in Paradise: for the seventh day, saith *Moses*, *God rested*; so he blessed and sanctified it, because that in it he had rested from all his workes, which he had created and made.

Gen. 28. 2.

The fifth Commandement: *Isaac* shewed in his practise, when hee followed his Parents direction in taking a wife; herein giving an instance of his obedience unto them: and the children of *Isaac* at his command going downe into *Aegypt* to buy food for him, and being so carefull to give him

him contentment in the returne of his son *Beniamin* : and *Ioseph* nourishing him in *Egypt* in his old age, &c.

The sixth Command against murder was written in *Cains* conscience : for that made him to cry out after the murder of his brother *Abel*: *My sinne is greater than I am able to beare, and whosoever shall finde Cain shall kill him.* And *Lamach* from hence aggravateth his owne case, when hee had slaine a man, for that he had this law not only written in his heart, but a warning in his great grandfather *Cain*. And immediately after the flood, the Lord doth expressly set down : *Who so sheddeth mans blood, by man shall his blood be shed, for in the Image of God hath he made man.*

Gen. 4.

Ver. 23. 24.

Gen. 9. 6.

The seventh Commandement, was to be seene in *Iosephs* heart, when being tempted by his mistresse to adultery, hee said, *Shall I doe this, and sinne against God?* in the other sons of *Isaac*, also, when *Dinah* their sister had beene defiled by *Shechem*, who doe therefore put him to death.

Gen. 39. 9.

Gen. 34.

The eight Commandement, *Laban* urgeth upon *Isaac*, saying; *Though thou wentest thy way, because thou longest to come to thy Fathers house, yet why hast thou stolne away my gods?* unto which he answereth, acknowledging this to be so great a fault, as that he saith, *With whomsoever they bee found, let him die.* And this was held to bee so heynous a sinne, as that *Isaacs* sons being charged by the Steward, with *Iosephs* silver cup stealing, yeelding themselves upon the finding of it, with any of them, to become his bondmen.

Gen. 31. 30

Gen. 45. 5.

The ninth Commandement, heathen *Abimelech* shewed to be written in his heart, when he complained of *Abrahams* false testimony concerning his wife, of whom hee had said, that shee was his sister, telling him, that hee had done things, which ought not to be done : and *Isaac* is afterwards reprov'd by him also for the like faults.

Gen. 20. 9.

Gen. 26. 9.

Lastly, for the tenth, so many as did know God aright, could not but acknowledge also, that it was a sinne against his Majesty, to entertaine evill motions in the minde, contrary to any of these lawes, because where these are, there cannot be the uprightness commanded unto *Abraham*, God cannot be honoured with the heart : Moreover, when *Abra-*

ham

ham had recovered the spoiles of Sodome, he shewed this law to be written in his heart, in that hee coveted none of these goods being other mens, and when he was to sojourn in *Egypt* and afterwards with *Abimelech*, he thought, because the feare of God was not in those places, that some would covet his wife, and kill him to enjoy her, intimating hereby, that he, in whom the feare of God is, would not covet another mans wife according to this law. *Gen. 14.* and *Gen. 10.* and thus much of the first thing.

The difference of the Lawes of God.

Now we are to speake of the difference betwixt the Law of God, containing these Commandements, and other Lawes given also by the Lord : for besides this Law, which is called Morall, there is another called Judiciall, and a third Ceremoniall. The Morall is so called, because it is a perpetuall rule of good manners, without the observation of which the world cannot stand; or if it should stand, it would be but as a confused Chaos, and without forme of a world. The Judiciall is so called, because as a statute-law, it setteth down with what judgements and censures men were to bee censured, that did offend in speciall cases. The Ceremoniall is so called because it is altogether conversant about rites and ceremonies, shewing what ceremonies were to bee used by the Church of God, and what not, in his service.

Now, the difference betwixt these standeth in many things. First, in that the Morall Law was published, and written by God himselfe, using the mediation of angels, *Acts 7. 53. Heb. 2. 2.* so as that all the people did receive it from his mouth : but it was not so with the Judiciall and Ceremoniall ; for the Lord instructed *Moses* onely herein, and the people received them from him, who wrote them downe for them. 2. The morall Law was first given as most worthy, the other two afterwards, as not so much to be regarded, in respect of it : for when the morall Law hath been neglected, and the other most diligently observed, the Lord hath beene as much moved, as if no Law at all had beene regarded; which may easily be gathered, both from that of the Prophet *Esay*; *Bring no more oblations in vaine incense is an abomination unto mee, &c.* And from that of *Samuel* to *Saul*; *Hath the Lord as great pleasure*

Esay 12.1.
1 Sam. 15.
33.

sure in burnt offerings & sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice, and to hearken than the fat of Rams: that is, to obey the morall Law far exceedeth all ceremonies. And David hath the like saying in the Psalmes, *Doe I eat buls flesh or drinke the blood of goats? offer unto God praise, and pay thy vowes unto him, &c. And I will have mercy, saith Christ, and not sacrifice,* with many other places to the same effect.

Psal. 50.

The same also appeareth from the practise of corrupt man, which hath ever beene most diligently to observe ceremonies, but most negligently the precepts of the morall Law: for our nature is set upon contraries, and therefore look what we should most carefully observe, that we most neglect; look what should be cared for in the second place, that wee look unto in the first. The Pharises tithed mint and cummin in the payment of their tithes, but let passe the weighty matters of the Law: and thus was it the manner of the Jewes ever to doe. Wherewith say they in *Micha*, shall we come before the Lord? *Shall I come before him with burnt offerings, and calves of a yeer old? will the Lord be pleased with thousands of Rams, or ten thousand Rivers of oyle?* And this is the manner of most men at this day, they are most strict in outward observances, but most remisse in the substance of godlinesse: in the very act of hearing, and prayer, not regarding that innocencie, charity, and righteousness, which should accompany this outward devotion.

Mat. 23.

Mich. 6. 6, 7

3. The ceremoniall Law hath beene oftentimes broken without sin: but the morall Law never, without some special countermand from God; as when *Abraham* was bidden to kill his son *Isaac*, when the Israelites were bidden to rob the Egyptians: yea even in these very cases the learnedst of the Schoolemen do by sound distinction maintaine, that the law it selfe was not broken, no nor dispensed withall, if we speak properly, but only the matter or object of the precept changed by God, & so the Israelites did not steale from or defraud the Egyptians, but tooke their owne, when God (who hath an absolute power to dispose of all these) had before by his command transferred the right and dominion of those rights from.

Gen. 12.

Exod. 12.

36.

Mat. 12. 5.

Psal. 50. 8.
Acts 7. 42.Joshua 5.
Mat. 12.

Levit. 10:

2 Sam. 6.

from the possessors to the takers. So likewise did *Abraham*, in offering to kill his sonne upon Gods command, no more breake the Law than a Souldier, that at the command of the Generall, (who hath power of life and death) killeth his fellow Souldier. As for that act of Circumcision, or Sacrificing, by which our Saviour Christ saith, that the Priests breake the Sabbath, it is not so to bee understood, as though the Law were broken, being rightly understood, or as though the Lord went about to justifie this, that a man might without sinne breake this command: but he speaketh of their strictnesse, shewing their weaknesse in maintaining that it was against the Law, to doe any worke at all upon the Sabbath day: for that in this sense, their very Priests did continually breake the Law. His intent then was, to shew the right meaning of the command to bee this, that they should doe no manner of worke, except such as was of present necessity, or helpe to the sanctification of the Sabbath day. Now for the Ceremoniall Law, that it might be omitted without sin, the Lord himselfe sheweth, where he saith, *I will not reprove thee for thy sacrifices, or burnt offerings, that have not bene continually before me*: and for Circumcision, all the time of the people of Israels being in the wilderness, for the space of forty yeeres, their children were uncircumcised, and yet no sinne imputed, and without doubt they failed in sundry other things also, as the Priest did in giving *David* of the shewbread, which it was not lawfull for the people to eate, and yet we doe not finde, that they were therefore reprov'd by any of the Prophets, howsoever it cannot be denied, but that when they presumed to alter any ceremony, they were grievously punished, as when the two sonnes of *Aaron* adventured to sacrifice with common fire, they were destroyed by fire coming from Heaven: When *Uzzah* presumed to carry the Ark upon a Cart, and to stay it with his hands, (when as hee ought not to have touched it, and it should have been borne upon mens shoulders) hee was smitten with present death. All which I doe not speake, to the end, that men should thinke that any of Gods lawes might lightly have bene broken without offence, but that there being just cause, the

the ceremoniall law was many times transgressed, and yet the transgressors remained blamelesse, which is not so with the Morall.

4. The morall law being neglected, maketh men (of how holy a sect, and profession soever) worse then Infidels, that are without all written Lawes, and yet observe the Law of Nature, according to the doctrine of the Apostle: *If thou be a transgressor of the Law, thy Circumcision is made uncircumcision: and shall not the uncircumcision, which is by Nature (if it keepe the Law) condemne thee, which by letter and circumcision art a Transgressor of the Law?* It maketh men worse then brut beasts, which have not a reasonable soule, according to that of the Prophet: *The Oxe knoweth his owner, and the Ass his Masters Crib, but Israel hath not knowne me.* It is not so with the ceremoniall, that being neglected, maketh onely worse, then the servants, and peculiar people of the Lord should be; and a confused multitude of all together.

5. The ceremoniall Law was very chargeable and costly, the Altar could not bee maintained without costs, the first born could not be redeemed without manifold and deepe costs, neither could there be an expiation of sinne without costs and charges; so that it was burthensome unto the people, and grievous to be borne: but the Morall Law putteth to no such busie multiplicite and encombrance of cost, it requireth the right disposition of the heart, and then obedience in practise will easily follow.

6. The Morall Law engraven in Tables of stone, was kept in the Arke, which was a signe, that it should last perpetually, even as Heaven, the Throne of God, in the figure whereof it was put: for even in Heaven the Morall Law is observed, for which cause it is that wee pray, that Gods will may be done in earth, as it is in Heaven. But it is not so with the other lawes, these being to last onely to the fulfilling of all by Christ.

For, first to speake of the ceremoniall Law, that was then without doubt to cease, even as there is no further use of a Candle, when the Sunne is risen; of a picture, when the person is present; of the A. B. C. when the Grammar is taught. For the

4.

Rom. 2. 26.
Verse 27.

Esay 1. 1.

5.

6.

Reas. 1.
The ceremoni-
all Law
ceased.

the

John 1. 17.

the ceremonies of the old Testament had none other use, but a little, as they were able, to set forth Christ Jesus, who was to shed his blood for our sins, as the blood of beasts was shed and sprinkled in the Tabernacle and Temple of the Jewes; to offer himselfe upon the Altar of the Crosse, as the beasts were offered there upon an Altar: to beare our sinnes, as the scape Goate did the sins of the Jewes especially, and so of the rest, according to which Saint *John* saith, *The Law given by Moses, but grace, and truth came by Iesus Christ*: and this may serve for a first reason of the abrogation of the Mosaicall Ceremonies.

Reas. 2.

Secondly, the renting of the vail of the Temple at Christs suffering, and the destruction of the Temple not long after, (which could never since bee built againe) shew the same. For all the time, that the ceremoniall Law was of force, God would not suffer it to be thus, but if for sinne he did, he soone returned in mercy againe, at the humiliation of his people; and restored these services.

Reas. 3.

Heb. 7. 1. 9.

Thirdly, Christ was a new high Priest, after the order of *Melchisedech*, who was greater then *Aaron*, and therefore his order was to cease at the coming of this worthier, even as at the change of head officers amongst the Romanes, the Dictators ceased, when the Emperours came on. This argument the Apostle handleth learnedly, and at large to the Hebrewes.

Reas. 4.

Fourthly, Christs coming made us to be of age, when as before, men were children, & nothing differing from servants, as the Apostle reasoneth to the Galathians, laying: *when we were children, we were in bondage, under the rudiments of the world, &c.* Now such things as serve for the instruction of children, are of no further use, when they come to bee men; and so is it with this law.

2 Judicial Lawes cease

Secondly, as for the Judicial lawes, some are willing to grant that those of them were to cease, which concerned some speciall civill customes of that people, the entailing of their lands, the freedome of servants in the yeere of Jubilee, and such like: but as for all those Judicials, which upheld and backed any Morall Law, they would have them to be still in force,

force, and to binde all Christians. Of those that lay this yoke upon us, I must crave pardon, and rather thinke, that all obligatory power of those Lawes was to cease at the dissolution of the Jewes Common-wealth, in as much as those Lawes were by speciall measure of circumstances squared and fitted to the nature of that people, as well in the Civill, as Ecclesiasticall estate and government. Here I tread in reverend M. Calvins steps, who in his Institutions doth very soundly determine this point, shewing that it is neither necessary, nor expedient, that the lawes of other Nations should bee the same that were prescribed unto the Jewes in punishments of crimes, even against the expresse morall Law, Theft, Adultery, &c. But referring the aggravation, or mitigation of such penalties to the nature and propensity of particular Nations, and to the necessities of divers times and occasions. To the Jewes (saith he) God was *peculiaris legislator*, and, as a wise Law-maker, ordained those lawes with a singular respect to that people: and so he there concludeth against some more nice then wise impostures of those lawes upon us; *Quod gattatur a quibusdam fieri consuetudinem Legi Dei per Moysen lata, quum, abrogata illa, nova alie illi praeferantur, vanissimum est.* It is an idle conceits to thinke, that it is any disrespect to Gods Law delivered by Moses, if other new lawes be preferred before it, and established instead of it. To this authority of Calvin and others, I may adde this evident reason for the refuting of that motive, drawne from relation to the morall Law. What Law of the Judicialls of the Jewes; nay, what Civill Law almost at all in any orderly Common-wealth throughout the world, tendeth not to the maintaining some morall law, and forwarding some duty concerning the lives, goods, chastity, good name, peace, and justice of, and among our neighbours? must therefore the Lawes (I meane the just and honest lawes) of all other Nations binde us? must the same penalties in every severall offence be current through the world? Surely I know no law for that. Generall equity is diversified by particular, and not onely due punishments, but also offences are truly greater and lesser in variety of times, places, and people, especially in those acti-

Cal. Instit.
lib. 4. cap. 20
Sect. 16.

ons,

tals, which concerne the more remote parts and skirts of
 the Morall Law. What shall we say then? are we Christians
 no more in duty tyed to the Judicialls of *Moses*, then to the
 Positive Lawes of the Persians, Laedemonians, or the Ro-
 manes, made for the punishment of vice; and upholding of
 common honesty? I dare not in any wise say, or thinke so.
 These were devised by the light of nature onely, those sugges-
 ted by immediate revelation from God, and therefore in-
 comparably exceeding for eminent wisdom and Justice.
 Nay, moreover, the Judicials, howsoever they have not in
 themselves any obligatory power, or legall force to binde o-
 ther states and kingdoms; yet in regard of the generall e-
 quity implied in them, they remaine as a seasonable and con-
 sionable direction unto Law-makers now adaies in Christi-
 an common-wealths, where the nature of the people, and
 strong motives from experience doth not enforce another
 way. This exemplary direction, though it belesse to be re-
 garded in those provisions, which are most circumstantiall
 and variable, as being farre off akinne to the Morall Law; yet
 me thinkes, in the more essentiall and fundamentall parts of
 the perpetuall and universall Morall Law, the discreet imita-
 tion of Gods positive Lawes is very requisite, it pertaineth
 not to us private subjects to prescribe, but onely to wish and
 mention with humillity, what wee conceive out of a good
 conscience. For my part, in my poore understanding, it ma-
 ny times grieveth me to thinke, how in our daies the foule
 adulterer usually escapeth in a manner unpunished, and the
 pilfering out-purse is trusted up on the cursed tree without
 redemption: whereas Gods positive Mosaicall law strake
 farre deeper in the former, and in the latter more gently, pro-
 viding also in this a meanes of reliefe to the party wronged,
 by accumulated restitution. If any man be so presumptuous,
 as in this heinous crime of violating wedlocke, to take San-
 ctuary in the new Testament, and to claime thence impunity
 for this impurity, I see not what ground of mitigation can
 be built upon that, which is by some alleadged out of *S. Iohn*,
 how Christ dismissed the woman taken in Adultery without
 punishment: for he was no hardy Judge, and did this only

John 8.

to take downe the insolency of the proud Pharisees, which were greater, and more stiffe sinners, then she was. Wherefore let us mourne for the impurity which is now adayes in this case, and seeke to the Lord for a redresse herein, by mooving the hearts of the higher powers to consider of it, and to fortifie the law against so spreading, and dangerous an evill.

The third thing to be further generally spoken of, is the difference betwixt the Law of the old Testament, and the Gospell, which is of the new, and these doe differ :

3.
Difference
betwixt the
old Testa-
ment and
the new.

1. In the manifestation, the Law is knowne by the light of Nature, as hath been already shewed, even before that it was solemnly given : but the Gospell is a mystery unto nature, as *S. Paul* calleth it, saying, *Without all controversie, great is the mysterie of godlinesse*; it is a thing hidden from mans reason, yea, from the very Angels, according to that of *Peter*, *Which the very Angels desire to behold* : *Agno-scio*, the word signifieth, prying into a thing overveyled and hidden from sight. It was first revealed by God himselfe, after published by Angels, by Men, by Children, by Devils, and by dumb Idols.

1 Tim. 3. 6

1 Pet. 1. 12

2. The law doth onely shew what is to be done, that God may be pleased, but here leaveth us, without instruction how to doe it, because that way, which it setteth downe is to us impossible : but the Gospell doth fully informe us, how this may be done, namely by Jesus Christ, who hath fulfilled all for us, and is made unto us, beleeving in him, *right confession*, as the Apostle teacheth : and so the one may rightly bee termed, the law of Faith, the other of Workes.

3. The Law is full of terrible threatnings, and without comfort in the promises thereof, because nothing is promised, but upon too hard conditions, *Doe this, and thou shalt live*; is doth therefore onely cast downe, and wound with the wounds of deadly sinne; by it none can be justified, or saved, according to the doctrine of the Apostle in sundry places : but the Gospell serveth to heale all our wounds, and to lift us up with comfort, for that it is full of sweet promises, flowing from Gods meeke grace and mercy, so that how unwor-

Rom 7.
Gala.

1 Cor. 3. 6.
Gal. 3. 24.

unworthy soever we are, yet turning to the Lord by true repentance, wee may be justified and saved hereby. The Law is therefore the *Letter that killeth*, the *Gospell is the Spirit that giveth life*.

Lastly, the Law is a Schoolmaster to bring us unto Christ, as the Apostle saith; for as without a Schoolemaster first had, & used for entrance in rudiments, children come not to the Universities; so without the law we cannot be sufficiently taught to bee preferred unto Christ, because wee rest contented through ignorance in sinne, wounded to the death, and yet not knowing, that we neede to seeke a remedy: but the Gospell admitteth us unto Christ, and incorporateth us into his body, it openeth the gate unto us, and giveth us entrance into his most stately palace of heaven. The law is also a Schoolmaster, when we are come to Christ, ever checking and correcting us, when we walke not according to the strait rule thereof: but the Gospell upon our humiliation comforteth us, and assureth us that all our aberrations, and going astray are remitted, so that there be an heart unfainedly hating that evill which we doe.

Rom. 7.

The agreement of the
old Testament and
the new.
Heb. 1. 1.
Mat. 3.

Now, as there be differences betwixt the Law and the Gospell, so there be some things, wherein they agree.

1. In the Author, God; not, as the mad *Muniches* taught the bad God to be the author of the Law, and the good God, the author of the Gospell: for the same God, which spake by his Sonne Jesus Christ in these last dayes, spake also at divers times, and in divers manners in times past: he that said from heaven, *This is my beloved Son, heare yee him*, the same God spake all these words, and said from Heaven, *I am thy Lord the God, which brought thee out of the land of Egypt, out of the house of bondage, &c.*

2. They agree in the threatening of sin, and urging obedience unto the Lord in all things: but the law urgeth it for feare, the Gospell for love, *If yee love me, keep my Commandments*; the law as the meritorious cause of life, the Gospell, as most necessary signes of the life of faith, and the way that God hath appointed us to walke in unto life; the law giveth no hope in the case of swarving from the strict rule thereof,

'the

the Gospell giveth hope to the penitent, and where the like hope is given by the Prophets, they doe rather play Evangelists, then Preachers of the law.

3. They agree in this, that howsoever the Gospell giveth hope to the penitent, yet it denieth all hope to those that live, and die in transgression of the law, for against such most common are the threatnings contained in the Gospell, *They that doe such things, shall never inherit the Kingdoms of Heaven.*

Gal. 5. 17.

4. They agree in this, that there is no contradiction betwixt them, but as they come from one, and the same spirit, so there is a sweet harmony and consent betweene them, the one onely sheweth, what God doth strictly require in his justice, the other, how his justice is satisfied, and yet his mercy to sinfull man appeareth; the one saith, *hee that breaketh the Commandments shall die*; the other saith, that because man through the weaknesse of his nature could not but breake them, one man, that never brake any the least of them, died in the stead of sinfull man, and thus freed him, that was the son of death, from death and damnation.

5. They agree in the Ministers of them both: for they of the law were to be without blemish, their lips were to preserve knowledge, they were to live of their service, they were divers sorts, both Priests and Levites, they were watchmen, &c. so ought the ministers of the Gospell, they must be unblameable, apt to teach, they that preach the Gospell, are to live of the Gospell, some are Doctors, some Pastors, &c. they are Pastors watching and keeping their flockes, as those, that must give accounts of them. And thus much of the third general.

1 Tim. 3.

1 Cor. 9.

14.

Ephes. 4. 13

1 Pet. 5. 2.

The next thing to be spoken of in general is the manner how this law was given, and that is described in the nineteenth, and twentieth of Exodus.

The manner

how this

Law was

given.

Exod. 19.

20.

1. There was great preparation, three dayes together, the people were sanctified according to the manner of those times, by washings and purifyings, shewing both what need wee have by prayer, and reading of the holy Scriptures (which may bring us from worldly to heavenly meditations) to

prepare our selves ever, before that we come to heare the Lord speaking unto us in the ministry of his holy word: and also, how we must ever be more and more doing away, by the Spirit of Sanctification, the blots and blemishes of our natures, that we may be the fitter to come into the presence of the Holyest.

2. A strait charge was given, that neither man nor beast, under paine of death, should come neere the Mount, whence the law was to be delivered, but certaine markes were set beyond which none might dare to passe; shewing, as the Apostle hence noteth; how glorious was the law, now to be delivered; and, if such as passe the markes set them, were without mercy to die the death, that much more the transgressours of any of these precepts should die, and find no mercy.

3. The Lord descended with great terror, the Trumpet sounding, the earth shaking, and Lighenings flying abroad, in so much, as that the people are noted to have run away, and *Moses* himsele to have said, *I tremble and quake*: shewing, that the things here uttered, were grave and weighty, and to be received into the heart, with a feare of offending against them: and also, that when the time shall be, of calling the offenders to account, with what wonderfull terror the Lord will then come against them. Fourthly, Almighty God himsele spake all these words in the hearing of all the people; but when they were too weak to heare his words and desired that the Lord would not speake any more (for so they should die) but promised obedience, if *Moses* should speake, two tables of stone were given unto him, written with Gods owne finger, that he might cary them to the people, shewing hereby, how stony-hard our hearts be, and that Gods finger alone is able to imprint them there, his speech from Heaven must worke in us a reverence of them, otherwise we shall all be too negligent of his Lawes.

4. When *Moses* had broken these Tables through zeale (seeing how God was dishonoured in his absence, by golden Calves; which they had set up, and worshipped) the Lord had him hew two other Tables, and therein he wrote all

2 Cor. 3. 6,

7.
Heb. 12. 19

Heb. 12. 21

4

all the words that were in the first: shewing hereby, that mans heart by Gods creation, had all the lawes ready written in it, as the Tables prepared by God himselfe had, but the heart, which he had gotten unto himselfe by falling away from God, is without any letter hereof in effect, untill that the Lord wrote them anew, as it was with the Tables prepared by *Moses*.

6. Lastly, when *Moses* had beene long with the Lord, and came with these lawes unto the people, his face shone so, as they were not able to looke upon him: for which cause he used a vaile when hee came unto them, and put it off, when hee returned unto the Lord: shewing hereby, as *S. Paul* noteth, that the Jewes should not be able to see into the end of the law, *Christ Jesus*, untill the vaile of blindness and hardness of heart were taken away by the Lord, neither yet could any of the Gentiles, without the same his helping hand.

These things being well considered in the giving of the law, will make it appeare not onely to be of God, and such as ought to be revered, as all the rest of the holy Scriptures, but in a more singular manner, for the Prophets of God spake and wrote from God the rest of the Scriptures, but God himselfe spake and wrote all these precepts, as is remembered, *Deut. 5. 22.* wherefore let every one heare patiently and reverently the pressing of these lawes to him by the meanest minister, how great soever he be, as *Ezra* rose up for reverence to *Ebed*, when he came to him with a message from God; *Judges 3.* And *David* was moved by *athai* pressing the law against him; *1 Sam. 25.* And let us observe every one of them, seeing God spake them all, and not some onely: and lastly, stand for these lawes with courage and resolution, seeking to stop the course of sinning against them all that possibly we can, because they are the lawes of our God, the observing of which he specially respecteth and rewardeth.

There remaineth yet one thing more in generall, and that is the use of this law, in these times of the Gospel: for howsoever other lawes be done away, as hath beene shewed, yet this still ever remaineth, as it hath ever been in the heart, yea,

as is shewed
in
2 Cor. 3.
13, 14.

as is shewed
in
2 Cor. 3.
13, 14.

as is shewed
in
2 Cor. 3.
13, 14.

as is shewed
in
2 Cor. 3.
13, 14.

4.
The use of
the Law in
these times
of the Gos-
pell.

Ephes 4.24

Rom. 13.

Lev. 11.44

John 3.1.

James 2.10

Deut. 5.32.

Levit. 26.

Deut. 28.

Mat. 5.19.

Gal. 4.18.

Rom. 7.

Gal. 3.1.

even before man's fall. And this appeareth (not to use more
 proofes) from our often being urged unto an holy and new
 life, from the many caveats given against sinne, and from the
 threatnings, that they which doe such things, shall never en-
 ter into life, even in the new Testament. For when the Apo-
 stle willeth us to put off the old man, and to put on the new,
 which after Christ Iesus, is in holinesse, to put off the works
 of darknesse, and to put on the armour of light, what doth
 he else, but revive the law? *Be ye holy, as I am holy*, saith
 the Lord, when S. Iohn saith, *These things write I unto you, that
 ye sinne not.* And S. James, *He that keepeth the whole Law,
 and yet faileth in one point, is guilty of all*: what doe they else,
 but preach the continuance of the law? *Thou shalt keepe all
 these Commandments, not declining to the right hand, nor to
 the left*? Lastly, when all the writings of the new Testament
 are full of sweet promises to such as constantly goe forward
 in a Christian course of life, and that bring forth the fruites of
 the Spirit; but on the other side, full of terrible threatnings
 to the disobedient, and such, as bring forth the fruites of the
 flesh: what other thing doe they teach unto, but to make a-
 nother Darknesse, for that they repeat, as there is repea-
 ted out of Leviticus, *Of which shall diligently observe all these
 lawes, then shall thou be blessed at home and abroad, &c.* but if
 thou breake them, *Cursed shalt thou be in every thing that thou
 puttest thine hand unto.* And to make it out of doubt, our Sa-
 viour Christ, when it was suspected, that he would give li-
 berty from the law, saith, *I am not come to destroy the Law, and
 the Prophets, but to fulfill them.* But it will here be objected
 then, If it be thus, how can those places of the new Testa-
 ment stand, where it is often said, *We are not under the Law, but
 under grace.* Even as a woman, when her husband is dead, is
 freed from the Law of her husband: so we are freed from the Law
 under the Gospel; and Christ was made of a woman and made
 under the Law, to free those that were under the Law; with ma-
 ny like places? What, is all this to make a shew onely of li-
 berty, we being still bound to keepe the Law, as we were be-
 fore Christ's coming?

I answer, that most of these, and the like places, are to bee
 understood

understood of the ceremoniall law, against which occasion was then daily offered to write, by reason of the Jewes, which were turned to the faith of Christ, and yet held it necessary to keepe this law by circumcising, &c. there was little, or none occasion to write so earnestly about the disanulling of the Morall, but onely to shew, how unable it was to justifie, for then Christs coming had been needlesse. Let the Epistle to the Galatians be welllookt over, and this will easily appeare to be the Apostles scope there, for that he telleth them with wonderfull vehemency: *If ye be circumcised, Christ will profit you nothing*; and he maketh this the occasion of prosecuting this matter of immunity from the law so earnestly, for that Peter being at Antioch, seemed to bee too cold in this doctrine, when at the coming of the Jewes, he abstained from meates forbidden by the Ceremoniall law, for which he saith that he reproveth him to his face, for that justification before God was not thus attained, but hindered, which is the onely thing he laboureth in, throughout the residue of that Epistle. But it cannot be denied, but that some liberty, also from the Morall law, is here published, it will be worth the while therefore to see what this is.

Gal. 3. 2.

Chap. 3. 11

And first, this is in regard of the time, before Christs coming we were under the law, as under our onely Schoolemaster to teach, & to direct us, but now we have another Schoolmaster Christ Iesus, who came more lately out of the bosome of God the Father, to declare him & his waies unto us. Now both *Moses* the mediator of the law, and Christ Iesus teach one, and the same thing, onely as he that goeth from a country Schoole to the University, changeth his Tutor, and is no more under him, that taught him in his yonger yeeres, but under another: so at the coming to Christ, we are no more under the old Tutor, the law, but under him, who doth deale more gently with us, teaching us more familiarly, helping us towards more perfection; & where we faile, pardoning, and forgiving us, and because of his mercifull dealing, we are said, not to be *under the law, but under Grace*, and for this it is, that the Lord himselfe said, that the *Law and Prophets were until Iohann*

I.
Liberty from the Law.
Gal. 3. 24.
John 1. 18.

2.
Heb. 2. 14.

Secondly, In regard of the power and authority of the Law, being now put downe, by exercising of which, it did tyrannize over mens consciences, and put them into a slavish feare, all their lives long, before Christs comming: but now, having another Master, to admonish, to reprove, to threaten, and to correct us, the Lawes threatnings need not to terrifie us, it hath none authority over us, no more than a master, whose servant is dismissed, and gone from him, hath over the same servant: and for this cause is it, that the Apostle saith, *The Law was added, because of the transgression, until the seed came*

Gal. 3. 19.

3.

Mat. 11.

Thirdly, in regard of the seasoning, which hath come to our hearts by Gods Spirit, ruling, and reigning in us: so as that the things of the Law, which were before difficult, hard and burthenome, are now become sweet, light and easie, according to that of our Saviour, *My yoke is easie, and burthen light*. And hence is it, that as an Apprentice, when his time is out, taketh the same, or greater paines in his trade, then he did before, yet is a freeman, although hee serveth his olde master still, for it is a delight unto him so to doe, especially remembring, in what feare he was before, but now without feare, how rigorously copelled unto his taske, but now doing it voluntarily, and by reason of his rudenesse, and ignorance how hard it was, but now by reason of his experience, how easie: so our time of Apprentiship to the Law being as it were out, at the sending of Gods Spirit unto us, we are free from it, though we doe still the things of the Law, for that neither feare leadeth us thereunto, nor rudenesse maketh it hard, but Gods Spirit leadeth us and setteth our hearts so unto them, as that all things become delightfull and easie. And this is the meaning of the Apostle, when he saith: *Such as are led by the Spirit, are not under the Law*: and when in another place he saith, *The Law is not given to the righteous, but to the lawlesse and disobedient*.

Gal. 5. 18.
1. Tim. 1. 9.

4.

Fourthly, in regard of condemnation, the lawes curse. Without Christ, all are under heavy plagues & punishments, denounced in the law against the transgressors: but Christ comming, hath set all such as beleeve in his name, free here-
from,

from, according to that, *There is no condemnation to such as are in Christ Iesus*: and againe, *he hath delivered us from the curse, being made a curse for us*. Without Christ, doe what we could, we should still have been untoward and wicked servants, and accursed; but through Christ our will is accepted, and we are delivered.

Rom. 8. 1.

Gal. 3. 13.

2 Cor. 8.

And thus ye see, how there is freedom from the Law, and yet the Law continueth. Wherefore, neither the licentious *Antinomi*, nor the phantasticall Anabaptists, are to be heard, which deny all use of the law under the Gospell, and maintaine, that the motions of the minde onely, which they call Revelations, are to be followed: neither are we to account otherwise of that new invention, then false and fantastickall, and flowing meerely from idle fantastick braines, which teacheth the freedom from the Law, to be the Gentiles freedom, unto whom it was never given, but onely to the Israelites, neither doth belong unto them, but onely so farre forth, as it agreeth with the law of Nature, and is explained in the Gospell.

Lib. aduersus Iud. prop. 2.

Alban. de Leg. & Evang.

This is new, because all antiquity was ignorant of it: *Tertullian* knew it not, for otherwise he would not have taught, as he did, that God gave *Moses* his Law to all men, and not to the Jewes onely: that reverend father *Athanasius* was ignorant of it, for otherwise he would not have taught, that the Law was not brought in for the Jewes sake onely, neither were the Prophets sent onely to them, but were appointed to this, that they should bee masters and Pedagogues to the whole world, and that they might be accounted a publique and holy schoole, as well in those things that belong to the knowledge of God, as to the discipline of the soule. And the like may be said of all other Ancients, witness their continual labouring to commend *Moses*, and to magnifie his writings, that they might breed a reverend opinion hereof, in the unbelievers.

Wherefore this is a new device, and as it is new, so it is dangerous many wayes and to be taken heed of. Let us then knowing the truth, cleave unto it, knowing that Christ hath given no liberty to sin against the Law, in the smallest things:

let us still walke as strictly, in regard of the Law, as if wee had no liberty at all therefrom, that thus we may be answerable to our times of freedome by Christ Jesus, and being led by the Spirit, have comfort, that we are not, neither shall ever be under the curse and condemnation of the Law: from which, thou Lord, finally deliver us. Amen.

Having been long enough already in the generalities touching the Law, we are now to proceed unto particulars.

Quest. 80. How many Commandements be there? and how are they divided?

Answer. There be ten, which are divided into two Tables.

The Com-
mande-
ments di-
vid into
two Tables.

Explic. This number of the Commandements, as also the division, was made by God himselfe, who gave them written, as hath been already shewed, in two Tables of stone, to his servant *Moses*, and hereto therefore doe all writers agree, both ancient and moderne, both Protestant and Popish, the onely difference is about the right distinction of these Commandements. For some have placed five in eicher Table, as the Jewes, *Rabins* and *Iosophus*, learned Writers amongst them: Some have placed three in the first Table, and seven in the second, as sometime *Augustine* did, to expresse the mystery of the Trinity: but the Papists doe it at this day, to defend their Idolatry, and yet to keepe the number of ten, they divide the last Commandement into two; and so doe the Lutherans. Some againe divide them by foure in the first Table, and sixe in the latter, as almost all aeneient Greeke fathers, *Athanasius*, *Origen*, *Gregorius Nazianzenus*, *Chrysostomus*, &c. and some Latines, as elsewhere, *Aurelius*, *Hierom*, *Ambrose*, &c. But this controversie might soon bee ended if men would bring their Religion to Gods Law, and not Gods law to their religion, as they of the Romane Church doe. For if the first Table be the first and greatest Commandement of the law, teaching us to love the Lord with all our heart; and the second be like unto it, teaching our dutie towards our neighbour, how we should love him as our selves, as Christ himselfe hath taught, then it is without doubt, that all which teach the love of God, belong to the first; and all which

teach

teach our duty towards our neighbour, belong to the second Table. Which being so, and foure distinct things given in charge, touching the love of God, and sixe touching our neighbour, & no more, how can the distinction fitly be otherwise made, but into foure and sixe againe, for the last Commandement be well considered, and it will easily appeare to be but one, even all that, which forbiddeth coveting: both because it toucheth but one thing onely, and is againe repeated in a different order, in the booke of Deuteronomy: *Thou shalt not covet thy neighbours wife, thou shalt not covet thy neighbours house; whereas in Exodus it is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife.* Which would not have been, if it had been two distinct Commandements: but as all the rest, so these in their repetition, would have kept their proper place.

Deut. 5. 21.

And it is to be knowen, that the Hebrews, howsoever they differ in the distinction of the ten Commandements into five and five, yet they make the Commandement against coveting but one, and *S. Paul* summeth it up in one word, *lust or covet*: *Rom. 7.* For a ground that the Commandements are ten, we have it plainly expressed: *Deut. 10. 13.* *Exod. 34. 28.*

Quest. 81. In which Table doe you learne your duty towards God?

Ans. In the first: containing the foure former Commandements.

Quest. 82. What is your duty towards God?

Ans. My duty toward God, is to believe in him, so love him, and to love him with all my heart, with all my strength, and with all my might: to worship him, to give him thanks, so put my whole trust in him, to call upon him, to honour his holy Name, and his word, and to serve him truly all the dayes of my life.

Explen. This is in the generall content of the Commandements of the first table, and is thus without further distinction set downe, having respect unto yong children, with whom

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whom it is well, if some good things in generall be put into them, as they are able to beare, and with such brevity. these things could not better have been couched together. The first words expresse the first Commandement, of having the Lord for our God; for this is to beleieve in him, to love him, to feare him, and to pray unto him; the second is expressed in the next words, *to worship him, and to give him thanks*, it being the duty of this Commandement purely to doe the parts of his worship: the third is expressed in the words following: *to honour his holy Name and his word*, it being the maine matter specially pointed at there, that in all things Gods name and his Word be glorified: and the fourth, of keeping holy the Sabbath, and then devoutly serving God, in the duties by him appointed, is expressed in the last words: *and to serve him truly all the dayes of my life*: as will appeare more plainly in the larger opening of every of these Commandements, as here followeth.

Quest. 83. How many be the parts of every of the Commandements of the first table?

Ans. Two, the Commandement it selfe, and the reason thereof.

Explan. Before that we come to the particular handling of each Commandement, two things are further to be premised, first, certaine rules are to be laid downe, tending to the better understanding of them: and then is to be shewed the singularity of these Commandements concerning God, above those that concerne our neighbour.

First for the Rules, one is this: Every affirmative Commandement includeth his negative, and the negative the affirmative: as for example the third Commandement is negative. *Thou shalt not take the name of the Lord in vaine*, now it containeth also the affirmative, thou shalt honour the name of the Lord, and so of the rest: and this is plaine from sundry places thus expounding them. The fourth Commandement expoundeth it selfe thus, when the Lord unto the affirmative, *Keep holy the Sabbath day*, addeth the negative, *Thou shalt doe no manner of worke therein*. The fift is thus expounded,

Rule 1.
Rules for
expounding
the Com-
mande-
ments.

pounded, where it is said: *He that curseth Father or Mother, or that is disobedient unto them, shall be brought forth, and stoned to death*, and generally the Commandements of the second Table being all negative, but one, are thus expounded of our Saviour Christ, saying the second is this: *Thou shalt love thy neighbour as thy selfe.*

The second Rule is this; Every negative Commandement doth binde alwayes, and unto all times: every affirmative doth onely binde alwayes, but not unto all times also, as for example: *Thou shalt have no other gods but me* the affirmative of having the Lord for our God doth binde alwayes, so that he sinneth, whosoever at any time denieth the Lord in his heart, or doth contrary to the feare or love of God: but he sinneth not, that doth not actually exercise these affections at all times, because that a man sometime sleepeth, sometime through the violence of diseases loseth the use of his reasonable soule, many times also is possessed with vehement thoughts which imploy the minde another way, and lastly, occasions are not at all times offered to try our hearts. The fourth Commandement in the affirmative hath, *Remember that thou keepest the Sabbath day*: against this hee sinneth, whosoever doth breake the Sabbath: but hee sinneth not, that doth not keep it at all times, and parcels of times, because the weaknesse of our natures requireth some rest and pause, at what time we cannot be busied in holy exercises. The like is to be said of honouring our parents, &c. But come to negative Commandements, and you shall see, that whosoever ceaseth from observing them at any time, is a sinner: for example, *Thou shalt doe no murder*, is a negative command, and so is, *Thou shalt not commit adultery*: if any man then shall murder at any time, or be adulterous, whether he be drunken or sober, angry or quiet, tempted or not, in whatsoever place, time, or occasion, he is a transgressor, and this distinction is set forth amongst Schoole-men, by the termes of *semper* and *ad semper*.

The third Rule is this: Every Commandement forbidding any sinne, doth not onely forbid the sinne named, but all finnes of the same rank also, and all occasions of the same

Rule 2.

Rule 3.

Mat. 5.

same, and the maine sinne onely is named; to make the branches the more odious, as being of the same nature before the Lord. Thus Christ himselfe interpreteth the sixth, seventh, and third Commandments, where reproving the Pharisees doctrine, onely forbidding murder, and the act of adultery, and false swearing by Gods holy name, he teacheth that even unadvised anger is a sinne; and to looke upon a woman to lust after her, is adultery, and to sweare any oath at all in ordinary communication, is from the Devill: by which wee may gather how we are to understand the other commandments also.

Rule 4.

The fourth Rule is this: The Commandments of the first Table are absolutely to be kept, and for themselves; the other of the second table are to bee kept for the first. For, if any man shall observe this; *Thou shalt have no other Gods but me. Thou shalt not make any graven image, &c. or Thou shalt not take the name of the Lord in vaine*, in meere obedience to the Kings Lawes, or thereby to please holy men, who doe spit at the workers of such abominations, and not through an immediate reverence of that heavenly Majesty which hath commanded; that mans obedience is none obedience; his keeping of these lawes is not keeping of them, because the maine thing here intended, is neglected, viz. the setting up of God in our hearts above all, and that which is most abhorred, is practised, viz. *The fear of God taught by the precepts of men*. And on the other side, who shall observe these lawes, *Thou shalt not kill, Thou shalt not steale, &c.* without being moved hitherunto through a conscience of the first Table, commending the love of God unto us, and the love of man for Gods sake, after whose image he is made: his keeping also is no keeping of the Law, because the praise of men is the mark, at which he aimeth, or else, that hee may bee dealt friendly withall againe; and thus did the very Pharisees and Publicans. Hee onely loveth his neighbor aright, which maketh the love of God the fountaine and beginning of his love to his neighbour.

Mat. 6.
Mat. 7.

Rule 5.

The fifth Rule is this: Howsoever the least Commandment is not so small, but the breach thereof deserveth death;

yet

yet the breaches of some commandements are greater, and more heinous, then of others. Thus to breake the Commandements of the first Table, is in it selfe simply more heinous, and this sinne shall have a more grievous punishment in hell then sin against the second Table. For Sodom and Gomorrah, saith Christ unto the Jewes, *shall rise up against you, and condemne you*: because their sin in refusing and denying their God and Saviour, was greater then all the finnes, though most lowd crying of that people. And for this is it, that the maine finnes against every precept of the first Table were censured with death; but it is not so with all those of the second Table.

Yet doe I not so rigorously presse this Rule, as to inferre, that the least sinne against the first Table, must needs be more heinous, then the greatest against the second, which hath been rashly concluded by some. Can any Christian persuade me, that I commit a more damnable sin in being overtaken with a nap at a long Sermon, or counselling uncessantly to Church, then if I had murdered mine owne Father? Let me be throwne out of a window, if I thinke that *Enochus* sinned more grievously then *Cain*, *Genesis* 4. In gathering a proportion betwene one sinne and another, all respect is not to be had to the object, against whom the offence is done, but regard must be had also of the kinde of the action committed, of the malice or infirmities of the committer, &c. These bee sometime so superlative, that they over-balance the generall respect to the object. The comparison therefore betwene the two Tables, is to receive modification and moderation by restrainers, as *ceteris paribus*, or where there is not so much imparity otherwise, *in eodem gradu aut specie*, wherein affections, intentions, malices, presumptions, infirmities, neglects, &c. are to be counterbalanced among themselves and one against another.

The sixth Rule is this, there is so neere a relation betwixt all the commandements of the morall Law, that whosoever observeth all, failing onely in one point, is guilty of all Abominations; as *S. James* teacheth, there is one and the same, the Author

Mat. 23.

2. Thim.

1. Thim.

1. Cor.

1. Tim.

1. Pet.

1. John.

1. Heb.

1. Sam.

1. Kings.

1. Chron.

1. Esdr.

1. Neh.

1. Macc.

1. Jer.

1. Lament.

1. Psal.

1. Prov.

1. Eccl.

1. Song.

1. Ruth.

1. Job.

1. Daniel.

1. Esther.

1. Judith.

1. Tobit.

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Rule 6.

James 2. 10

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*The first
Commande-
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thor of them all, so that he which keepeth one, and liveth in the breach of another, keepeth none at all for God, because if he did, the same authority that moved him to keepe one, would move him to endeavour to keepe all. And hence it is that, *Of two evils, being mala culpa not peius, not the lesser, but neither is to be chosen.*

And hitherto of the first thing: now followeth the second, of the singularity of these commandements, which is in this, that every of these foure hath both the commandement and the reason; which is plaine in the three latter, and is only called in question in the former, because it is not placed as a reason, but as a preface to all the Commandements, before any charge given. Whence it is, that some have made it a generall preparative, perswading to the obedience of all these lawes. But it will appeare, I take it, to be a speciall reason of the first also, and more properly belonging unto it, if we consider, first that the other three being subordinate, have their speciall reasons, and much more then should this, being chiefest, and ground of all.

Secondly, the identity of the reason here used, and in the second, *I am the Lord thy God, and I the Lord thy God am a jealous God*, both being alike fit to strike the terror into the offenders, as the precepts are alike, the one forbidding inward, the other outward Idolatry, so that, if this of the first bee made onely generall, for the same cause may that of the second, and neither shall have their speciall reason.

Thirdly, if it be further considered, how this reason doth specially fit the precept, *I am the Lord*, therefore thou shalt acknowledge me and none other, *I brought thee out of the land of Egypt, &c.* therefore thou shalt be ungratefull, if thou deny me, or joyne any fellowes with me,

Quest. 84. In which words is the first Commandement contained, and in which is the reason?

Answer. The Commandement is in those words, *Thou shalt have none other Gods but me.* The reason in these, *I am the Lord*

Lord thy God, which hath brought thee out of the Land of Egypt, out of the house of bondage.

Quest. 85. VVhat are we here commanded?

Ans. To have the Lord for our God, which is to love him above all, to feare him above all, to put our whole trust, and confidence in him, and to make our prayers unto him alone.

Explan. The method which I intend generally to follow in opening the Commandements, is first to handle the Commandement it self, and then the reasons, and in every Commandement these two parts, the duty enjoyned, and vice forbidden, where the Commandement is affirmative, and contrariwise, first the vice forbidden, and then the duty, when it is negative. The first Commandement is mixt, or compounded of both, Thou shalt have me for thy God, and none other. Touching the Duty, it is to have, and to set up in our hearts and practices, the Lord *Iehovah*, who only reigneth in Heaven and in earth, for our God, which is the maine and principall scope of the whole Law: even as the maine duty of a subject towards his Prince, is to acknowledge him, and to sweare allegiance unto him, which if it bee not, what will all other lawes and Statutes availe? What likelihood is there of being contained in obedience in other things? Surely, none at all; but that the person which is unconformable in the first, will live like a disorderly Risor, & dangerous Traitor. So if we refuse to set up the true God in our hearts, which is our vowing allegiance, what other account can the Lord make of us, but as of a company of Out-lawes, and unworthy to live in the Common-wealth of his Church, and to bee fellow-Citizens with his Saints? Now the Lord is not then acknowledged, this duty is not then performed: when we make profession in word, and outwardly of serving the true God, but when wee love him in the highest degree, when we feare him, trust in him, and seek unto him in all our necessities. Wherefore Almighty God, in commenting upon this precept in other places of his holy word, hath shewed expressly, how earnestly he requireth all these things.

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Mat. 23
Luk. 11

Mat. 23

Mat. 23
Luk. 11

The manner
observed in
handling the
Commande-
ments.

Mat. 23

I Duty
enjoyned.

Mat. 23
Luk. 11
Luk. 11
Luk. 11

Mat. 23
Luk. 11
Luk. 11

Mat. 23
Luk. 11
Luk. 11

Mat. 23

1. *Dutie.*
To love God

Deut. 6. 3.

Verse 4.
Verse 5.

2. *Dutie.*
To feare
God.
Mat. 1. 6.

Mat. 10. 28

3. *Dutie.*
To trust in
God.
Psal. 50. 8.
Psal. 125.
Prov. 3. 5.
Ier. 17.

4. *Dutie.*
To seek unto
him by pray-
er.
Psal. 50. 14.
Deut. 6. 13.

James 1. 17

1. First for love, he urgeth it with such a Preface, and strayneth himselfe to so many varieties in pressing it, as if hee would make knowne, that all else were nothing without it: *Heare O Israel,* (saith he by his servant *Moses*) *take heed to doe it, that it may goe well with thee, & that thou maist encrease mightily, &c.* And againe, *Heare O Israel, the Lord is God onely, and thou shalt love the Lord thy God, with all thine heart, with all thy soule, and with all thy might.*

2. For feare, he calleth for it by his Prophet, as they would have him to account them for his servants and children, *If I be a father, where is mine honour? If I be a master, where is my feare,* saith the Lord of Hosts. 3. And our Saviour Christ do prefeteth this feare, as he putteth downe all feare of great ones in this world, in regard of it, saying, *Feare not him which can kill the body, but is not able to kill the soule: but feare him, who is able to destroy both body and soule in hell.*

3. For trust and confidence, they which trust in other things, either men or horses, strength or wit, shall be confounded, only he that putteth his trust in the Lord, shall stand stedfastly: he shall be as Mount Zion, that can never bee moved. Wherefore all other trust is straitly forbidden, and this alone every where commanded, as being a most mighty and strong arme and tower.

4. For seeking to the Lord by prayer, which is also an action of the heart, the lifting up of the soule: wee are both directed unto him, saying, *Call upon me in the time of trouble, and I will heare and deliver thee.* And unto him only, where it is said, *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* And by the examples of holy men, mentioned in the Scripture, of which not one is to be found negligent in this duty, nor one that did the Lord, this dishonour, to make the lifting up of his heart common to any other, Saint or Angell. And truly there is great reason, that wee should thus set up the Lord in our affections. For who is to be found so worthy of love as he, seeing that he is our maker, and every good gift, and every perfect gift cometh from him: the Father of lights: and if excess of love require the like in those, who are thus affected: then the very love

of God towards us, if there were none other motive, may
constraine us to this excesse of love towards his Majestie. For
he loved us yet being enemies, hee loved us with that love
with which Parents doe love their deare children; yea with
greater than tender-hearted mothers: for though they
should forget their children, the fruit of their owne wombes,
yet God will not forget his people.

The signes of the love of God are, first the hating of evil,
Psal. 97. 10. and keeping his command, *Iohn 14. 23.*

Secondly, the love of his children; for he that loveth the
begetter, loveth him that is begotten of him, *1 Iohn 5. 19.*

Thirdly, A delight in comming to his house, there to see
the beauty of his holinesse, and to bee fed with his dainties.

Fourthly, A desire of his comming to judgement, that we
may bee and live alwayes with him. *Rev. 22. 17. Phil. 1. 23.*

Again, who is so terrible as the Lord, and so worthy to
be stood in awe of? Princes are but grasse-hoppers, and all the
world but as a drop of a bucket, in comparison of him; when
he commeth downe, the earth trembleth and quaketh, the
brightest body of the Heavens for feare cover themselves
with blacknesse: His voice is thunder, casting downe the
strongest things, and making the very Hindes to calve for
feare; his breath a smoke, and consuming fire; his chariot the
strong tempestuous windes, for he rideth upon the wings of
the winde; his rod an yron Scepter, beating in pieces whole
Nations; as a potters vessell; his eyes, as flames of fire ca-
sting forth lightnings; his hands such as that hee can span the
earth; and hold all the waters of the Seas within his fist: the
Heavens are his Throne, and the earth his footstool; his
Armie are Angels twenty thousand thousands; let him but
begin to speake, and all men will run away; let him but shew
himselfe, and no flesh can live; yea, let but one of his Angels
come, and we shall tremblingly fall downe like dead men.
Who then is to be feared like unto him? with him we may
take courage and say, who can be against us? but having him
against us, it will be whitewash, though all the world be on
our side.

Again, he that seeth the Lord shall want no good thing,

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Psal. 34.

Rom. 5.

Psal. 103.

Esa. 40.
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Esa. 40.

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Psal. 34. 9. Psal. 111. 2. Now where this feare is, there is the hatred of evil, as of pride and arrogancy, *Prov. 8. 13.* A man dareth not to doe unjustly, as *Ioseph* said to his brethren *Gen. 41. 18.*

Secondly, he that was obstinate before, is made pliable to Gods will, as *Paul, Acts 9. 6.* and *Esay 6. 5.* having scene the terrible Majesty of God.

Thirdly, he trembleth at Gods word, *Esay 66. 2. 5. Hab. 3. 16. Amos 3. 8.*

Fourthly, hee feareth not man: *Mat. 10. 28. Esay 51. 21. Dan. 3.*

Fifthly, he delighteth in Gods Commandements. *Psal. 112. 1. Psal. 128.*

The meanes to attaine to this holy feare, are 1. to renounce our owne wisdom. *Prov. 3. 7. Rom. 8. 7.* not to be swayed by our owne reasons. 2. Because it is Gods gift, to begge it of him. *Ier. 32. 39. 40.* 3. To meditate upon Gods judgements against sinners, *2 Pet. 2.* and upon his mercies, *Psal. 130. 4.*

Moreover, what is there to be trusted in besides the Lord? not riches, for they have wings like an Eagle, and will fly away: great substance is the uncertainty of riches: not friends amongst men, for they ebbe and flow as we be in prosperity or adversity, their breath is but in their nostrils, as a light they are soone put out; nor amongst the Saints departed, for they know not of us, and of our cases; not cunning and wit, for *Aschisophels* wit is soone turned into foolishnesse; nor our owne strength, courage, and preparation, for an horse is but a vaine thing to save a man, our strength is but as grasse that is soone cut down and withered. The Lord only then, is a sure Towre of defence, a Fortresse, and strong Castle to such as flye unto him. Of this had *Iehoshaphat* experience, when his enemies comming upon him, he said, *Wee know not what to doe, but our eyes mince upon thee O Lord:* & so he put them to flight, without striking one stroke: And the like experience had *Ananias* and his brethren, who did, rather then fall downe before *Nebuchadnezzars* golden Image, offer themselves to the fiery furnace, being seven times hotter, then at other times, because.

Name to be
trusted in
by God.
Prov. 33. 5.
1 Tim. 6.
17.

Esay 43. 16.

2 Chro. 10.

cause they knew that God was able to deliver them, and so escaped untouched of the fire. What should I further speake of *Iacob*, *Ioseph*, *Daniel*, the Prophets and Apostles? Was there ever any that trusted in the Lord in vaine? No verily, examine all histories and you shall finde none: But contrariwise, Martyrs rejoycing against their exposing unto wilde beasts, upon tormenting racks, & in the midst of fiery flames, and oftentimes saved out of strong prisons, and the very jaws of death: innocent soules wonderfully justified, and their adversaries shamed; men distressed, & almost famished, miraculously provided for, and whole Nations unjustly attempted by the proud enemy, with helpe from Heaven delivered, and their enemies confounded, and all this, when they have put their trust in the Lord.

But how shall we know whether wee doe thus put our trust in God?

Ans. There are three speciall signes hereof: 1. diligently to use the meanes to attaine that which wee trust hee will give us. For thus *Iacob* used all good meanes to bee preserved from *Esau*, *Gen.* 32. and *Paul* *Acts* 27. 31. and so he that trusteth to come to life everlasting, useth with all care the meanes appointed. 2. Not to be discouraged, when outward meanes faile us, as *David* was not 1 *Sam.* 30. nor *Iob.* 31. 34. *Iob.* 1. 21. 3. To seeke with all earnestnesse Gods love and favour, because we desire his love above all, in whom we trust.

Lastly, can it enter into any reasonable soule to think that hee had need to pray to any other saving to the Lord onely? seeing he alone can thus powerfully save, and needeth no helper. Indeed, when we seek succour from humane wit, counsell, strength, friends or allies, it is good to make our side as strong as we can, by seeking unto many; but if any doe thus in seeking to God, it is grosse impiery, because they doe thus joyne unto him, fellowes and partners, and thrust subjects (as it were) into the chaire of their Prince, when hee alone requireth all our heart, and if we should doe so we should give room to others, a thousand times inferiour to him: when he commandeth, that we should serve him onely and wor-
ship

Gen. 17. 1

Cent. 13.

1 Joh. 2. 2.

Rom. 10.

ship him, we should sacrilegiously communicate our service unto creatures also. Neither doth it helpe, which is alledged that we doe not joyns the creature with the Creator, but onely use him in his place, being neere and deare unto the Lord, that through his mediation, we may the rather be accepted: For God is not like earthly Princes, unto whom a poore subject usually cannot have access, without the helpe of some neere about him, or if he be, he is like unto the best onely, such as the Emperour Rodolph was, anno. 1573. who was wont to say to those about him, *Give leave I pray you, and reame, to my subjects to come unto me, for I was not therefore made Emperour, that I should be shut up from men, as it were in a chest.* So the Lord would have us at any time to come unto his owne Majesty, and whereas this is flattered with the name of presumption, let any word or syllable tending hereunto, bee shewed in all the Scriptures, and then wee will yeeld it to be so also: but sure it is, that all things there, found to the contrary, that God is very gracious to all that seeke unto him, without the helpe of Advocates. Or if we need an Advocate (as sure we doe, such an one as partaketh both natures) we have one appointed us, *Iesus Christ the righteous, who is the propitiation of our sins:* and therefore I am sure, that such as fly to others in avoiding supposed presumption, doe incur very damnable superstition.

Now we cannot thus set up the Lord yet in our hearts, unlesse we know him, according to that, *How shall they call upon him, of whom they heard not?* So, how shall we pray unto him whom we know not? How shall we love him and trust in him? *They that know thy name, will trust in thee,* saith the Psalmist: *Psal. 9. 10. Ignori nulla cupido:* There is no desire of a thing unknowne: wee will never take any paines in serving the Lord, unlesse we know him; neither will we love, feare, or trust in him, unlesse we know his power, truth, justice and al-sufficiency. Wherefore, *Know the God of thy fathers,* saith David to his sonne Solomon, *and serve him with an upright heart and willing mind.* 1 Chron. 18. 9. For this cause is ignorance so much exclaimeed against, and the knowledge of God so highly commended, as that it is said to be life eternall.

nall: Wherefore we must also endeavour our selves in this as the foundation of all, seeing he *that commeth unto God, must first know what God is.* But concerning this, wee shall not need to adde any more in this place, because it hath beene already handled in the sixth Question under the title: *What God is.*

Quest. 86. What are we forbidden in this Commandement?

Ans. First *Atheisme*: which is the acknowledgement of no God. Secondly, *ignorance*: which is the neglect of the knowledge of God, or of his Word. Thirdly, *prophanesse*: which is a regardlesse of God, and of his worship, that is prayer, bearing of the Word, and receiving of the Sacraments. Fourthly, *inward Idolatry*: which is, the giving of Gods worship unto creatures by praying unto them, trusting in them, or setting our hearts upon them.

Explan. After the duty, here follow the vices and finnes against this Commandement, not all, but the principall which have also other branches springing from them. The first and maine breach of this Commandement, that striketh at the very head, is Atheisme, a monster in nature, whereby the creature riseth against the Creator, not as the men of Babell, to stop the passage of his judgements, but unlike to all men, to disanull him, and to make him without being, who giveth being to all; to pull him out of his Throne, and to leave him no authority, who is above Kings and Princes, and to put downe his power, who alone by his power upholdeth all things, and in whom onely we live and move. Yet such a sinne as this there is amongst monstrous and unnaturall men, and that not onely amongst some barbarous people in profanation, which is the height of Atheisme, but even secretly in the heart, with which kinde many are infected, even under the Gospell. And this is, when men doe but in their hearts imagine that it is all vanity, which is spoken of God, or that there is no such God as the Word doth describe unto us.

Thus there be sundry sorts of heart Atheisme; as first that

John 17.

Heb. 11.

pag. 96.

Vices forbidden in this Commandement.

1. Breach by Atheisme.

The three
kinds of
Atheisme.
Psal. 14. 1.

Psal. 104.

Acts 17.

Psal. 103.

Psal. 50. 21

Iob. 31. 17.

Hab. 1. 16.

Iob. 12. 12.

13.

Zeph. 1. 12

which David complaineth of in the Psalme: *The fool hath said in his heart, that there is no God.* Which is, when men through a self-conceitednesse, affecting to bee wiser then all the world, doe hold this, that there is a God, not really, but in opinion or shew, being an idle soar, grow, fit onely to keepe simple persons in awe, by these their reaching imaginations, proving themselves most simple and foolish of all other. For what greater folly can there bee, then to have the understanding blinded more then bruit beasts, whose eyes doe looke unto God, and so receive their food in due season? but these being daily fed, and cloathed by the same God, are not able to see so farre, as to him that reacheth out the hand of providence continually, to sustaine them. O Ægyptiacall darknesse, with which they are beset which never befell any that were left unto nature onely, except Epicures and Bellygods, that lay over-whelmed in the bottome of pleasures gulf: all others scorned to be Atheists, and rather, then unto none, did sacrifice unto the unknowne God, as we may see by the Athenians.

A second heart Atheisme is, to conceive otherwise of God, then he hath revealed himselfe in his Word: for, whatsoever is there spoken of God, such an one he is, yea, every attribute of God is God, so that the heart conceiving a God without any of these is guilty of Atheisme. Now the attributes of God are mercy, power, justice, presence, wisdom, and holinesse, all infinite, and in the highest degree: so that he which goeth on in sinne, and blesteth himselfe with the covetous: hee which flattereth himselfe with a conceit of Gods absence, farre above in the Heavens, and covered with the clouds, with the wicked against whom *Iob* sharpeneth his tongue: and he which kisseth his hand in secret, and sacrificeth to his nets in his prosperity, praising his own diligence and industry, with the wicked ones of *Zephaniahs* time, ascribing neither good nor evil to the Lord, he I say, hath an heart possessed of Atheisme. And hence ariseth also a third Atheisme, when any shall conceive otherwise of God, in regard of the persons in the God-head, viz. denying either the Son, or Holy Ghost, as *Turkes* and *Jewes* for he that hath not the

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the Son, neither hath he the Father, and then must needs be an Atheist, as by the same reason hee is, that hath not the Holy Ghost. For the ground of this truth there is a God: See above under the sixth Question.

The second breach of this Commandement, is by ignorance, which is the very next degree to Atheisme, because, that where ignorance prevaileth, there can be but a poore deale of love, little confidence, and simple service done unto the Lord. This ignorance is sometime simple, and sometime affected. Simple ignorance, when the meanes of knowledge be wanting, either within a man, there being dullness and want of capacitie; or without, there being no vision, prophesying failing, preaching coldly, or seldome exercised; and this excuseth not simple people, thus living in ignorance, if they doe things worthy of stripes, for they shall notwithstanding be beaten, *even where vision faileth, the people perish.* But if there bee fault in the Watchmen, their blood shall also be required at their hands. Neither ought this to seeme strange, considering that naturall visible meanes, the Heavens, Sun, and Stars, doe reveale to the conscience, the invisible God-head, power, wisdom, and goodnesse, that all may be without excuse. Affected ignorance is, when there is no fault in the meanes wanting, but people are content to be ignorant, even under the meanes, that they may sinne the more freely, pretending that they are not book-learned, want leisure, and have businesse enough, both to toyle and study for necessary bodily sustenance. And this was the ignorance of the Jewes, who told *Ezekiel*, that they would not heare nor obey, and of whom Christ saith that *light was come into the world, but men loved darknesse more than light*: but what saith he of such? Verily, *This is the condemnation of the world, for that doth good loveth the light, & cometh unto it.* And this is verified at this day, for as poore and as unlearned as any that use these pretences, come to the light of Gods word, & are blessed with much divine knowledge, and are never a whit the further from meanes of salvation here neither.

Yea, if all these naturalls were not blinde, they would see that *man liveth not by bread only, but by every word that*

1 Ioh. 2.23

pag. 96.

3. m. l.

2 Breach is

by Ignorance.

3 Ioh. 1.

Luk. 11.

Prov. 29.

18.

Ezech. 3.

Rom. 1. 20

1. Ioh. 1.

Ezech. 3.

1 Ioh. 3. 19

Mat. 4.

John 6.

Amos 8.

Object. 1.

Sol.

1 Cor. 2.

14.

protesteth of the mouth of God: If following this excellent light were some hindered for the world, yet they would see that it were to advantage, seeing this one is but food that perisheth, the other food that endureth to eternall life. Which I doe not therefore speak to favour or incourage poore soules, in leaving the workes of their fasting, and gadding up and downe to follow Sermons, far off, to the pinching of themselves, wives and children: I doe rather pitty such, and advise them to consider what the Lord biddeth them remember, we to keepe holy the Sabbath, and in the sixe dayes to doe all which they have to doe, considering that there is now no famine of hearing Gods Word, in which there should be need of wandring untill faintnesse, but great plenty, for which his name be blessed and praised for ever. Let such therefore continue their devotion, but not wrack it without reason, in travelling after mens persons, a thing too usuall in many places now adayes, neither yet grow so remisse as to neglect good husbandry for the soule, of reading, meditation, prayer, and hearing Sermons, when opportunitie is offered and allowed by authority. And for the other that let so light by divine knowledge, whatsoever their pretexts be, they are but as fig-leaves to cover their soules nakednesse, they shall notwithstanding be found out, and placed in the next ranke to Atheists at the last day.

They say, what needeth so much studying, and hearing, can all the Preachers say more then this: Love God above all, and thy neighbour as thy selfe? And beleeeve in Iesus Christ with all thy heart?

But oh lovers of folly, and delighters in blindness, bee there not also for all trades and professions certaine generall short rules, which all know, but all are not therefore of knowledge enough for the same trades: they had need, wee grant notwithstanding, to be trained up many yeares, and to have a long time to be acquainted with the mysteries thereof: and shall we then be so basely conceited of the Christian profession, as to thinke that a little superficiall knowledge of the generalities is sufficient to make a tradesman in this kinde, especially considering that the mysteries here be farre exceeding,

excelling, and we have nothing this way naturally, but as we are taught of the spirit, neither doe we know, but when wee have experience, according to that of the Psalmist: *Come cast and see how good the Lord is.*

But they say further, The more knowledge, the lesse grace; the further from simplicity in dealings, and the nearer to cunning knavery.

Thou art deceived (O man) whosoever thou art, that goest about thus to disgrace that which the Lord will honour; it is not Christian knowledge of God, and of his wayes, that maketh a man thus unlike a Christian, but the corruption of nature, and Satans willireffe, misguiding some to hypocrisie. Such, to use the phraze of the Apostle, *know nothing, as they ought to know*, they have none experience seasoning the heart, but some borrowed words, of wisdom, tripping the tongue, and affected caringe and gesture of sanctity and austeritie, wherewith some seek to catch others with admiration. Yet good means and measure of knowledge is not to bee condemned nor contemned, because some (perhaps) make a mask of it to cloathe their owne impieties. Wine and other good liquor is not therefore avoided, because distemper followeth, when it meeteth with light braines: neither is humane learning condemned, because some great proficients this way, have been most adverse to Christianity.

But they say further, ignorance is the mother of devotion, there is honestest dealing among such, and more feare of offending.

It is true indeed, it is the mother of Popish devotion, who yet require knowledge of the grounds of Religion, but not to meddle any further, because it is dangerous to their state: and as our Saviour Christ said of Publicans and sinners, so may we truly say, that wicked, and prophane persons, that enter into heaven, & these honest dealers be shut out of doores, viz. if they hearken to the voice of wisdom, these pleasing themselves in their estate, and delighting in folly.

The third breach of this Commandement is prophaneesse, which is a regardlesse of God, when a man bring about any villany, remembereth not, or careth not that hee is in Gods

Object. 2.

Sol.

2 Cor. 8.

Object. 3.

Sol.

3. Breach.
Prophane-
esse.

Gods presence, but rusheth unto it as an horse into the battle, or as a Lyon seeking his prey goeth on, not being daunted by any lets in the way, and a regardlesse of the worship of God, which is, when Prayer, Word, and Sacraments are not used at all, or without all reverence, as if some stage-play were acted, or some old wives tale told. But to deale more strictly with this sinne, it hath the beginning from *Esau*, whom God hated, as witnesseth the Apostle, saying, *Let there be no fornicator, or prophane person, as Esau who for one portion of meates sold his birth-right.* It maketh that the persons infected herewith, preferre any small worldly thing either of pleasure or profit before heavenly things. And this sin sheweth it selfe many wayes.

First, by living securely in open sinnes, being without shame; or regard of God or man, as the Jewes were accused by the Prophet, saying, *They declare their finnes as Sodom, they hide them not,* just as if he should describe the drunkards and desperate swaggerers of these times, for what doe they else, but make their lives a trade of sinning, as if this were the end for which they were borne into the world? What doe they else, but as much as in them lyeth, discouraging all men from following the Lord, prostitute both themselves and others, to Belial? whosoever loveth his owne soule, will take heed of joyning with them, what pleasure soever they vainly promise to their associates, as the theefe doth all riches to his partners.

Secondly, by brutish living, without all practice of devotion, little or no praying, reading, or meditation upon the holy Scriptures, if outward duties be performed in the Church, it is with such irksomnesse, and distaste in some, as that they are glad when they are at an end.

Thirdly, by following and professing one Religion, so as that there is a disposition, if need requires, unto a contrary; this is by *Eliab* termed, *balting betwixt two opinions, betwixt God and Baal*, and the Lord had rather that men should follow *Baal* altogether, then to follow him thus sidewayes. A prophane heart causeth this, for where it is otherwise, there is the constancie of the Apostle, It is better to obey God than man.

man: Which conſtancie was heroically renewed by a noble man in Germany in this laſt age, who is worthy eternall fame: It was Henry brother to George Duke of Meſſia, unto whom the ſaid George ſent, lying upon his death-bed, to offer, unto him the inheritance of his Dukedome, with all his plate, jewels and treaſure, if ſo be he would promiſe to defend the Romane Religion: but he returned this answer unto his Meſſengers, this your Embaſſage ſeemeth to reſemble that offer of Satan unto Chriſt, *All theſe will I give thee; if thou wilt fall downe and worſhip mee.* And unleſſe a man be thus reſolute in his profeſſion, how can the Lord love ſuch a fickle turne-coat? But ſurely hee hateth the prophane; and though they ſhall hereafter ſeeke his bleſſing with teares, hee will ſhew himſelfe unflexible, as *Iſaac* did to *Eſau*, and ſend them away diſtortified.

*Oſiand.
Cent. 16.*

The fourth breach of this Commandement is inward Idolatry, or of the heart, when creatures are there ſet up, where onely is the roome of the Creator. And this is firſt by love, joy, and delight of the heart without meaſure: for thus the covetous man is an Idolater, becauſe his chiefe delight is in his gold, and worldly pelfe: and the *Psalmiſt* giveth us warning hereof, ſaying, *If riches increaſe, ſet not thine heart thine own*: thus alſo is the Epicure an Idolater, for that hee loveth his belly, his pleaſure, his eaſe above all things, his ſtudy is how to provide for this, he ſpareth no coſt this way, hee is onely then at his hearts eaſe, when he ſpendeth his time in eating, drinking, and being merry, like the fool in the Goſpell; for of ſuch the Apoſtle ſaith, *Their god is their belly, their end is damnation*; and thus laſtly, the proud perſon, whoſe delight is in himſelfe, his wit, his beauty and comelineſſe, or the height of his place, is an Idolater: wherefore the Prophet giveth warning againſt all theſe, *Let not the ſtranger man glory in his ſtrength, nor the wiſe man in his wiſdom*: and proud *Nebuchadnezzar* was caſt forth among the wilde beaſts, for example to all that are conceited of their greatneſſe.

4. Breach
Inward
Idolatry.

*Col. 3.
Pſal. 62. 10*

*Luk. 16.
Phil. 3. 18.*

Jer. 9. 23.

And hereunto may bee referred Parents cockering their children, through immoderate love towards them: when *Da-vid* did thus, he was ſaid to love and honour his children

1 Sam. 2.

more then God; for which such judgements were threatned to fall upon him, as that he which should heare of them both his eares should tingle. And the like may they feare, which make Idols of their children, and in no case can endure to give them correction. And here may bee also numbred in generall such as love their owne wills more then Gods holy will: for that if a private offence be committed against them; they fall into a great rage, and seeke revenge; but if against God, they are mealy, or not at all moved, they honor themselves more then God. And so doe they, that with all earnestnesse seeke promotion for themselves, but are remisse in seeking Gods glory.

2. The creature is set in the roome of the Creator, by trust, and confidence, whereby the creature is so relied upon, as that with it there is totall assurance and no feare: but if it bee wanting, nothing but feare, and mournfull despaire, and thus the covetous man is the second time an Idolater, because when his barnes and store-houses be full of goods, hee cheareth up his soule, and biddeth it be merry, his heart telleth him, that in his need, the wedge of gold will come and help him: but if by any casualty these things faile him he hath no comfort, no rest, burpineth away, and walketh about like a shadow, as though his life consisted in his goods. Thus they which trust in men, are idolaters; and the people of Israel are often sharply reprov'd for so doing, the Prophet sometime threatning them for their more grosse outward Idolatry, sometime for this more secret and inward, by trusting in the King of Egypt, and Aethiopia. David was also infected herewith, when he caus'd his people to be numbred; and all such amongst us, as wholly and meerey trust in the great forces of United Nations, or helpe from beyond the Seas in the day of battle. Unto these may be added, such as imperiously and tyrannously beare themselves upon Princes and great persons being their favourites, as Haman did, and therefore there is none end of their insolencies: and also such as trust to Horses, and weapons, ships and castles, and other furniture for the warres; none are so bold as these in the time of peace, and none so forsaken in the day of danger, and

and so cowardly; and the reason is, because their God, in whom they trusted, the arme of flesh, appeareth to be a vaine thing to save a man. Moreover, they that trust men for matter of doctrine, whereas nothing ought to be received, but what is rightly grounded upon the written word of God: for false doctrines, as *Ferus* saith, make false gods, *Heb.* 13.9. Last and worst of all, are Witches and Wizards, and all such as seeke unto them in their sicknesse, or losses, these are expresse Idolaters, have palpably changed their God; and therefore the true God hath commanded, that they should not be suffered to live. They set up his greatest enemy the Devill, and the least offenders this way doe in effect say to the 'black fiend of hell, Come and helpe us. Which (Lord) open their eyes to see, that run daily to these sinister meanes, from God to Satan, that they may be finally delivered from Satan.

In a word, he onely hath none other gods, who is so dead to these things, and doth so adhere to God, that hee is neither puffed up with riches, nor cast downe with poverty, nor swelled with honour, nor pined with ignominy, nor made joyfull by life, or afraid by death, but this sufficeth him, that he hath God; riches, glory, pleasure and life being disdained for Christ Jesus.

3. The creature is lastly set in the roome of the Creator, by praying unto it: for it must hereby be supposed to be every where, or to be able to heare at the least, wheresoever it is called upon; and this onely can the Lord doe, for it is a property of the infinite alone. Wherefore whosoever calleth upon Saint or Angel, setteth up the same as infinite, and so maketh a god thereof.

Thus then they of the Church of Rome cannot shif but be Idolaters, whatsoever they alledge of the glasse of the Trinity, as representing to those in heaven, all things done here upon earth; for who ever told them of such a thing? what revelation have they for it? Or if such a thing were certaine, what warrant is there of lifting up the heart, the very *Eff* of prayer, and a worship due onely to their Lord and ours? what warrant, I say, of doing this unto them? seeing the King would thinke his subjects made his fellowes, and greatly disdaine,

chaine; if in his presence we should first kneele, and put up our petitions unto them, and then unto himselfe. For the Papists doe much worse, praying oftentimes to the virgin *Mary*, letting the Lord to stand by as it were a cypher.

To conclude, let us then take heed of all these Idolatries and sinnes, and therefore let all worldly things, that we have formerly so much loved, become now as the waters of *Ægypt* turned into blood unto us, that is, stinking and hatefull, in comparison of God, the which untill it be wrought in us, the first act of our conversion is not yet wrought, and being unconverted and still in our sinnes, all things, that wee most delight and pleasure in, shall be in the end turned to an annoyance unto us, as the waters of *Nilus* to the *Ægyptians*, when the *Israelites* onely shall have sweet waters, as *Fernus* allegorizeth upon the first plague of *Ægypt*, paralleling it with the punishment of breaking the first Commandement.

Quest. 87. Whence is the reason of this Commandement taken?

Ans. Both from the equity of it, because hee is the Lord our God, and none other, and also from the benefits bestowed upon us, in bringing us out of the bondage and thralldome of the devill.

Explan. The sins against this law being so great, and the duties so necessary above all others, great neede there was, that it should be fortified by strong reasons: and therefore the Lord hath not omitted to use these, although out of his authority he might have commanded, and with threatnings have compelled us unto the obedience of his will. Which teacheth us first, how unexcusable men are living in sinne, there being no meanes to draw them to a vertuous, and holy course of life omitted: for first, it is revealed, what the Lord would have us to doe, then have we his absolute command, with which no man can dispence; and lastly, most forcible reasons to move us, as we are not bruit beasts, but reasonable soules.

Againe, this same teacheth the servants of God, the Ministers of his word, not to handle it negligently, but to study
for

Reason of
this Com-
mande-
ment.

for the aptest and best reasons, wherewith it may be more enforced, and fastned upon the hearers, because God himselfe hath vouchsafed thus to doe, and the other remisse handling of Gods word is, as the laying of twigs without bird lime, the casting of a net into the water, without weights to presse it downe. O let us study then to deale most workman-like, as diuine Artists, neither playing with texts, and multiplying Tautologies, to the wearying of the hearers, for want of paines, but let us study with euident demonstrations, and arguments of the Spirit, to conuince mens consciences of sinne, that they may be ashamed, and cease here-from; and of the truth, that they may come to be firmly grounded herein, and followers of it.

The reasons of this Commandement are two: First, from common equity, *I am the Lord thy God*: Every one is easily yeelded unto, when he challengeth but his due: but in requiring you to haue me for your God, & none other, I challenge but my due, for *I am the Lord thy God*, that is, I only am such: therefore yee may easily yeeld this unto mee; and yee shall deale most unjustly, and contrary to all equity, if yee yeelde not to haue *none other Gods but me*. There is nothing here to be further proved, but that the Israelites, and all we haue daily experience of, viz. that the Lord is God onely: they had experience of it, when all the gods of the heathen, were not able to stand against him alone: and the visible most goodly creatures of the heavens and earth doe teach us no lesse every day, but that the infinite power and wisdom, which made them all, is the onely God of the whole world, and this is *Jebouah* the Lord, whose very name, essence, or being, doth imply no lesse, but that he alone hath being of himselfe, and giueth being to all other things.

Here are two names: 1. *The Lord*, implying essence, be- giveth life and being to all things, and therefore is of infinite power, and who dareth then but acknowledge him?

2. *Thy God*, joyning thee most neerely unto my selfe, as a father to his children, and an husband to his wife. If he had made himselfe knowne onely as most great and potent, but not gracious, wee might well haue fled from him for feare,

Reas. 1.

Rom. 1.20

fear, but seeing he is to us most gracious, and taketh us into his particular protection, by vouchsafing to be our God, how can any of us but acknowledge and willingly serve him? It is a certaine perswasion of the goodnesse of God towards thee, that can make thee to obey and serve him alone, and therefore labour above all for this, and to lay a sure foundation of holy obedience.

Reaf. 2.

Heb. 1.

The second reason is taken from the benefites bestowed upon his people, *which have brought thee out of the Land of Egypt, out of the house of bondage*: Which Egypt was a type of Satans kingdom, unto whom we were all in bondage, till the Lord by his Christ came and delivered us: Now it is an unthankfull part, as if the Lord should have said, not to make him thy Lord, and Sovereigne onely, unto whom alone thou art beholding for thy freedome, who hath delivered thee, when as before thou wert a slave, and under hard bondage: but if thou deny to make me thy Lord and God, thou shalt shew thy selfe thus unthankfull, because that I alone have delivered thee, when as before thou wert in slavery, therefore *thou shalt have none other Gods but mee*. Here all things are most plaine both to the Israelites, and unto us: they were in Egypt under Pharaoh and questionlesse they did there serve other Gods; yet it profited not, but still they were in fore bondage, toiling continually in making bricke for Pharaohs buildings, they had task-masters over them most rigorously exacting, that they should doe their stints, and not sparing to beate them when they failed; and which was most grievous of all, their male children were appointed unto the slaughter, so soone as they were borne, which did strike them as much, as continuall tormenting with swords in their sides: But when through the greatnesse of their griefe, the voice of their cry came up to Heaven, the Lord sent Moses and Aaron with signes and wonders to deliver them, and by his judgements so subdued Pharaohs hard heart, that he was glad to let them goe; and when he was againe hardened, and followed with his forces to bring them backe, the Lord divided the red Sea, and let them thorow, but drowned their enemies in the bottom of the deepe.

Exod. 3.4.

Again,

Againe, for us of the Gentiles, when we were in bondage unto Satan, who did imploy us in filthy workes, which it is a shame to speake, and had power over our selves and children so that wee were all but dead men, dead in sinnes, and condemned to death everlasting: when we were, I say, in this fearefull estate, the Lord sent his owne Son in the flesh, who in the crosse overcame, and triumphed over the devill, and made us free, yea, sonnes and heires unto God the Father, of a kingdome in heavenly places. For the Paschal Lambe killed, and the blood thereof stricken upon the posts of the doore the evening before their deliverance, did most aptly prefigure our deliverance by the blood of Christ: For as that lambe was taken upon the tenth day, and kept till the fourteenth, and it was a male without blemish, and killed in the evening, &c. So Christ came to Jerusalem, where he was taken upon the tenth day, and foure dayes after suffered, as I have shewed more at large in my exposition upon *Exod. 12.*

If therefore thou dost either reverence the Commander, the most high and mighty, if equity bee of any force with thee, to give every one his due, and if thou abhorre the infamous note of ingratitude: then tremble to shew any disloyalty any way to the Lord, bee ashamed to deny the best of all his due, and study by all meanes to shew thy selfe thankfull for so great benefits. Deny not him that gave thee being, with the Atheist; neglect not divine knowledge, with the ignorant; be not loosely minded towards Gods worship, with the prophane; rob not God of his honour with the Covetous, Epicures, Selfe-lovers, and Papists; but give unto the Lord, the love of all thy heart, feare him above all, put thy whole trust in his holy name, and make thy prayers unto him onely.

Againe, *Egypt* was a place of Idolatry and superstition, for which *Babylon* is compared unto it, *Revel. 11. 8.* in commemorating then their deliverance out of *Egypt*, he intimateth that it is a singular favour to be delivered from superstition, *Iosb. 24. 2. 14.* It is reckoned amongst the speciall favours of God towards *Abraham*, that he was brought out of *Ur* of the *Caldees*, and *Gen. 24. 8.* he specially provideth that his

sonne might not be brought backe thitherward : Wherefore let us of this nation, especially in acknowledgement of this singular favour shewed to us, now that wee are delivered from popish superstition, worship the Lord and serve him onely, and flye all vices contrary hereunto. Lastly, in that he saith *out of the house of bondage*, so that even the people of God were in bondage, and under grievous sufferings, but they were delivered, note that the best may suffer much misery here, but their God will certainly deliver them, wherefore let us observe it, both for comfort, and to bee moved for our deliverances to feare and serve the Lord onely.

Quest. 88. In which words is the second Commandement, and which is the reason ?

Ans. *The second Commandement is : Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth, thou shalt not bow downe to them nor worship them. Thereason is. For I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children unto the third and fourth generation of them that hate mee, and shew mercy unto thousands, of them that love mee, and keepe my Commandements.*

Quest. 89. What are we forbidden in this Commandement ?

Ans. *All outward Idolatry, which is, first, by making the Image of God, or of any creature, to be worshipped : secondly, by falling downe before any Image : thirdly, by serving God according to our owne phantasies.*

Vices forbidden in this Commandement.

Expln. This Commandement being negative, wee doe first begin with the vice forbidden, which is outward Idolatry, every corruption in the outward duties of Gods service, image-making, and image-worshipping, are onely named, to make it the more odious, And we call it Idolatry, because this word signifieth a serving, or worshipping of Idols, or Images, which in Greeke are all one, the word Englished Idols, signifying a shew, representation or likenesse, the word

Englished

Englified Image, signifying a lively picture, or portraiture : now this Idolatry is againe subdivided.

The first is, the making of Images to be worshipped, of things in Heaven, either of God, who sitteth in Heaven, as in his Throne, or of his holy Angels and Saints, which give attendance about his Throne. Of all these, the Image of the Lord is simply forbidden, as it is further illustrated by other places of Scripture, the making hereof may not in any wise be attempted.

1. Because it is impossible, as the Lord himselfe signifieth by his Prophet, saying : *To whom now will yee liken me, that I should be like him, saith the holy One ? He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; hee spreadeth out the heavens as a curtaine, and stretcheth them out as a tent to dwell in.* Looke into the Chapter, and ye shall see, how greatly the Lord disdaineth both the worke and the workman: and good reason, seeing every Image of the God-head, is a doctrine of vanity, and though most curiously polished, yet a very stocke, yea, it is a teacher of lyes. An earthly King, or great person would stomach it much, if a paulyr Painter should presume to set forth his person in base colors, without any appearance of royalty or nobility, with a Swines head, and a Pigmeees body: and much more then will the Lord, if by any Image man shall dare to set him forth, for hee must needs bee as much belyed, and as greatly abused, in being pourtrayed by any humane shape, hee being immense and infinitely glorious, this base, and not the tennethousandth point of his person. Wherefore well might the Apostle say, that *Wee ought not to thinke the God-head to bee like unto gold or silver, or stone, graven by the art or invention of man.*

2. Because we have an expresse Command to the contrary: *Take good heed unto your selves* (saith the Lord by Moses) *for yee saw no Image in the day when the Lord spake unto you in Horeb, out of the midst of the fire, that ye corrupt not your selves, and make you a graven Image, &c.* neither can there any toleration bee found hereof, representing God by the Image of a man, for that the likenesse of other baser creatures

I.

The making of Images to be worshipped.

Reas. 1.
Esay 40.25.
Verse 22.

Jr. 10.8.
Hab. 2. 18.

Act. 17.29

Reas. 2.
Deut. 4.25

Rom. 1. 23.

Exod. 23.

24.

Chap. 34. 13

Reas. 3.

Exod. 32.

Verse 5.

is onely expressed, seeing *S. Paul*, in reckoning up the images of the heathen, saith, in way of reproofe, that they turned the Image of the incorruptible God, into the image of corruptible man. Moreover, the Lord hath not onely forbidden to make images, but hath also straightly charged, that they bee pulled downe, and broken in peices. In the booke of *Exodus* he saith, *Thou shalt utterly overthrow, and breake in peeces their images.* And againe, *Yee shall overthrow their altars, breake their images in peeces, and cut down their groves.* And when any King, otherwise well affected, hath been negligent herein, he is branded with it, as with a note of disgrace, *The high places remained yet in his dayes.*

Thirdly, because the Lord is wonderfully provoked by Images, When the golden Calves were set up in *Moses* absence, how grievously did he take it? how much moved was he with it? how hardly could he hold his hands from destroying all the people? certainly he was never more moved to indignation, then by this base Idolatry. If any shall say, that his anger was not, because they would make some remembrance of the true God, but for that they ascribed their deliverance to the *Egyptian* gods, which were wont to be set forth under these likenesses, I answer; that without doubt they intended herereby to set forth the true God, and because their ignorance could not better devise how to doe it, they did it by the similitude of Calves, the chiefe gods of the *Egyptians*, amongst whom they had lived. For first, they could not be so simple, as to thinke any worth to bee in the *Egyptian* gods, seeing their people had been wonderfully plagued, and at the last drowned in the sea, and they, their enemies delivered and saved. Againe, they proclaime the holy day unto *Jehovah*: and lastly, they onely desire some visible thing to goe before them, because *Moses* was a long time absent from them, who was wont by his presence to comfort them, & to be (as it were) the Lords oracle unto the; for which purpose it should seeme rather, that they would have the golden Calves, fondly supposing, that they could not have Gods presence, unlesse they had some outward thing, unto which they might goe with their blinde devotion.

Fourthly,

Fourthly, because Images have bene occasions oftentimes of grosse Idolatry. *Gideon*, who had been a Champion of the Lord, yet making a golden Ephod, procurreth the destruction of his owne house, and corrupted all Israel: for it is said, that *They went a whoring after it*. The brazen Serpent, which was set up by the Lords owne command, yet turned to bee an occasion of Idolatry, so great is the danger of Images.

If there be images, the most wise God knoweth, that man out of his corruption, will be most apt to commit Idolatry herewith, and therefore he forbiddeth first the very making of images, and then falling downe before them, to shew, that as we would not be guilty of the grosse sinne of Idolatry, we must avoid the making or having of images.

Lastly, because it is a thing scandalous to such, as be without, the Jewes and Turkes are hereby hardened against the Christian Religion, when they compare *Moses* his Law with the practice of Romish Catholikes, who make so much account of images, when the Lord hath put them downe for so great abominations.

Thus yee see, that simply to have, or to make the image of God, is utterly unlawfull, or to make any image to bee worshipped. But we must here take heed, that wee make not this Commandement stricter, then the Lord hath made it, to cast a snare upon the consciences of men: it is true, that as the image, so the image-maker, and image-worshipper are alike abominable, and so be all such, as wittingly labour about any ornament, or implemēt, to the setting forth of Idolatry. But God forbid, that every image and image-maker, should be therefore accounted abominable: for so the excellent art of painting, serving in lively colours so to expresse our friends absent, as if they were ever present with us, and picturing many emblemes of Vertue and Vice, for ornament and delight, should eleme be put downe, and our very coynes were unlawfull.

Therefore here are first to be excepted, civill pictures, for the delight and comfort of the beholder: secondly, all such as serve for some remembrance, tending to our instruction,

Reas. 4.

Judg. 8. 27.

2 King. 18.

Reas. 5.

Psalm. 115. 8.

A. 1602.

vs 8. 1602.

2. 1602.

Josh. 4. 22.

Josh. 22.

for vertue, for vice, for wit, policy, discretion and diligence. Thus the old Romans offended not, in painting a drunken man goggle-eyed, foaming at the mouth: thus Time is well pictured, bald behinde, and hairy before: Justice with a paire of scales, with the hands and eyes shut, &c. And lastly, such images as serve for good remembrances, to stir up devotion or Christian affections, without abuse. Thus *Iosua* set up twelve stones on the further side of Jordan, for a remembrance of the miraculous parting of the waters, whilst the people went over: and the people that dwell on the other side of Jordan, set up an Altar like that at Jerusalem, for a remembrance, that they were all one Nation, and served one God: and many like monuments were there of old, tending to the same ends. Of this commemorative nature, was the use of the transient signe of the Crosse in baptism, amongst the most ancient Fathers in the purer times. Nor can I upon due consideration, see any just reason why the same should not be so reputed, as it is now in use retained in the Church of England, being intended as a signe meeterly monitory, not operative; that is, as putting us in minde of our duty and profession, not as infusing any spirituall grace or protection, or making up any part of that Sacrament, as imperfect without it. I would to God that we all could grow to a like resolution about this ceremony.

If any shall object against that which hath beene taught, images were once made in the tabernacle, and in the temple by Gods owne appointment, for there were Cherubims and Lions and Bulls, and therefore the having of images in the Church may seeme justifiable.

I answer, those images were made unto God, because appointed by him, and it is the making of images onely to our selves, which he forbiddeth, that is, upon our owne heads, and by our owne device.

If it be further objected, Christ may be pictured, although God cannot.

I answer with the Councell of Nice, although a picture may be made to expresse his humanity, yet his divinity it cannot expresse, and therefore to make an image of him, were:

were to divide his two natures, and to deprive him of the chiefe, and so to make no Christ but a meere man of him.

The second kinde of Idolatry, is the falling downe before an image, whether with an intention the better to be put in minde of God, or of any Saint, or by bowing before the image to give worship to the thing represented; or ignorantly onely according to the tradition of the Fathers. For howsoever or under what pretence soever, if the knee bee religiously bowed before an image, Idolatry is committed, and this Commandement broken. And this is so plainly set downe in the holy Scriptures, as that, were there no Patrons of this vice, it were superfluous to speake much. But for their sakes; first, consider the beginning of this evil, from whom sprang it? from any of the Patriarkes, Prophets, or Apostles? from any of the ancient Fathers of the Church, since the time of the Gospell? No verily: but if *Gregory Bishop of Neocæsarea*, or *Ensebinus* may be heard, they will tell you, that the use of images came from the Heathen, *Heliogabalus*, *Alexander*, *Severus*, *Hadrianus*, had first in their Chappels the images of *Abraham*, *Moses* and *Christ*.

If *Theodoret* and *Augustine* may be heard, they will tell you that *Simon Magus* first offered his owne, and the image of *Silene* his Concubine, to be worshipped by his followers. If *Ierom* may be heard, he will tell you that the Cretians, whom *Paul* to *Titus* so much disgraceth, brought images first into the Church. Wicked *Marcellina* began the worshipping of the images of *Christ*, *Paul*, *Homus*, *Pythagoras*. The filthy Gnosticks worshipped the image of *Christ* and are therefore condemned of *Irenæus*. *Irene* a most wicked woman, who murdered her owne sonne *Constantine*, through a desire of raigning, called the first Councell, that gave any allowance to images, and there her flatterers without all reason ordained, that images should be both set up and worshipped. Their maine arguments are recorded in the booke of *Charles* the Great: *Iohn*, Legat of the East, said, That God made man after his owne image, therefore it was fit, that there should be images of God. Another said, That no man lighteth a candle, and putteth it under a bushell, therefore images were to bee set up in Churches, &c.

2.
Kinde of Idolatry, is falling downe before and worship an Image.

Enseb. lib. 7
cap. 18.

Iren. lib. 2.
cap. 6.

Calvin. In-
stit. lib. 1. c.
11. sect. 14.

Tom. 3. qu.
25. art. 3.
Bellar. de
Ecclef. iust.
ump. l. 2. c. 2.
lib. 9. cap. 9.

Secondly, consider what foote errors the Parsons of Image worshipping have false intec. *Aquinas* saith, Because the Crosse representeth Christ, who is God, it is also to be worshipped with divine worship. *Bellarmino* saith, That images are properly to be worshipped. *Acarius* saith, it is the constant opinion of our divines, that the image is to bee worshipped with the same worship, wherewith the thing represented by it, is worshipped. *Constantinus*, Bishop of Constance, said in the forenamed Council of Nice, I doe worship the holy images with the same worship, with which I worship the consubstantiall Trinity. *Iohn*, the Legate of the East, The image of the King, is the King, and so the image of God is God, and therefore if any man worshippeth it with the same worship, he sinneth not.

Bel. lib. 2. de
Imag. l. 2. c. 20

Neither is their error herein onely, that they give the worship of the most glorious God, to wood and stone, to the worke of mens hands: but in that they Deifie, and make a God (as it were) of every relique about Christs body, the napkin, linnen clothes, &c. Yea, of every instrument used to torment, and teare him upon the Crosse, as the speare & nailes; witnesseth their hymnes made unto them. To the Crosse they say, *O Crux, ave, spes unica, auge piis justitiam, reisque dona veniam*: that is; Hayle O Crosse, our onely hope, encrease righteoulnesse to the righteous, and give pardon to the guilty. To the speare they say; *Ave ferrum triumphale, intrans passus in vitale; casta pandis ostia. Facundata in cruce, felix busta, nos amore per te fixi, sancia*: that is, Hayle, triumphant iron, thou entering the vitall breast, diddest open the doore of the rib: O thou that wert made fruitfull by his blood, Oh happy Speare wound us with the love of him, which was wounded by thee. To the cloth, with which his head was bound, they light two Candles, and by the Acolyth it is exhibited to every one being upon his knees to be adored, and reverently kissed, &c.

Crou.
Crosin.

This grosse and palpable erring from the truth, following upon the use of images, a man would thinke should be sufficient alone to make image-worshipping odious to all, but one by to such, as are given over to strong delusions, to beleeve

lyet.

lyes: for, who would drink of that cup, the bottom whereof he seeth to be full of payson? or who would lye downe in that channell, the stirring whereof causeth a most horrible stench.

Thirdly, consider how they are derided and mocked, that bow before images. The Psalmist, even as if he shoul'd see forth the vanity of babes and children, about their puppets made of clouts, so doth he describe the Heathen; *Their Idols are silver and gold, mouths have they, and speak not, eyes and see not, eares and heare not, and noses and smell not, &c. They are like unto them that make them, and so are all they that put their trust in them: that is, they have even as little wit and reason as they.* And Esay mocketh them thus, saying: *Both the Country-man, and the Noble-man, boweth himselfe to the worke of his owne hands.* And againe; *They bring forth gold out of the pouch, and silver is weighed in the ballance, they hire a foundler, who maketh thereof a god for them, they carry him, they beare him upon the shoulder, and set him in his place, &c.*

Fourthly, consider how greatly the worshipping of images or idols (for they be all of one bastard brood) hath been impugned by all holy men from time to time: *Isaac*, when he had once knowledge, that some of his household favoured, and kept images, he tooke them away, and having ready no other meanes to destroy them, he hid them under an Oake, where they might never come to light againe. *Moses* was so much moved at the golden calves, as that hee could not bee quiet, untill that he had broken them in pieces, beaten them to powder, caused the people to drinke them, and destroyed three thousand of them by the sword of the Levites. *Isiah* did burne with such zeale against these idolaters, as that hee put them to death, and burnt their bones upon the altars of *Baal*. *Hzekiah* spared not the very brazen Serpent being worshipped, but brake it in pieces, though as the first there was an holy use thereof. The Christians of the Primitive Church were at so great defiance with image worshipping, that they would not eate of the meate offered to idols: they would rather chuse to die, then that the world should have the

Psal. 115.
4.5.

Esay 2.8.

Esay 45.6.

Gen. 35.4.

Exod. 32.
20.
Vcrse 28.

2 King 23

2 Kings 18

the least occasion to thinke, that they consented to the worshipping of idols. When the manner was amongst the heathen to weare a garland upon their Emperours birth-day, for the superstitious honouring of him : the Christians having garlands offered them, caryed them in their hands, and refused to put them upon their heads ; and being asked the reason ; because said they, we are Christians : and thus they endangered their lives, as witnesseth *Tertullian*, who wrote his booke *de Corona militis, of the Soldiers Garland*, in the defence of them. When *Julian* the Apostata had cunningly brought the Christians to cast every man a graine of Incense into a Censer of fire, wherein perfume was made to idols ; they understanding his deceit, came and cast downe his gold, wherewith he had hired them, and offered themselves to Martyrdom, to expiate this heinous offence.

Dan. 3. 2.

Fifthly, consider, that the meanes which have beene used to establish image-worshipping, are altogether carnall : even as *Nebuchadnezzars* golden image had so many of all sorts to fall downe before it. First, the violent and peremptory command of the most haughty King. Secondly the acception and flattering of Nobles and Officers. Thirdly, the glittering and alluring matter, of which images are made, viz. Gold and Silver. Fourthly, their outward forme and beauty being most curiously wrought, and apparelled. Fifthly most grievous penalties threatened to those, that refuse to bow themselves. Sixthly, enchanting musick of all sorts. And therefore the thing it selfe was sutablely carnall, and devillish, and all such of the like sort, which are enticed by these fleshly meanes, or compelled through feare to fall downe before images.

3.
Kinde of Idolatry, to
serve God
according to
our owne
phantasies.

3. The third kinde of outward idolatry, is to serve God, according to our owne phantasies, either by a kinde of worship, which wee our selves have invented, or other men for us, meerely out of their owne braines, or by resting in the worke done bodily, and outwardly ; or lastly, by serving God without repenting us truly of our sinnes. For all these are abuses in Gods service, and hee is hereby made an idoll.

As

As for the first, most true it is, that not only the whole Church, but also every particular Church hath liberty and power to ordaine convenient Rites and Ceremonies for the better furnishing, and commending the outward service of God. *Calvins* judicious resolution herein I preferre before a thousand overhasty disrobers, who would have all outward worship stripped stark naked: he in his *Institutes*, li. 4. ca. 10. Sec. 30. *Dominus totam vere iustitia summam, &c.* God hath in the Scriptures evidently set downe the whole summe of true righteousness, & all the parts of his worship, without omitting any thing necessary to our salvation. But as for outward discipline and ceremonies, it pleased him not to prescribe in particular what we should follow, in as much as hee foresaw, that this dependeth upon the divers estate of times, and knew very well, that one forme or fashion in those externals would not fit all ages. In this case therefore wee are to have recourse unto the generall Rules (namely, of Order, Decency, and Edification,) which maxims are to be diversly accommodated, according to the manners of every people, and age, as shall be most available for the good of the Church. Thus in effect *Calvin*, which me thinkes, should allay the vehement rashnesse of some, who peremptorily conclude, that in Gods service, no externall Rite, Gesture, or Habit is to bee imposed or admitted, without expresse authority of scripture. But as this strict shutting up the gates against all ceremonies devised by man, is a kind of nice superstition, so on the other side, to set open all doores, to breake downe all barres and hedges, by neglect of these generall rules, and hand over head to take up from Jew or Pagan, whatsoever occurreth; this adorneth not, but overcloudeth and pollureth the sincere worship of God in Spirit and truth. Verily it is no lesse then a fantastique Idolizing, to obtrude upon Christian people, as parts of Gods worship, a load of duties, and performances, invented & imposed without either speciall or generall warrant out of the booke of God. Which, if they were instituted as circumstances tending to decency and edification, and as upon occasion abrogable, the presumption were lesse; but being thrust upon the Church as doctrines, and performed by the

*Calvins
judgement
concerning
Ceremonies.*

Esay 29.13

Mat. 15.

9.

19.

29.

Pap. pharj.

cap. 17.

the people as part of the Essence of Gods worship; surely they advance not, but rather evacuate the worship of God. *In vaine doe they worship me* (saith the Lord) *teaching for doctrines the precepts of men.* It is vanity then; and idolatry, which is daily practised in the Church of Rome; where traditions of men are received and followed, even as the holy Scriptures; yea (which is horrible) before them, and against them; It is a farre greater wickednesse accounted amongst them, to omit auricular confession once in the yeere, which was invented by man, then to lead a vile life all the yeere long: to taste a little flesh upon the Friday, then to wallow in the filthy sinne of uncleannes: that a Priest be coupled unto one lawfull wife; then that he defile himselfe with many whores: to neglect a vow of going on Pilgrimage, then to breake the necessary vow of obedience in divers Morall and Christian duties to God and man, &c. and therefore, whereas any light punishment sufficeth when Gods lawes are broken, such as breake any of their traditions are punished with imprisonment, banishment, death. Neither doth it make any whit the more for their justification, whereas they pretend them to be the Traditions of holy men, and ancient: for this was the colour of the Pharisees, theirs were the Traditions of the Fathers; yet they were threatned for teaching, and following them, as Papists doe at this day. Yet on the other side this hindereth not, but that a true Christian Church may without any imputation of idolatry, invent according to Ecclesiasticall prudence, and impose decent circumstances of time, place, habit and gestures for the outward clothing of Gods worship, so they be neither burthensome in multitude, nor superstitious, nor misavoury, but tending to edification, good order, and comeliness, whereby the sincere inward worship may not be choked, but cherished. Such are those which our blessed Mother hath thought fit to retaine, as being used of old in the purer age before the corruptions of Popery crept in: but as for the later ceremonies, which are the very spawne of Romish superstition, our Church hath most piously and wisely cast them out of her doores: I pray God; and hope they shall never rush in againe.

Secondly,

Secondly, an idoll is worshipped, and not the true God, when as men rest in the outward worke of his service, without the truth of heart and spirit. For *God is a Spirit, and all true worshippers worship him in Spirit, and in truth.* As the Apostle saith of comming together to the holy Communion: *When ye come together into one place, This is not to eat the Lords body:* So is it of all other duties, the outward hearing and preaching of the Word, the outward praying, singing and giving of thankes are not alwaies acceptable service unto God, but when the life of the Spirit, and heart is annexed. The drawing neere with the lips, when the heart is away, is abomination to the Lord. And herein againe are they of the Church of Rome to be taxed, for that they place the worship of God in outward things, in kneeling, knocking, crouching, kissing, crossing, repeating, praying upon Beades, sprinkling with holy water, going on pilgrimage, &c. and some dull and ignorant people of our Church, which serve God with the bare reciting of the *Pater Noster*, Creed, and ten Commandements, with resorting to the place of his worship, and inwardly profiting no more, then stocks and stones. All these and the like doe please the Lord no better with their service, then *Cain* did with his sacrifice, or the Jewes imperfect offering.

Lastly, an idoll is worshipped, and not the true God, when men presume to compasse about the Lords Altar with unwasht hands, when they come impenitently to doe any holy duty. For the Lord professeth, that he is not delighted in any such service, yea, that he requireth it not; yea, which is more, that it is abomination unto him. Wherefore he dealeth with the Jewes in this case, by his Prophet *Esay*, as a man would deale with his professed enemy, who notwithstanding maketh a shew of love by offering his best service, hee sendeth him, as it were, to meete them upon the way, and to stay them from their incense and Sacrifices, new Moones, and Sabbaths, bidding them *to bring no more oblations in vaine, and professing, that he is weary of their solemn Assemblies, &c.* and the cause hereof was; for that their hands were full of blood; that is, they lived impenitently in oppression, and wrong.

John 4.20

1 Cor. 11.
20.

Esay 1. 12.

wrong, and other heynous finnes. Now if God be not served, but grieved, and made weary by being thus served, what else can it be but an idoll, unto which homage is done, when holy duties are undertaken by wicked persons, living, and proceeding in their finnes? Whence wee may see the fearefull estate of sinners, which make a trade of wickednesse, they runne still more into sinne, even into the worshipping of an idoll, when they would bee holiest, when they would give God honour, they doe most dishonour him, when they would bring a present to pacifie his wrath, they make him more angry, and to bid them *bring no more oblations in vaine*. Wherefore whosoever thou art, that wouldest please God, by doing the parts of his worship, present him first with a broken heart, and contrite spirit for thy finnes, as *David* did; wash the feete of the Lord with thy teares, as *Mary Magdalen* did, be dejected, and have a sense of thy finnes foulness, as the poore *Publican* had; let there be an hatred of that which thou hast done, as in *Paul*; let there be a forsaking of sinne, as in him, that shall have mercy, and then shalt thou bee like to bring an acceptable present, and not to depart without thy full load of mercy, and justification.

Quest. 90. What are wee here Comman-
ded?

Ans. *To performe all outward duties of Gods service, according to his will revealed in his word.*

Explan. This duty of doing all the parts of Gods worship according to his will, &c. doth necessarily follow upon the contrary forbidden, *viz.* the following of our owne heads in the service of God; for if we may not make our phantasies the rule of our doings, then certainly Gods word alone must be our rule in all things. Again, our God is so wise and provident for our good, as that it cannot, but be a great disparagement unto his care over us, to think, that he hath left us at six and seven, in matters of so greate moment, as the parts of his worship bee. In the old Testament the temple was distinctly plotted out, and all sacrifices particularly prescribed. And in the

Psal. 51.
Luke 16. 7.
30. 4. 18.
Rom. 7. 15.

Prov. 28. 13

The duties
of this Com-
mandment.

Mat. 6.

the new Testament, the Lord directeth his disciples, not only in the matter, but in the manner of fasting, praying, and giving of almes. *S. Paul* setteth downe the manner of rightly comming to the holy Communion, and how the word is to be preached and heard. But yet there is difference for matter of circumstance betwixt the old Testament, and the new. In the Old, as in the infancie of the Church, every particular is set downe about every duty (for that was the time in which they were under age:) but in the New, as in the Churches ripper age, we have onely generall rules, according to which we are to be ordered in all particulars.

1 Cor. II.
Chap. 14

Gal. 4.

And againe in the old, every particular circumstance about the worship of God was typicall, setting forth something touching Christ and his Church: But now there is an end of types and figures, because all things typified hereby are accomplished, and therefore some generall rules for direction onely will serve, which are these.

First, all things are to be done in order, and not confusely; the Author of this is Christ Jesus, when as he offered himselfe to be baptized of *John*, urging him to doe it for Orders sake, for thus saith he, *ought we to fulfill all righteousness*: and Saint *Paul* teacheth the same concerning prophesying, that one onely should speake at a time, and the rest be silent, till that he had uttered all which he had to say. Hence it appeareth, that all disorder about Gods service, is a fault not to be tolerated, either in undue comming to Church, or going out, or walking, sleeping, talking, or by hawkes, doggs, or unruly children, which breed a confusion in the Congregation, or when any shall presume to teach, or administer the Sacraments publicly without a calling.

Rule 1.
Rules of circumstance
under the
Gospel.
Mat. 3. 15.
1 Cor. 14.

Secondly, all things must be done in the greatest humility, and highest reverence towards him, whose service it is, when any preach or pray, or joyne with others in these duties; men must be uncovered, women must be covered, not onely in praying, but also when the word of God is read: for this is the preaching of the Prophets and Apostles; who were infallibly guided by the Spirit of truth. The Thessalonians are commended for this, that they received the word, as the

Rule 2.

1 Cor. 11.

Word.

1 Thel. 2.
13.
A&S 10.

Word of God. *Paul* with his company is noted to have kneeled in prayer, even upon the bare ground, and ancient Christians to have stood bare-headed all the time of their being in the Church. Which reproveth greatly our irreverence, either of Ministers in reading, or preaching, as if they were uttering table-talk, or of people in sitting at the time of prayer, lying along, sleeping, or proudly behaving themselves any way; the Turks shall condemne them through the reverence which they use to the Alcharon of *Mahomet*. And this seemeth to me to justifie our reverent and humble receiving of the holy Communion, with the most submisive gesture of kneeling, which many impugne, but without sufficient ground. It mattereth not that Christ sat, hee sat also preaching, but we stand; and I am perswaded if we should kneele, and the people kneele in hearing, to expresse our unworthinesse about these holy things, though we differed from the Apostles, and Christians of the primitive Church, we should not offend at all.

Rule 3.
Mat. 6. 1.

Thirdly, all things are to be done without shew of vaine-glory: for this was the great fault of the Pharisees, and Christians are warned to take heed of it, in their praying, fasting, and giving of almes, we are not to desire to be seene of men, that we may have their praise, but in our private devotion to be most private, and in publike, not to affect notoriety, by exceeding the rest of the Congregation in sighing, groaning, knocking the breast, &c.

Rule 4.

1 Cor. 13.

Revel. 3.

Fourthly, all things are to be accompanied with love to our neighbour, and zeale for Gods glory: for without love, whatsoever we doe, is as a *sounding brasse, or a tinkling cymball*: if zeale be wanting, and we be luke-warme: we shall be offensive to the Lords stomack, and he will spue us out of his mouth. Wherefore if the Minister shall preach coldly, or the people heare coldly, if they shall together be luke-warme in prayer, and praise giving to the Lord, there will be a sacrifice indeed, but for want of the fire of zeale, undrest, and such as the Lord cannot digest. Therefore let *Paul* his zeale, and *Peters*, and *Stevens* be imitated by Ministers, by burning in the spirit against grosse abuses, by earnest exhorting to repentance

A&S 17.
A&S 2.
A&S 7.
Nehc. 8. 6.

tance with most effectuall words, and by reprovng with all boldnesse, the gainayers of the truth: and let the zeale of the godly in *Nehemiahs* time bee imitated by our people, by giving the greatest, and most heedfull attention, by lifting up the hand in prayer, and adding to the Ministers petition, Amen, Amen.

Fifthly, all things are to be done without shew of Idolatry according to that, *Abstaine from all appearance of evil*: and *Touch none uncleane thing*, and *ye shall be my sons & daughters*, saith the Lord. Therefore of old, the Temple was garnished without Images, and newly the Lords Supper made of naked elements. Which if it be so, how can the Church of Rome be excused, being full of representations of heathenisme; and in the very Sacrament, having the Image of a Lambe upon their wafer cake? If any scruple shall arise hereupon, touching the Crosse, Copes, and surplises, used in the Church of England; It may be well said, that they were used in the Churches purity, and had not their beginning from Religion corrupted, and so are not resemblances of things meerly naught, but first good, afterwards perverted. So that if it bee replied, that when these things are used, there is an outward face of Popery: I may as well say in like manner of Gods ancient Catholike Church: Even as, when the people of Israell had sacrificed to *Molech*, and other *Baals*, such as afterwards did offer sacrifices unto God, made some resemblance of their abomination, for that both offer sacrifice, and consent in some ceremonies; yet it followeth not, that their sacrificing is unlawfull, because that is cut off, which maketh it naught: so when these things are used in our Church, it followeth not, that they must bee naught, for some ill resemblance: because that is cut off, which made them naught, they had them yoked with Idolatry and superstition, wee with the truth.

Rule 5.

1 Thel. 5.

22.

2 Cor. 6.

17.

Quest. 91. Whence is the reason of this Commandement taken?

Ans. *Partly from the punishments to bee inflicted upon such as breake it, unto the third, and fourth generation, and partly*

Reasons of
this Com-
mandment
of 2 sorts:
1. of terror:
2. of comfort
Reas. 1.

Hol. 1.

Reas. 2.

Ezech. 18.
20.

ly from the benefits to be bestowed upon such as keepe it, unto the thousand generation.

Explan. The reasons used to perswade to the obedience of this commandment be of two sorts, the first of terror, the second of comfort.

Their estate is most fearefull and terrible, whosoever they be, that dare to offend here, the Lords jealousie is kindled against them, and hee will punish both them, their children, and their childrens children after them. Their danger is set forth by three degrees. First, their sin is such against the Lord, as his sinne is against a jealous husband, that violateth his wifes chastity; no price will appease an husband thus provoked, but hee will kill the adulterer: and as greatly incensed is the Lord against those that commit Idolatry, it is spirituall adultery, the Lord had marryed them unto himselfe, that like a good, and obedient spouse, they might bee to him onely; but they have communicated their love unto others, either stockes, or stones, or the invention of their owne braines.

Idolatry is a spirituall adultery, *Ezech. 16.* as if a mans wife should lye with another man in his absence.

Secondly, even as the adulterers fault extendeth not only to the blemishing of himselfe but of his children also, who are infamous unto many generations after: so he which committeth this spirituall adultery, doth stirre up the wrath of God; not onely against himselfe, but against his posterity, which as a bastard brood shall bee in disgrace with the Lord, unto the third and fourth generation.

Object. Thus the Lord should not be so just, as he professeth in *Ezechiel*: *The soule that sinneth shall die in his iniquity, his blood shall be upon him, one shall not die for the iniquity of another.*

Sol. It is commonly seene, Like fathers, like children; and in this case is the Lords threatning, of visiting sins of fathers upon their children, viz. they making their fathers sins their owne, by imitation, as commonly they doe. Through a spirituall judgement, that is upon them therefore, to the blinding of their eyes and hardening of their hearts, and oft times

to

to the taking away of all meanes of grace from them, under which judgement yet every one of their posterity is not slayt up. Therefore it is not said, that he will visite the sins of the fathers upon all their children, and every one of them, neither upon the childe of every such father: for it is possible, as *Ezechiel* sheweth that a wicked mans childe may abstaine from treading in his fathers steppes, and then the Lords wrath is pacified towards him, whatsoever his fathers wickednesse is.

But this threatning of visiting fathers sinnes upon children is made to teach us to be humbled for the sinnes of our forefathers, and to pray that they may not bee judged in us their children, *Ier.* 3. 25. *Dan.* 9. 6. For as the husband wronged by the adulterous wife, committeth not any injustice, although together with her, he putteth away her adulterous children, because they be not his but another mans: so when the Lord visiteth the sinnes of idolatrous parents upon their children, he doth them no wrong, *Hosea* 2. 3. the idolater with his issue is as dung to bee cleaned and swept all away, *1 Kings* 14. 10.

Thirdly, as an honest man accounteth the Adulteresse his wife, and her companions, his greatest enemies and haters: so doth the Lord account of Idolaters, they be haters of God, and therefore he hath ever willed his friends to abstaine from familiarity with them, and to cut them off, and to roote them out of the land of the living, without putting difference betwixt strangers and kinsfolkes. So that Idolatry is a most unnaturall sinne, for all the Lords love in creating, preserving, and multiplying his blessings, he is requited with hatred and enmity, which is a certaine argument of the Lords hatred against them, as our love of the Lord is an argument of his love unto us: and if the Lord hateth them, all the creatures are against them, they lie open to all manner of perills and dangers.

The second sort of reasons here used, is taken from the benefits, which the Lord promiseth to bestow upon such, as keep his Commandements. First, they shall have mercy shewed them, Gods blessings of all sorts shall bee upon them and

Reas. 3.

Exod. 32.
Deut. 28. 1.

Reasons of
the second
sort: of com-
fort.
Deut. 28.

Mat. 23.

theirs, in the house and in the field, in their out-going, and in their comming in, in their corne, and their cattell, and in all things that they put their hand unto, and when mercy will stand them in most stead, at the last most terrible day, the Lord will shew mercy unto them, and speake comfortably, *Come yee blessed of my Father receive the Kingdome prepared for you from the beginning of the world.* Secondly, they shall have mercy shewed them in their posterity, unto the thousand generation, that is, far longer then the wicked shall be punished in their posterity, so much doth Gods mercy exceed his anger and severity.

And this is commonly seene, even in the things of this life, wicked men often comming to ruine, and their houses being quite cast downe, and if not in their owne dayes, yet in the dayes of their children, their goods which they have heaped up together in great abundance, are soone wasted, and scattered abroad: whereas the sincere worshippers of God are wonderfully prospered, and their children for the most part after them are largely provided for, according to that of the Psalmist: *I have beene young, and now am old, yet never did I see the righteous forsaken, or their seed begging their bread.*

So that hee layeth the surest foundation of good to his posterity, that loveth and feareth God, for his seed shall be blessed, *Psalm. 37. 21. Psalm. 112. 2.* and to be blessed is more, then to have house and land left unto them. And contrariwise, he is the greatest enemy that is, to his house and posterity, that is wicked, because he layeth a foundation of cursing to them.

But if it happen to fall out otherwise to the posterity of the righteous, as sometime it doth: it is either because they degenerate, and are not like their righteous parents, as *Manasseh* was unlike to his godly father *Hezekiah*; and in this case it is threatned, that the child shall die notwithstanding his fathers holinesse: or else because of too much confidence in the world, and worldly things, as *David* confesseth, that he thought he should never be moved, but he was cast out of his kingdome by his sonne *Absalom*; and if the children

2 Chro. 32.
Ezech. 18.

Why righteous
mens
children
are punished

children of righteous parents should ever enjoy prosperitie here, it would make them think it not to come of mercy, but as hereditary to the righteous for their workes, and so Gods mercy should not be so much depended upon, and magnified: or lastly, for the probation and tryall of them, that their graces might shine the more, and be perfected; as it was with *Iob*, whose patience had not been so admirable, had not his affliction been so great: So that the Lord in promising mercy to thousands, is so to be understood, as if they walke in their fathers steps, if he seeth it not necessary to crosse for the removing of worldly assurance, or for the reviving or perfecting of grace in them.

Secondly, they which keepe his Commandements, are accounted the Lords friends and lovers, which is the greatest grace in the world. for the Lord Christ to expresse his love to his disciples, saith, *I have called you my friends*; and hereby saith hee, yee shall know that yee love mee, if yee keepe my commandements. Comfort enough therefore there is in the sincere worshipping of the Lord, and terrour enough in the contrary: wherefore let the punishments terrifie thee, and make thee afraid of all kinde of Idolatry, let the mercies allure thee, and make thee frame thy selfe alwayes so to serve the Lord as he requireth.

Quest. 92. Which is the third Commandement?

Ans. v. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

Quest. 93. What is here forbidden?

Ans. w. All abusing of the name of God, which is, First by blaspheming, or giving occasion to others to blaspheme the same. Secondly, by swearing falsely, deceitfully, rashly, commonly, or by creatures: Thirdly, by cursing and banning: Fourthly, by vowing things impossible, or unlawfull or neglecting our vowes made unto God. Fifthly, by lightly using the holy name of God, or his word: Sixthly, by vaine protestations, and asseverations.

Vices for-
bidden.

Explication. This Commandment being negative, giveth occasion againe to begin with the vice forbidden, which is, all abusing of Gods holy name: for the honour of God is the main thing aimed at in the first Table, which is, when he is set up in the heart, that is the intent of the first Commandment; by the parts of his outward worship rightly performed, which is the intent of the second; by the magnifying of his name in all things, which is the intent of the third: and by observing rightly the appointed times of his worship, which is the intent of the fourth.

For this commandment in particular, the name of God is that whereby he is called or knowne to us, as 1. his attributes and titles, for when God had said, that he would proclaim the name of the Lord before *Moses*, it is cryed, *the Lord God, gracious and mercifull, &c.* *Ex. 23. 6. Ex. 3. 14. 2.* His word or commandment, for when Christ came with his word and at his command, he saith, that hee came in his fathers name, *Iohn. 5. 43.* and sometime by the name of God, is understood God, as in this saying, *Who so calleth upon the name of the Lord, Iosh. 2.* Gods name is taken in vaine, when no profit redoundeth to thee or to any other by the using of it, but contempt and dishonour to God.

Now, that the Lord may not be dishonoured, the abuses of his name are to be noted; and taken heed of. The first is blaspheming, &c. Concerning which, note first, that it is to speake any thing derogatory to the glorious attributes of the al-sufficient Creator of all. The word signifieth the hurting of a good name by disgracefull speeches, and thus largely it is blasphemy, whereby man is disparaged, as in *Nabobs* example, he is said to have blasphemed both God and the King; as also, whereby any divine doctrine is disgraced, thus *Paul* saith of himselfe, *I was a persecutor and blasphemer: 1. Tim. 1.* See also *2. Pet. 2. 2. Esay. 52. 5.* and they blaspheme piety towards God, who call it hypocrisie: but most notoriously *Paul* the fourth, a Bishop of Rome blasphemed the holy Gospell, when unto *Bembus* a Cardinall he called it a fable, saying; O how much hath this fable concerning Christ, gained us. And *Bower* here in England blasphemed the doctrine

1. Breach.
Is blasphemy.

2.

Against Blasphemy and Swearing.

strine of the Apostle *Paul*, when unto one *Mile a Martyr*, he alledged that saying of the liberty of a woman her husband being dead, and said, that when her husband was asleepe, she was at liberty for another man.

Lastly, it is the greatest blasphemy, when the Lord is disgraced, as by *Pharaoh*, who said unto *Moses*, *Who is the Lord, that I should let the people goe.* And by *Senacherib*, who alleaging unto the people, how the King of Assyria had destroyed all people, and burnt up their gods, a-keed, *Who is the God of Israel, that he should deliver you out of mine hands?* as if they should have said, he is of no such authority: and power. So the wicked thiefe upon the crosse blasphemed Christ, and *Goliath* the God of Israel.

Exod. 3.
2. King. 19.

2. This sinne is most odious: for amongst men, Take away his good name, (we say,) and take away his life. So, take away the Lords good name, and put him out from having a being, and fill the world with damnable Atheisme; and therefore stoning to death is appointed for him that cursed and blasphemed God. *Levit. 24. 11.*

3. A man is made accessory unto it, by giving occasion to others, to blaspheme; which is, when a mans profession is holy and Christian, and yet his practice lewd and wicked, which raiseth this blasphemous opinion in others, that the God which he serveth, is like unto himselfe.

Rom. 2. 24.

With this the Jewes are charged by the Apostle, saying, *the name of God is blasphemed through you amongst the Gentiles.* And *Nathan* telleth *David*, that hee had caused the enemies of God to blaspheme by his adultery: for wee use to say, Like will to like: and *Augustine* doth from hence convince the Heathen, that their gods were filthy Idols, because they did represent them with obscene and filthy spectacles, and were not taught to live in any vertuous, or commendable course of life by them.

2 Sam. 12.
Ezek. 36. 9
10.
August. de
Civit. Dei
lib. 1 ca. 32.

And may not the Jewes and Turkes use the same argument against the Papists for their authorised idolatries, and superstitions? And against the Protestants, for their drunkenesse, whoredomes, profanenesse, and many more abominations, though not authorised, yet too much winked at?

yea, they doe daily hence take occasion to blaspheme the name of our God, as though hee were not the true God, his servant being so wicked. And well may they thus think of our God, seeing that the wicked man doth himselfe thus blaspheme God in his heart; *These things thou didst* (saith the Lord) *and whilst I held my peace, thou thoughtest that I was like unto thee.*

The second way of abusing Gods name, is by swearing falsely, which is, when a man shall sweare, that a thing is true, which he knoweth to be false; or which he knoweth not to be true, thus they did sweare falsely, which were suborned by *Iezabel*, to testify against *Naboth*, and against *Christ*, as touching the destruction of their Temple, when as they knew not, that hee meant the Temple of *Salomon*. Secondly, by swearing deceitfully, which is, when a man shall affirme any thing upon his oath, that he will performe, and doe it, when his intent is otherwise, or not doe it, when his meaning is to doe it; or when he shall be carelesse, and negligent of his oath, and of this we have no President, as I remember, in the holy Scriptures, but onely that of *Saul*, the forsaken of God, who brake the oath, by which *Ioshua* had tyed all the people not to doe a ly hurt unto the Gibeonites, and the oath by which he bound himselfe unto *David*, not to hurt him, as it is likely. For *Ioshua*, when he had bound himselfe by an oath, he was moved with such reverence hereunto, as that, though he were deceived, hee would not breake it, no, nor yet the wicked jewes, which had tyed themselves by an oath to an unlawfull act, to kill *Paul*, but that they were by Gods Providence prevented.

And both these kindes of unlawfull swearings, are commonly called by the name of perjury, the odiousnes of which sinne will the rather appeare, if we consider: First, how much it hath ever beene abhorred, even by heathen men, and void of true godlinesse. The Pharisees themselves forbade forswearing a mans selfe, and commanded men to performe their oathes unto the Lord. And *Sanct Augustine* reciteth an history of *Ascanio* *Emilius* *Republice*, a Prince amongst the Heathen Romanes, who being captive, taken by the Carthaginians,

Psal. 50. 12.

2 Breach.

Ryfa se

futa ing.

2 Sam. 21.

1 Sam. 24.

Jo. 10. 9.

2 Cor. 12.

Mat. 5. 33.

August. de

Civ. Dei

cap. 19. 6. 1

gians, was sent home to his Country, being first bound by oath, if he did not effect this, for which hee was sent, viz. an exchange of Captives: Carthaginians for Romans, hee should returne to them againe. Hee, when hee could not prevaile with his Country-men, or rather would not, for so much as he thought it unprofitable for the Roman common wealth, returned againe for this oathes sake, in which was taken by an Idol god, and then was put into a vessell of wood made of purpose, either side being full of sharpe pointed awles, or bodkins, that he might not leane any way, but hee wounded by them, and thus hee died: a most cruell and bloody death, chusing rather this, then to be forsworne. Much more then should Christians having taken an oath by the true God of heaven, abhor the breaking thereof, whatsoever they should lose by observing it.

Consider againe, that by perjury God is made Patron of a lye, which is the devils owne propertie; for hee is a Liar, and the father of Lyes: for the Lord is called to give testimonie unto a lye, which is the greatest indignity in the world: And therefore the curse of God, as a flying booke is sent against the false swearer, *Zach. 5. 4.*

Moreover, consider that the perjured person prayeth against himselfe, and bindeth his soule over to everlasting torments, for so much as he desireth the Lord so to helpe him, as it is a truth, unto which hee sweareth, and on the contrary side, then, to plague and punish him, if it be a falsehood; and this is meere madnesse and unnaturalnesse: it was never heard that any would pray against themselves, but all they can for themselves. An oath in Hebrew is *שבע* comming of *שבע* seaven, so called, because the swearer prayed, if he tooke his oath falsely, that he might bee deprived of these 7. things; *pene, aqua, igne, sollo, pasto, muliere, sepulchro*, and it is noted to have beene a custome amongst the heathen, when a man tooke an oath, that smiting with a great stone against the ground, he prayed, *sic me percutiat Iupiter*, so smite mee Iupiter, if it be not true. *Nauclerus in Chron.* saith, that amongst the Egyptians perjury was punished with death, as being a double most grosse fault, a knowing of piety re-
wards

wards the gods. 2. A taking away of faith amongst men. According to which second, confidently, that it is the bane of all societies, and the very high-way to hellish confusion; for that if oathes shall be taken falsly, Kings will bee Tyrants to their subjects, subjects Traitors to their Princes; Magistrates, Wolves unto the people; Ministers, devourers of the Lords; flocks, Neighbour-nations; Cut-throats to one another, notwithstanding any league betwixt them.

A man, saith *Ferus*, lifteth up three fingers in swearing, to shew the losse of fame, body, and soule to the perjured.

A third abuse in swearing is, to swear rashly, and without due consideration what an oath is; and by whom it is taken: for swearing rightly is a part of Gods worship, and must be done with high reverence, as *Jacob* is noted to have sworne by the feare of his father *Isaac*. Fourthly, swearing commonly in our communication and talke one with another, which we are by Christs owne authority forewarned to doe; *I say unto you, swear not at all, neither by heaven, for it is the Throne of God, nor by the Earth, for it is his Footstool, &c.* Whence doe arise these three conclusions, necessary to bee considered of, by all common-swearers,

3. Breach.
By swearing
rashly.
Gen. 31. 53
Common
swearing.

Mat. 5. 33.

Concl. 1.

Mat. 23.
20, 21.

First, that it is a very childish thing to swear by creatures, bread or light, &c.

1. Because (as our Lord elsewhere expoundeth himselfe) *He that sweareth by the Temple, sweareth by him that dwelleth therein*: So he that sweareth by creatures, sweareth by God, who created them, and yet he will not be heard to swear by the sacred name of the Lord; as if a child abhorring any bitter thing, or poyson, should notwithstanding take the same under a little sugar.

2. Because hee calleth upon dumbe things, that cannot heare, he bringeth them to patronize his cause, that can neither hurt, nor helpe: like unto *Balaams* Priests, unto whom hee was not able to give answer, though they called upon him from morning, till noone tide: or like infants, that prate unto babies made of clouts.

3. Because, that having taken up this childish custome of swearing, they are thus whilomed, either at the authority, or

or charge given here againe by our Saviour Christ, no more then children (that are yet without all understanding) are shewed to have any foolish quality, whatsoever, and how great soever he be, that doth admonish them thereof.

Secondly, it is a most ungodly thing to use common swearing. 1. Because the devill is the author hereof: for *let yea be yea, saith lie, and your nay, nay, for whatsoever is more then these, commeth of the evil one;* and as it cometh of the devill, so it bringeth to him, as was probably shewed in the example of a gentleman riding over a bridge in Cornwall, who was a notorious common swearer, and upon the stumbling of his horse, then swore at him, and so fell with his horse into the river and was drowned, saying as he fell, horse and man and all to the devill.

2. It is to agree with the Pharisees, who did not forbid swearing by smaller oathes.

3. It is an argument of a prophane person. All things fall out alike to all (saith the wiseman) *to the cleane, and the un-cleane, to him that sweareth, and that feareth an oath:* in which words, he maketh swearing an evident prooffe of a prophane person.

The Hebrewes distinguish sinnes into the greatest, and lighter sinnes, and the greatest they hold to bee such, as are adjudged to cutting off, and vaine and false oathes. *Maimony treatise of repentance, chap. 1.*

4. It is a great indignity offered unto the Lord to call him to witnesse to every trifling matter, as the common swearer doth; no man will offer the like to his familiar friend, much lesse to a greater person.

5. It is hereby derogated from the Majesty of the Lord, in whose roome base creatures are placed: at which our Saviour also glanceth, when he saith, that heaven is Gods throne as if he should have said, it hath nothing in it worthy the swearing by, it is not God, but his seate, and the earth his footstool.

6. Because it is most straightly forbidden both here, and by *S. James* who propoundeth it as a prime, and most necessary charge; *Before all things my brethren, sweare not.*

The.

Concl. 2.
Mat. 5. 37.

Eccles. 7.
9. 2.

James 5. 12.

The word *SWORNE* an oath, is a passive, teaching, that a man should not swear, but being forced to it, and not commonly upon a prophane custome. To shew, how heinous common swearing is, mourning is threatened to all the land therefore *Jer. 23. 10. Hos. 4. 2.* *Augustus Caesar* forbad his name to be worne thred-bare, by the common using of it, and much more God.

7. In common swearing there is a great danger of perjury. *perjurium est precipitium*, saith *August*: a sleepe downe kill is perjury: *qui non jurat est percul, qui jurat est prope*, hee that sweareth not is far from it, the swearer is neare: take away fire saith *Chrysostome*, and there will be no burning, take away the sword and there will be no killing; so take away common swearing and prevent perjury.

8. God hath remarkably judged swearing sometime, as in a serving man in Lincoln shire, who used to swear commonly by Gods blood: for when hee lay upon his deathbed, continuing still in that sinne, he finally heard the bell roule, and then swearing Gods blood this bell rouleth for me, the blood gushed out on all parts, and he dyed.

Concl. 3.

Thirdly, to swear by the Masse, by the Rood, is wicked in an higher degree, because all these have beene made Idols; and thus considered, Gods greatest enemies: as he that doth royl all honour unto a subject usurping the Princes throne, and having been condemned for a traitor therefore, sheweth himselfe herein to be a most vile traitor, and unworthy to live, as being a prefferer of his princes greatest enemy. This makes the Lord breake into such impatience against the Israelites: *How should I spare thee, thy children have forsaken me, and sworne by them that are no gods.* And againe: *They that sweare by the sin of Samaria, saying, Thy God O Dan liveth, shall fall, and not rise up againe:* answerable to which be the sins of the Papists, the Masse, and the Rood, &c. And thus much both for swearing commonly, and by creatures.

4. Breach.
By cursing
and banning

The fourth way of abusing Gods holy name, is by cursing, or banning; which is a calling for plague, or murreine, or any fearefull evil upon those, with whom a man is offended. For this is first a malicious sinne, and therefore noted to be a fruit

of such hearts, as are full of gall and bitterness: as they are described out of the Psalmes; *Their throat is an open sepulchre, the poison of Aspid is under their lips, their mouth is full of cursing and bitterness.* For which cause the people of God are forbidden all cursing, and commanded to blesse, yea, even such as curse them. *Blesse your persecutors, blesse I say, and curse not.* And *S. James* maketh it an infallible argument of a corrupt fountaine, to send forth this fowre water of cursing. And it is very corrupt indeed, forasmuch as for small hurt received, or a little offence given, reason being blinded with malice, any mischiefe or grievous plague is wished upon the head of the offender. So that the Lord may rightly say another day of the wicked curser; *Out of thine owne mouth shalt thou bee condemned,* seeing that for small offences thou hast adjudged others to the plague, or the devill, much more shall my fearefull plagues be thy portion, and the devill possesse thy soule as his vassall for ever. Secondly, this cursing is a presumptuous sin, because that, he which curseth another, entrench upon Gods Office, unto whom alone it belongeth to say unto plagues and punishments, as the Centurion to his Souldiers, *Come, and bee commeth.* For what else is it in the wretched curser of his brother, bidding the devill take him, but to doe that which is in the Lords power only, and to make a mans selfe equall unto God; as the Pharisees objected against Christ, taking upon him to remit sinnes, which none can doe but God. Wherefore we reade not, that any of the holy men of God, have given the adventure to curse, without speciall commission from the Lord, no, not so much as *Michael* the Archangel: for he durst not curse the devill in his fight with him about the body of *Moses*; plainly noting the arrogancy, and blasphemous presumption of curled man, that shall dare to curse: *Balaams* shall rise up in judgement and condemne them, for that being hyred by *Balaack* to curse, he durst not doe it without commission from the Lord, which he could not obtaine; and therefore notwithstanding the great rewards promised, turned his speech to blessing the people of Israel. The false prophets shall rise up in judgement against these cursers, and condemne them: for they were sharply censured on-
ly

Rom. 3. 13.
12.

Rom. 12.
14.
James 3.

Jude ver. 9.

Num. 23.

ly for blessing, and promising mercy without commission from the Lord. But these doe take upon them by their owne authority to curse, without any instigation of higher powers, without hope of reward, onely some little distemper carying them hereunto.

5. Breach.
By vowing
things im-
possible or
unlawfull.

The fifth way of abusing Gods holy name, is by vowing things impossible, or unlawfull, or by neglecting of our vows : which vowes be either generall in the time of our baptisme, or speciall, upon any speciall occasion of danger, or benefit, whereupon some speciall promise is made unto the Lord, or without any such occasion, only upon a free resolution, the rather hereby to glorifie God.

The first kinde of vow we all make, both before God and his people, to forsake the devill and all his workes, &c. not that we are not thus to doe without a promise (for it is our duty by the Law of nature) but the rather to stir up our dull hearts, and to prick forward our unwilling wills, when as by a double band we shall be tyed hereunto. The other vowes are made to move the Lord, the rather to moderate our chastisements, and the more speedily to remove them, when in the time of sicknesse, or danger, we promise to dedicate our selves unto the Lords service, if we recover againe : or else they are more speciall, of giving this, or that unto the Lord, or of abstaining from, or doing this, or that particular duty, for the preventing of sin, and the furtherance of grace. Thus *Iacob* vowed in the time of his danger, to make the place of his rest, *Bethel*, Gods house. Thus *Iob* made a covenant with his eyes, that they should not looke upon a maid. Thus were they wont freely to dedicate some thing of their substance, to the maintenance of Gods service.

Now, to neglect any of these vowes, or the like, is a great indignity offered unto God, and a dishonour of his name, which he will not endure, as may appeare by that which befell *Ananias*, after hee had vowed his lands unto the Lord, but would have kept away part of the price, hee was smitten with sudden death : and it is destruction to a man, saith *Salomon*, to devoure that which is hallowed, and after the vowes to enquire. And truly great reason, for that God is hereby deluded,

Gen. 28.22
Iob. 31.1.

Num. 30.2
Eccles. 5. 4.
Acts 5.

ded, and mocked, a light account is made what is said, or promised unto him, as if a man had to doe with some person of no worth: and if hee onely, that promiseth unto man, and performeth, shall dwell in the Tabernacle of the most High, but they which breake their promises, bee excluded: much more shall they onely, that performe their vowes unto the Lord, inhabit there; and they which make no conscience to doe as they have vowed, be excluded, and for ever shut out. Oh that this would enter into the hearts of carelesse Christians, that live, as though they were the devils sworn servants, howsoever they have solemnly in their baptism, vowed their service unto God, and that with the Israelites onely promise, and expresse some good resolutions, under the terror of Gods rod, but it being removed, are as licentious as before.

And as ill doe they provide for their owne good, which deny things vowed to the Lord, by whomsoever, or upon what occasion soever: for this brought a famine upon Israel, and destruction upon *Sauls* house, viz. his slaying of the Gibeonites, unto whom was vowed immunity, and freedom from danger, it is a robbing of God. See more afterwards touching sacriledge.

1 Sam. 21.

Mal. 3. 8.

Having thus explained first, the last member of the answer, the first yet remaineth of vowing things impossible, or unlawfull, which cannot be without great impiety, and dishonour unto the Lord. Things impossible are either so unto all men, as to restore the dead to life, to heale incurable diseases, &c. or though not unto all, yet to the party that voweth, as if a poore man should vow, that hee would be a King, a man burning in the disposition of his minde and body, that he wil ever live chaste a single life, or a lame Creeple, that hee will goe a foote forty miles in a day. Of this kinde is the vow commonly made by the Romish Priests, and Voraries, that enter into any Religious order, seeing that most of them doe daily shew by wofull experience, that it is as possible to live pure, and free from all sinne as from sinning against that speciall vow. Witnesse the frequent adulteries, and fornications, the rapes, and murders of infantes committed to cover these

these uncleane copulations. It is well knowne that the Monkes at Spira of Saint German did so lewdly abuse the daughters and wives of the Citizens, under a colour of religion, that they were utterly expelled thence, and their Monastery pulled downe. I can goe on in more lewde examples of the most eminent in the Romish church, even in the unerring demi-gods, but modesty bids me forbear. If it should be objected, that these have been but the faults of some speciall men; it appeareth to be most false by Popes tolerations, Decrees of Councils, and Justifications of Popish Writers. See Article nine under the Title; The Church of Rome unholy.

And thus much for vowing things impossible. Things unlawfull, are either against the Lawes of God, or against the wholesome Lawes of the Countrey, wherein a man liveth. Of this sort was the vow made by those forty conspirators against *Paul*, who bound themselves neither to eat nor drink, untill they had slaine him.

Thus Ruffians and Swaggerers doe, upon any disgrace received, vow the death of one another, and if any wrong be done, to bee revenged once in seven yeeres: which besides that it is a cursed fruit of malice, is an intolerable indignity done unto the most just God; for that hee is called as it were to bee a party and a favourer hereof. Of this sort also bee the vowes of women (who are tyed by the law of their husbands) even in things, otherwise lawfull, and honest, if against the liking and consent of their husbands. For if a woman voweth a vow which her husband disalloweth, it must not stand. And the like is to be said of children being in their parents house, that is, under their government. And yet these vowes are common, and well approved of in the Church of Rome. Wherefore one hath said well, that they are for many causes to be reproved: They impugn the Law of God; they are oftentimes impossible to bee performed; they are against Christian liberty; they are a renewing of Judaisme, Idolatry, Hypocrisie. Wherefore to conclude this point, let us in our vowes observe these things. First, let them not be against Gods word. Secondly, nor against Christian

Acts 13.12

Rom. 7.

Num. 30.

Perk. Armit.
Aur. cap. 214

stian liberty. Thirdly, with the consent of superiors. Fourthly, agreeable to our calling. Fifthly, of things not impossible. Sixthly, with good deliberation. Seventhly, with a good end and intention.

The sixth abuse of Gods name, is the light using thereof, by saying : O Lord, or (O God) upon every light occasion, without having the heart lifted up unto him : or by way of admiration, crying out (good Lord) upon every neaves, or light accident. For the name of the great God of all is reverend, and terrible, as the Lord said to *Manoah* asking his name, *Why enquirest thou after my Name, which is wonderfull?* And his word is such, as that it is to be trembled at. Wherefore let all such as feare this great God, learne better to temper their tongues, that they not only sweare not in their common talk, but that they doe not triflingly use his holy name, or any partell of the holy Scriptures.

But that these abuses may bee the better taken heed of, I will set downe other vaine and wicked usings of his titles, attributes, and word.

1. By praising God for any thing wickedly gotten, or for any evill thing, as *Saul* blessed God when the *Ziphims* discovered *David* unto him. *1 Sam. 23. 21.*

2. By derogating from Gods power, as *2 Kings 7.*

3. Or from his providence crying out, what ill luck had I?

4. By speaking of his mercy to be more hardened in doing evill.

5. By speaking unreverently of his workes of Creation, redemption, election or reprobation.

6. By talking vainely of the word of God and to no edification, and to move vaine questions about it.

7. By mocking at any thing therein contained, or by jesting out of it.

8. By bringing it forth to defend any sinne or error, as the devill used it to Christ. *Mat. 4.*

9. By using it to charme withall, *Levit. 20. 6.* or the holy names found therein to conjuration.

10. By teaching falsly in the name of the Lord, as the false prophets did, saying, thus saith the Lord.

6. *Breach.*
Light using
of Gods ho-
ly name.

Judg. 13.
Esay 66. 2.

7.

6.

Mat. 5. 37.

11. By ascribing power, and greatnesse, &c. to our selves, as proud *Nebuchadrezzar* did, and *Herod*, and the princes of *Tyre*. *Dan* 4. *Acts* 12. *Ier.* 27.

6. The sixth and last abuse is, by vaine protestations, and asseverations, that is, by the needlesse use of them, when some earnest occasion doth not urge hereunto. Against these, as against swearing, that speech of Christ is direct. *Let your communication be yea, yea, nay, nay, for whatsoever is more than these, commeth of the evill one, of the devill.*

Quest. 94. What are wee here commanded?

Ans. To glorifie the name of God in all that we doe, thinke, speake, or desire; and to labour, that others may be wonne by our meanes to doe the same.

*Duties of
this Com-
mandement.*
I Cor. 10.
30.

Explan. This is the duty of this Commandement, and is thus abreviated by the Apostle; *Whether ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God.* For if it be a thing so much displeasing unto the Lord, to abuse and dishonour his holy name, then to honour it by all meanes, must needs bee highly pleasing unto his Majestie.

Deedes.
Mat. 5. 16.
Psal. 50. 14
15.

First, by our doings, Gods name is honoured, if they be either deeds of piety, praying, reading, hearing, preaching of his holy word, &c. For thus saith he by the Psalmist *Call upon me in the time of trouble, and I will beare, and deliver thee, and thou shalt glorifie me.* Which is, as if he should say: By calling upon my name, vowing unto mee, and performing thy voves, by giving thanks, and praising my name, thou shalt glorifie me. And for preaching, the Apostle professeth, that he rejoyced, that he was an occasion to many to preach the Gospel; for his hope was, that Christ should be magnified thereby. And *Iohn* 17. 4. *I have glorified thy name, saith Christ, when he had preached.*

Phil. 1. 20.

Againe, God is glorified by deedes of charity: For *Paul* exhorting the Corinthians to liberalitie towards the poore Saints at *Jerusalem*, signifieth, that a faithfull brother was choise to accompany him in his journey, to carry and distribute their benevolence, and hee calleth it the grace, that was ministred.

miniftred by them, *to the glory of God, and the declaration of their prompt minde.* Because that when the poore are relieved, homage is done unto God, who is in their persons, ready to receiye our liberality, and his name is also praised by the poor thus relieved, and so is he further glorified. Now (because it is not the doing, but the right doing of these things, which is accepted: for wee read of some, that have sacrificed, kept Sabbaths, and solemne assemblies: and of some that have fasted, prayed, given almes much, and yet have beene rejected) I will here set down the right way of performing these duties, that Gods name may have glory. First therefore, they must be frequent, & often: *Herein is my Father glorified,* saith our Saviour Christ, *that ye bring forth much fruit.* Good Christians are good trees, good ground, profitable sheep, that are ever yeelding some profit. It is not then sufficient to give almes sometime, to preach, and heare, and pray sometime, but very often. Wherefore we are expressely commanded to give liberally, so many as have, even as he soweth his ground liberally, that expecteth a good crop at harvest: *to cast our bread upon the waters, to give a portion to sixe, and to seven;* that is, though they, to whom wee give, can no more yeeld us our owne againe, then the waters, if seed be sown in them, or give liberally to the poore, for this is to sow upon watery ground, which in those parts is most fruitfull. We are commanded to bee instant in preaching, and as new borne babes, to desire the sincere milke of the Word. *To pray continually, and in all things to give shankes.*

Secondly, these duties must be done in sincerity and truth, that is, from the very heart, with an aiming at this onely end, that God may have glory. For, *God is a Spirit, and the worshippers of God doe worship him in Spirit and in truth.* If any other thing bee aimed at, as the praise of men, estimation amongst the people, to merit hereby at Gods hands, or to gaine any thing in the world, it is but Pharisaicall devotion, and hath all the reward here.

Thirdly, these duties must be done in faith, that is, both by persons beleiving, and in assurance of being accepted in all our devotion. For in prayer, hee that commeth unto God

Bb 2

must

2 Cor. 8. 19

Esay 7.
Mat. 6.

Rule 1.
*How good
works must
be done.*
Joh. 15. 8.

2 Cor. 9. 6.

Ecd. 11. 1.

1 Pet. 2. 2.
1 Thes. 5.
17.

Rule 2.

Joh. 4. 24.

Mat. 6.

Rule 3.

1 Tim. 1. 6.
Heb. 4. 2.

must beleve, that God is, and that he is a rewarder of such as seeke unto him: he must not waver, lest hee bee like unto the waves of the sea; and in every other duty; hearing must be mingled with faith. The Jewes are noted, not to have profited by hearing the word, because it was not mixed with faith.

Heb. 4. 16.

And it is written *Without faith it is impossible to please God.* Wherefore all the vertues and good works of Heathen men; have beene censured for *splendida peccata, glorious sins.* And the many prayers, whippings and pilgrimages performed by the Papiſts, cannot but be in the like sort, being partly done in a false faith, *viz.* to merit hereby, and partly their owne inventions, and not Gods word being the ground of these superstitions.

Rule 4.

Eſay 1.
Eſay 60. 3.

Fourthly, that these duties may be to the glory of God, a man must be separate from sinne, that is, not live impenitently in, or make a trade of any sinne; For the people of Israel instead of glorifying God, were censured for such as did offer abomination, when they brought incense, as did weare the Lord, when they kept their solemne assemblies. He that sacrificed a bullocke, was as if hee had slaine a man, hee that offered a sheepe; as if hee had cut off a dogges head. And all this was, because their hands were full of blood, that is, they lived in oppression, and other grievous sinnes. And the very prayer of the wicked is abomination to the Lord.

Eſay 1. 16.

Thirdly, we glorifie Gods name when we confesse it, and defend it, as the Martyrs did.

2. Speeches
glorify God.

Secondly, we must glorifie God by our speeches, as herein we are privileged beyond all other earthly creatures, and this is by the right use of the tongue.

Rule 1.

Eph. 4. 29.
1 am 3.
Phil. 2. 10.

First, when our talke is not corrupt, but tending to the edification of hearers: if it bee rayling, cursing, slandering, or filthy, the tongue is made a corrupt fountaine; but if it bee holy, gracious, sober, peaceable, exhorting and admonishing one another, blessing of God, and wishing good unto our neighbour, it is a fountaine of sweet water to the praise of the Lord.

Secondly,

Secondly, when we speak reverently of the name of God: for many things doe urge us hereunto. First, Gods commandment: Thou shalt reverence the fearefull name *Iehovah*, and at the name of Jesus, one of the titles of God, every knee shall bow, *both of things in heaven, in earth, and under the earth.*

Rule 1.

Phil. 2. 10.

2. The same reverend phrase alwayes used in the Commandements, when the Lord is named: in the first, I am the Lord, thy God; in the second, I the Lord, thy God; in the third, the name of the Lord, thy God; in the fourth, the Sabbath of the Lord, thy God; and in the fifth, which the Lord thy God giveth thee.

3. The signification of every name of the Lord, used in the Scriptures being such, as that it putteth us in minde of great reverence. Hee is sometime called *יהוה* which is strong, and mighty, and sometime in the plurall number, strengths, sometime *Iehovah*, Essence, or being; as in whom, all things have their being, sometime *יהוה* almighty, sometime *יהוה* the Highest, and the Lord of hostes, the beginning and the end, which was, which is, and which is to come, &c.

4. The reverence, which was wont to be used by the Israelites, the Lords ancient people, in naming *Iehovah*, they would not pronounce it out of the Temple, nor put the letters of it *י* or *ה* into their numerals, lest it should be prophaned.

David is much in extolling this name, *Psal. 111.* The name of the Lord is holy and terrible. *Psal. 113.* The Lords name is praised from the rising of the sun to the going down thereof. *Psal. 118.* thy name is holy and wonderfull, when we speake of the King, wee say the Kings Majesty, of the Dukes grace, of the prince, his excellency, &c. much more when we speake of God, we should make most honourable mention of him.

3. When in all things we make conscience of speaking the truth: for of this, *Ioshua* specially saith unto *Achan*, *My sonne, give glory unto God, and speake the truth.* The tongue is, *Index mentis*, The bewrayer of the minde and heart; if then a man shall lie and dissemble herewith, he doth pervert the nature of it.

Rule 3.

Josh. 7. 19.

Rule 4.

Deut 6.13.

Jer 4.1.

4. When an oath is rightly taken, or a vow rightly made: for this is a speciall part of Gods service, *Thou shalt feare the Lord, and serve him, and sweare by his name.* And in *Jeremie* it is said *If thou returne (O Israel) returne unto me, and thou shalt sweare: the Lord liveth, in truth, in judgement, and in righteousness.* For as by perjury and vaine swearing, the name of God is highly dishonoured, so by swearing reverently, and rightly it is honoured and glorified. Of swearing rightly, see *Quest. 95.*

5. When we speake of the word of God to edification. *Deut. 6. 7. Psal. 37. 30. Prov. 10. 11. Prov. 31. 26.* He that never uttereth any thing in this kinde, sheweth a barren and emptie heart, and commeth much short of his duty.

6. When we speake affectionately and thankfully of the workes of God to others, as *David* often did, and exhorteth us to doe. *Psal. 107. 8.* yea of his judgements upon our selves, as *Iob* did, *chap. 1. 11.*

To glorifie
God in
thoughts.

Thirdly, we must glorifie God in the thoughts, and desires of our hearts, which is, when even here we are contained with a reverence of his holy name, and doe burne with a desire of his glory above all things. For the outward reverence is nothing without this, as may appeare by the people of *Israel* trembling, and falling downe before the Lord, with offering their obedience, if *Moses* only should speake unto them, unto whom the Lord answereth, saying; Oh that there were such an heart in them, to feare me: as who did not set by this outward reverence, unlesse together with it there were the inward of the heart. And for the earnest desiring of Gods glory above all, we are put in minde of it so often, as wee rehearse the Lords prayer, wherein wee first, and chiefly pray, *Hallowed be thy name.* And where true zeale is; this desire so exceedeth, as that like a fire consuming all things, it even eateth up such as are inflamed herewith, it maketh them to neglect themselves, so that God may have glory, as *Moses*, and *Paul*, who rather, then God should have dishonour by the destruction of his people, wished their owne names to bee blotted out of the booke of life.

Exod. 32.
Rom. 9.

Fourthly, we must labour to win others to the glorifying of

of Gods name, according to that of Christ; *Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.* There is no good child that doth entirely love his Father, and reverence him, but he seeketh by all meanes to bring others also to speak reverently, & wel of him. Wherefore if it may further Gods glory, amongst others to endeavour after their conversion and reformation, he is attentive about exhorting, instructing and admonishing them: if it may further Gods glory to avoid all scandall-giving even to those that are without, hee will live purely and blamelesse among all men. He is not a *Cain* that saith, *Am I my brothers keeper?* neither is he a spot and blot by his scandalous life amongst Christians, as the false brethren, of whom *Iude* speaketh, and the carelesse people of these times. But if his endeavours may glorifie God any way, he acknowledgeth that all which he can doe, is too little, and therefore his care extendeth even to others; as many as he can possibly win, to the praise and glory of God.

Quest. 95. Whence is the reason of this Commandement taken?

Ans. From the fearefull estate of such as any way abuse the name of God, the Lord holdeth them as guilty of dishonour done unto his blessed Majesty.

Explan. The reason of this Commandement, howsoever it may seeme to be but single, yet indeed it is twofold. The first implicite: It is the abusing of his name, who is the Lord our God, and the very words of the Commandement doe yeeld a weighty reason. First, because he is *Iehovah* the great God of heaven and earth, whose name is abused; it is great presumption, man is not abused, who might bee dealt withall for a pacification, but God, for the pacifying of whom, who can, or dare plead, as the Prophet saith. Secondly, his name is abused, who is the Lord thy God, who is thy king, thy sovereign, thy father and Saviour, from whom commeth every good gift, which is grosse ingratitude: The very heathen did not thus requite their Kings and benefactors, but did rather honour them too much, even when they were dead, and

B b 4

their

To winne
men to glo-
rifie God.
Mat. 5. 16.
1 Pet. 2. 12.
Tit. 2. 10.

Reasons im-
plicit of
this com-
mand a-
gainst pro-
phaneing the
Lords holy
name.
1 Sam. 2. 25

Jam. 1. 17

Exod. 3.

2-Kings 19.

James 5. 12.

Rom. 1. 24.

their greatnesse ceased: and yet thou vile swearer, wretched curser, and abominable blasphemer, dost daily abuse that great name, which not men, but Angels, and the very devils doe reverence: yea, thou abusest him with thy tongue, who bestoweth upon thee the great benefit of the use of the tongue, without whō thou canst not stir either tongue, hand, or foot, or thy least finger. Thirdly, His name is abused, whose dishonour the devill in hell himselfe indeavoureth in vaine, for hee both can and will turne all things to his glory: How vaine was *Pharaohs* light rejecting of the Lords messengers *Moses* and *Aaron*; with the blasphemy which he added, *Who is God, that I should let Israel goe?* For this was turned to Gods great glory, when he drowned him with his army in the bottom of the deep. How vain also were the blasphemous brags of *Senacherib* insulting over this great God? for without any army he was confounded, and like a silly fish, as with a hooke taken, and brought backe into his owne country, and perished there, to the great honour of the almighty God of Israel. And in like manner, if any be so hellishly disposed, that they will still goe on to blaspheme his holy name, as *Sathans* sworne champions, to anger God; they shall not prevaile, but in spite of them, the mighty God will have glory by their confusion.

The reason expressed. *He holdeth them as guilty of dishonour done unto his Majesty.* They are already set downe in his booke, as damned persons, and in themselves they beare the palpable marke of prophanenesse. Even as the Gentiles, because of the dishonour, that they did unto God, were given over to reprobate mindes For in like manner is it with common swearers, and cursers, they have this brand of reprobation upon them, to bee generally insensible of sinne, especially they are given over withal to lying, drinking, filthy talking, gaming, and vanity, neglect of prayer, and the exercises of Gods word, quarrelling and prophaning of the holy Sabbaths, scorning and mocking at all reproofes, though most just. So that he which hath an eye to see, may easily see them stand guilty, and the sentence already denounced, written in their forehead.

Men

Men indeed set light by this sinne, and inflict little or no punishment upon it, but God will be so much the more severe, into whose hands it is most terrible to fall, *Ezek. 10. 31.*

What blasphemer would not this make to tremble, if hee would but set his heart to consider of it, and whilst hee hath time, seek for a pardon, by unfained turning from this cursed wickednesse of the unruly tongue. Helpes thus to doe, are.

1. To pray often, and specially against this vice; for hee is noted by the Preacher to feare an oath, that useth to sacrifice, that is to pray. *Eccles. 9. 2.*

2. To heare and meditate much upon Gods holy word: for thus *David* saith, *I have hid thy word in my heart, that I might not sinne against thee.* *Psal. 119. 11.*

3. If oathes or cursed speaking have at any time proceeded from our mouthes, to be revenged upon our selves, by refraining even from speech in such company, and in such cases as wherein we have beene so much overseen. *2 Cor. 7. 12.*

4. To admonish one another hereof, according to that streight charge given by the Lord. *Thou shalt not hate thy brother in thy heart and suffer him to sin, but shalt plainly tell him of his faults.* *Levi. 19. 17*

And let no man harden himselfe, because he hath gotten a custome which he cannot leave, and he meaneth no body any hurt, when he sweareth: for what is this else, but as if a thiefe should plead for himselfe, that he had long used stealing and therefore could not leave it.

Quest. 96. If there be such danger in swearing, may a man lawfully swear in any case whatsoever?

Ans. Without doubt a man may sometime lawfully swear, either for the confirmation of a truth, which cannot otherwise be knowne, and yet necessary; or for the strengthening of honest leagues and covenants made betwene men; or lastly, wee being called herewnto before a lawfull Magistrate.

Explan. Here are two things further to be explained:

First,

Swearing lawfull.

Mat. 5. 33.

Chrys. Hom.
7. in Math.

Deu. 10. 20

Psal. 15. 4.

Heb. 6. 16.

Phil. 1. 8.

2 Cor. 1. 23

Heb. 6. 14.

Revel. 10. 6

First, that it is not altogether unlawfull to sweare. Secondly, that a man may lawfully sweare in these cases. Concerning the first, divers have been contrariwise minded, because of those words of Christ; *I say unto you, sweare not at all, neither by Heaven, &c.* Not onely the Anabaptists have upon this withstood all swearing, and the Heretiques called Manichees, who did utterly reject the old Testament, because it commandeth to sweare by the name of God: but *Chrysostome* also a learned father held, that the liberty of swearing by the name of God, was onely granted unto the Jewes, as unto little children, lest they should sweare by Devils, even as hee saith, he would have sacrifices done unto him rather then unto Idols: And certaine Martyrs above two hundred yeeres agoe, are recorded to have refused the taking of an oath, being offered by the Magistrate, upon the same reason. But alas, good men, they were in an errour, as will plainly appeare, if we consider first, that the Lord hath commanded his people to sweare by his name, not once, but oftner, as was shewed a little before out of *Deut. 6. 13. Jer. 4. 1.* where it is put for a maine part of his worship: and of him that shall dwell in the Tabernacle of the most High, it is said, that hee sweareth to his owne hinderance, and changeth not. Wherefore, not onely the more hard-hearted of the people, but the holiest of all, *Abraham, Iacob, Ioseph, &c.* have sworne upon some occasions, which they would not have done, if it had onely been tolerated unto the people, because of the hardnesse of their heart. Secondly, if we consider, that, as it was commanded in the old Testament, so it is pronounced in the new, to be an end of controversies amongst men: therefore *Paul* sometime sweareth to the Philippians, *God is my record how I long after you.* And to the Corinthians, *I call God for a record to my soule.* And the Lord is said, to have sworne by himselfe unto *Abraham*, to confirme his promise of blessing: And the Angel in the Revelation, sware by him that liveth for evermore: all which would not have been so, had it not been lawfull in any case to sweare.

A man then may sinne as well by refusing to sweare, when he is called unto it, as by common swearing, and to take an oath

oath rightly, as the worship of God is greatly accepted of before him, and shall be rewarded.

Ferus briefly and pichily setteth forth lawfull swearings thus, of his owne will no man must swear, but when a superiour exacteth an oath of thee, or the necessity of thy neighbour, or Gods glory. For in these cases thou swearest not of thy owne will, but either serveest the will of another by humility, or the necessity of another by charity, or the glory of God by faith.

Concerning the second thing in the answer. First, that it is lawfull to swear, to confirme a necessary truth, which otherwise cannot be knowne, is plaine from the examples going before. The Apostle swore, to confirme the Philippians and Corinthians. of his unfained love towards them, and the Angel, That time should be no more, which were weighty things, and necessary to be knowne certainly, for the furtherance of the Gospel, and yet so hidden, that they could not be certainly knowne, but by calling God for a witness, who is the knower of all secrets. And that truth that needs an oath to confirme it, must be weighty and no small matter. *Moses* by *Iethroes* counsell appointed inferiour Judges to heare smaller matters, and that the weighty onely should bee brought to him, much more the matters brought to God; who is made the judge in swearing; must bee very weighty. *Exod.* 18. 2. For the making of leagues and covenants sure, it was the common practice of *Abraham*, *Isaac*, *Jacob*, and all holy men to swear by the true God, that he being called to be witness of what they had promised, they might not dare to deale falsely. 3. The lawfull Magistrate is Gods Vicegerent here upon earth, and therefore if he call thee to swear thou must not refuse, but obey herein: for to obey the lawfull Magistrate, is to obey God; seeing the powers that be, are ordained of God. And to these may be referred all other lawfull cases of swearing; otherwise, they are abuses of Gods holy name.

Abraham required his servant to swear unto him, *Gen.* 24. and *Saul* adjured his people. *1 Sam.* 14. 24.

2.

Rom. 13. 1

Quest.

Quest. 97. What else is required, that our swearing may be lawfull?

Ans. *These foure things. 1. We must sweare onely to such a truth, as we know to be so. 2. We must sweare according to the knowne intent of him unto whom, or before whom we sweare. 3. Wee must sweare onely things possible, and lawfull. 4. This being a part of Gods worship, wee must doe it with great reverence.*

Explan. These things must also be knowne, and considered by him, that would rightly proceed in the taking of an oath. For; First, although it be a truth, unto which thou swearest, yet if thou knowest it not to be so, thou art perjured; because thou swearest contrary to thy conscience. It must therefore be a truth certainly knowne unto thee, and not which thou thinkest or hast heard to be so. Secondly, if thou swearest in doubtfull words, having another meaning, then thou knowest him to have, before whom thou swearest, thou abusest this ordinance of God. Thus the jesuites play with oathes, by their equivocations, and mentall reservations: and with them agree too many Shop-keepers, living upon buying and selling, that will sweare, that their ware cost them thus much, meaning the whole, when the buyer is prizing the yard, or the ell: or, that they were bidden such a price, meaning of their wife, or companions, for a colour, when as the buyer is made to beleve, that if they would have taken that money, they might have sold it so, ere that time, with many other devices, to deceive their owne soules.

3. To sweare things impossible, or unlawfull, is to mocke God, as if a man should call his neighbour to witnesse, his covenanting with a thiefe to rob his house, or to cut his throat: or if a Subject should call his Prince, to see him build an house in the aire, to flye with the fowles, or to make his horse speak which were meere mockeries.

Thus *Herod* swore wickedly, *Mar. 6.* and *David* to kill *Nabal. 1 Sam. 25.*

4. If it be not reverently performed, Gods name is indeed taken

1.
Ic. 4.1.

2.

3.

4.

taken into the mouth, but forgotten of the heart: the Arke of God is carried, but in such sort, as when God was therefore displeased with *Vzrah*. Wherefore, though it be a truth, swear not unto it, unlesse it be weighty, and thou disposest thy selfe hereunto with reverence.

And because it is an excellent part of Gods worship, and the worship offered to him by the wicked is abomination, let every one that taketh an oath, turne from wickednesse, or else, though the thing which he sweareth be true, he taketh Gods name in vaine.

Quest. 98. What if a man shall sweare that which is unlawfull, is he not bound, notwithstanding, to performe his oath?

Ans. *Nay in no wise; for so he should adde unto his sin of swearing unlawfully, a further sin of doing unlawfully.*

Explan. This is plaine of it selfe, to every man of understanding. A man being in danger of his life, is through feare constrained to sweare, that he will not discover, but maintaine a company of theeves to his power: he hath offended by taking this oath, but hee shall much more offend, if hee doth accordingly, for hee shall bee accessory to their wickednesse. But the case is changed if a man by over-sight, shall sweare any thing to his owne hinderance, but without prejudice to the good of others, for here the oath is to be performed. This was the case of Israel as touching the Gibeonites, unto whom, when they had sworn though they were brought unto it by craft, yet they feared to breake the oath, and suffered them to live.

If any man shall say, if this bee a rule to bee followed, then even unlawfull oathes are to bee kept; for it was unlawfull for them, to suffer any of the men of those countreyes to live.

I answer: That this was not simply unlawfull; but first, if they should bee an occasion of temptation unto them. 2. If they could bring them into their power, for some still remained to trie them withall. 3. They were enjoyned this for their

*Jos. 9
Psal. 15. 4.*

Object.

Sol.

their owne good, that roome might be made for them to inhabit there. Now the Gibeonites, by their subtilty, freed themselves from this danger; so as that they had no power over them, by reason of their oath, to destroy them, and it was but to their owne hinderance, or rather, as they turned it, to their commodity.

When certaine Jewes had sworne wickedly to kill *Paul*, God prevented them, that they could not doe it. *Acts* 23. 12.

Quest. 99. Which is the fourth Commandment?

Ans. Remember that thou keep holy the Sabbath day, sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seventh is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, thy maid-servant, thy cattle, and the stranger that is within thy gates: for in sixe dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Quest. 100. What is the duty here commanded?

Ans. To keepe holy the Sabbath day, and to bee mindfull of it.

Quest. 101. How may this be done?

Ans. By assembling together, to pray unto God, and to praise him, to heare his holy Word, and receive the blessed Sacraments.

Quest. 102. Is this all that is required to the right keeping of the Sabbath day?

Ans. No: but we must prepare our selves by prayer, and emptying our hearts of sinne, and meditate upon Gods workes, and the word which we have heard, suffering it so to worke in us, that we may be furthered in all holiness of life.

Explan. This Commandment being affirmative, wee begin againe with the duty; for the further opening whereof

wee

we are to consider it, according to the severall numbers. Which are; 1. To keep holy a time. 2. To remember, and to be mindfull of it. 3. To keep holy a Sabbath. 4. To keepe holy the Sabbath, that day, which the Lord hath appointed. For the first, it offereth againe two things to our consideration: both what it is, to keepe holy a time, and wherefore it should be kept holy.

Memb. 1.

Quest. 1.

1.

The exercises of the word.
Neh. 8. 4.
verse 8.

Acts 15. 21.

Acts 13. 15.

1. To keep holy any time, is to separate, and set it apart to holy duties, to be done either towards God, or towards our neighbour. First, the duties to be done unto God, are either our speaking unto God, which is by Prayer, or Gods speaking unto us, which is by reading, preaching, and hearing of Gods holy word: these were in use at their holy meetings, under the old Testament. In the dayes of *Nehemiah* there was a pulpit made, out of which, both God was praised, and the words of the Law read, and the sense and meaning opened to the people, that they might understand. And of this *James* maketh mention, in the Councell hold at Jerusalem, saying, that *Moses* had in old time, shew in every city, which did preach him, seeing he was read in the Synagogues every Sabbath day: Their Synagogues then, being as our places of meeting for every congregation in every towne and village, and their reading was that before spoken of in *Nehemiah*, with the giving of the sense: and thus is it, that the doctrine of *Moses* was preached and made plaine: And that this was still their custome unto the Apostles times, appeareth both from this speech of *James*, being in the Present-tense, and where it is noted, that the Master of the Synagogue sent unto *Paul* and his Companions, after the Lecture of the Law, and the Prophets, that if they had any word of exhortation for the people they should say on. Which sheweth, that as it is in use amongst us, to have a first and second Lecture, and then a Sermon, the people being gathered together to heare: So it was in those daies under the Law, one lecture was take out of one of the five bookes of *Moses*; the other, out of the other parts of the old Testament, which were penned by the Prophets. 2

And that they were to assemble together to the publike place about these duties, appeareth, because it is expressly given.

ven in charge, *Levit. 23. 3. The seventh day is a Sabbath of rest, an holy convocation.*

1 Tim. 4.
13, ver. 16.
E Cor. 14.

1 Cor. 1. 18
21.
2 Cor. 1. 13

1 Pet. 3. 2.

*Iust. Mart.
Apolog.*

*Council.
Fran.*

And much more are these holy exercises commended unto us in the new Testament, *S. Paul* chargeth *Timothy*, to give attendance to reading, to exhortation, to doctrine, and concludeth, that in so doing, he should save both himselfe, and those that heard him. And in comparing that excellent gift of those times, of speaking with tongues, with prophesying, or preaching, he preferreth far the preaching of the Word. Therefore are such glorious things spoken hereof, to be the power of God, the salvation of those that beleieve, a sweet savour unto God in all, whether they perish, or be saved, &c. and hearers are willed, *As new borne babes to desire the sincere milke of the Word, that they may grow thereby.* Which serveth to commend the care, of the Governours of the Church in former times, who would not have any Lords day passe over without a Sermon, as witnesseth *Iustin Martyr*, saying, That the Word was read and preached, for the space of an houre every Sabbath day, at one meeting. *Tertullian* saith of his times, that there was not any holy meeting, wherein they were not fed with divine Sermons; and if the Pastor were sick, or necessarily hindred, the Deacon read an Homily. In a Council in Germany, under *Carolus Magnus*, it was ordained, that there should ever bee some man to Preach upon the Lords day, so also hath both the Trullan & Moguntine Councils. And the like is the care of the worthy Governours of these times, it being ordained, that the Word should be preached every Sabbath, and the Catechisme explained in the afternoone, though many places, alas, may say hereof, as of sundry good Lawes besides, they are well enacted, if they were well executed.

Wherefore let us according to these godly constitutions come diligently to the Church, to heare the word of God both forenoone and afternoone, and that to the beginning of the service there performed, and tarry to the end of the Sermon, and prayer, and blessing after it. As men in the time of harvest gather in not a part, but all their corne, not leaving till the last sheafe, so let us come betimes and continue to have

have all the fruit of these divine duties, and not stinne out from the blessing at the last, as if it were a curse.

The other kind of holy duty, is prayer and thanksgiving; for, when *Ezra* was ascended up into the pulpit, hee prayed unto, and praised the God of heaven, and all the people said, *Amen, Amen*. And there were formes of prayer and thanksgiving to be used in publique, as the 92. Psalm more specially for the Sabbath, the 104, 105, 106, 107. for all times of Gods publike worship. This also is spoken of in the new Testament, as used by the Ministers in their meetings, and it is provided, that it should be in a knowne tongue, that the people might say, *Amen*. Prayer hath ever bene so essentiall and proper to the house of the Lord, that it is called for this, *The house of prayer*. Some rash spirits would have no prayer used in the Congregation, but conceived prayer, without any set forme; which wou'd breed such a confusion, as the like hath not been knowne in the Church of God: some, through insufficiency of the Minister, being without any prayers, or too slenderly appointed in this regard. Others, through the variety of mens dispositions, and humors so diversly appointed, one following this fashion, and another that, as that in the same Church, which is one body, no unity, or agreement almost would appeare.

3. Singing of Psalmes to the praise of God. Much time in their meetings was wont to be spent herein, under the old Testament, as may easily be gathered, from the many Psalmes committed to the Masters of the Quire, and specially holy songs, appointed to be sung upon speciall occasions, by *Moses*, by *Barack*, and *Deborah*, &c. Unto which musicke made, with playing upon instruments, and upon triumphant occasions, comely dancing was sometime added. And unto the like are we excited in the new Testament, with Psalmes, and Hymnes and spirituall songs, to sing and make melody to the Lord in our hearts. Is any man merry, saith *James*, let him sing Psalmes. The praise of the poore persecuted Christians of the primitive Church doth shew, that this duty was wont to be used in their assemblies since Christs time; for as hee according to the ancient manner, after the Pascover,

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sung

2.

Prayer and
thankgiving.
Nchem. 8.

1 Cor. 14.

2.

Singing of
Psalmes.

Ephel. 5. 19
James 5. 13

Plin. Epist.

4.
Receiving
the Sacra-
ments.
Acts 20. 7.

sung a Psalm with his Disciples, so did they at their Communion, which were then every Lords day, and not having the liberty of any other time, they came together thus before day, or early in the morning, for which they were called *Hymni antelucani*. Let the Papists therefore deride our serving of God with Psalmes sung in our assemblies; we know notwithstanding, that if it be done from the heart, it is better then all their Latine Chaunteries, which the hearers understand no whit at all.

Fourthly, the administration, and partaking of the blessed Sacraments, because it is the Lords day, in remembrance of whom, the Communion is received. Wherefore in describing this day, this circumstance is commonly added *when they were come together to breake bread*: for without this, no Lords day was wont to be passed over, as hath beene already noted. And for Baptisme this day is fittest, being the time of Christian Congregations, and as it were a representative Church, whereinto the baptised is to be admitted, and made a member of the universall Church thereby.

Wherefore we must stay and be present at both these Sacraments, yea even at baptisme, to shew our reverence to this ordinance of God. For to depart now argueth a contempt of it, and tenderth to the disgrace thereof. Moreover, we ought to stay to joyne with the congregation in praying for the party baptised, and in praising him for ingrafting another member into Christs mysticall body, and to recount with our selves what a great benefit wee have beene made partakers of; and to examine the effect of our baptisme, for dying to sin, and rising up to righteousness.

Eley 38. 13

5. Holy conferences and meditations, for of old they were restrained from thinking their owne thoughts, where the Lord forbiddeth the seeking of their owne will, or speaking a vaine word, and if he that keepeth the Sabbath aright, must bee free from these things, then his thoughts must bee holy, his speeches and conferences holy. Moreover, doth not the husbandman cover his seed with moulds, when he hath committed it to the ground, that it may grow, and bring forth fruit? Doe not we chew our meat, when we have put it into

our

our mouthes, that it may turne to our nourishment? and how shall we think, that the seed of the word will fructifie in our hearts, unlesse we hide it there by musing, and meditating thereupon? how can we thinke to have it turne to the nourishment of our soules, unlesse we chew it by further talking, and conferring about the same? *David* did thus hide the word in his heart, that he might be preserved from sin, & that corruption may not grow up in us, the Apostle willeth, that *the Word should dwell plentifully in our hearts*. So that the best keeping of the Sabbath is, when as we not onely heare, pray, sing, and communicate in publike, but privately think againe, and again upon those things, wherein we have bin instructed, considering, what instructions delivered in the publike ministry of the word, doe most concerne any of us in particular, to take special heed thereunto for our further reformation from our particular finnes. For till we have thus done, the word lyeth loose in our hearts, being ready with every puffe of winde to be blowne away. And wee must also conferre one with another, reade, pray, and sing Psalmes in our private houses.

Ps. 119. 11.
Col. 3. 16.

6. Resting from sinne, and spending this day specially holily, and blamelesly in all things, for how shall they sanctifie and keep holy the Sabbath day, who are themselves unholy and sinfull?

Quest. 103. Is there no duty to bee done towards our neighbour, for the hallowing of this day?

Answ. Yes, it is a speciall time of exercising mercy, by helping against sudden dangers, by collecting, and distributing to the poore, by visiting the sicke, and reconciling dissensions amongst neighbours.

Explan. The holy duties to be done towards our neighbour are; first, workes of present necessity, which could not be avoided, which are not onely then tolerable, but good and commendable, according to that speech of Christ, when they watched him, whether he would heale the man with the

I.
To be helped
against sudden
dangers.

Mar. 3. 4.

Mar. 13. 11

Mat. 12. 7.

1 Cor. 16.

2.

3.

withered hand upon the Sabbath day; *Is it lawfull to doe good on the Sabbath, or to doe still, to save life or to kill?* as it hee should say, this is a right Sabbath dayes worke, *to doe good*, or to doe any thing, tending to the saving of a mans life in danger. So to save the poore helpless beast, either fallen into the pit, or wanting sustenance; hee sheweth elsewhere to bee a worke of the Sabbath. From the equity of which it followeth, that to put to our helping hand against any casualty falling upon a mans person, goods, cattell, or house, is a worke so good, and holy, as that it well becommeth the Sabbath day. In like manner is it to be held, for the saving of good things, which otherwise would be lost, by gathering of Saffron, milking, and making out the milke of kine, and sheep, and if there be any thing else of this nature. Yet wee must take heed, that under the pretence of necessity, wee neither leave somewhat undone purposely upon the fixe dayes, nor yet doe any worke to prevent a danger contingent to come, it being in Gods hands to let it fall or not. For in such case we must rather trust to Gods providence, and if wee suffer, take it as an affliction sent for our good. Likewise household businesses in making ready of meat, and keeping things in decent and comely order, are lawful upon this day; For God will have mercy, and not sacrifice, hee made not man for the Sabbath, but the Sabbath for man: that is, he doth to much favour the good of man, as that when the strict keeping of this time, is prejudiciall to the necessary good of man, he would rather have it give place hereunto, then that it should hereby bee neglected.

To teach which Christ did many remarkable things upon the Sabbath day.

2. Workes of mercy to the poore, in gathering reliefe for them, and distributing the same: for this seemeth to have been the custome in the Apostles times, that every first day of the weeke, collections should be made for the poore, as God blessed every man.

And now specially realmes to be given, as the old people of God to their feasts sent meat to them that had none.

3. Duties of love, to the comfort of our neighbour in distress,

stresse, by visiting the sicke, and poore prisoners, comforting those that mourne under any crosse or calamity, and making peace betwixt those that be at variance: for as these duties are holy, and have excellent promises, and become us at all times, so specially upon the Sabbath dayes, when the publike worship and service of God is ended.

The Rabbins say, that the Sabbath was to bee sanctified at the comming in, with this for me of words. Blessed be God who hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy convocations, a remembrance of the comming out of Egypt, and that of his love he hath chosen and sanctified his Church above all peoples. At the going out, with this, Blessed be God who hath separated between the holy and the prophane, between light and darknesse, betweene his people Israel and other peoples, betweene the seventh day, and the other fixe dayes.

The second question touching the sanctification of the Sabbath is, wherefore, and for what speciall causes there should be times thus observed for the publike worship of God, seeing that the spirit, and heart, which are inward, and private, are the principall in his service? I answered, that the causes hereof are sundry and weighty.

1. Hereby are exercised the faith, and obedience of men, when as because of Gods commandement, only, they shall separate, and set themselves apart from worldly busineses, what hast soever they have, to goe forward with the same. And at three times in the yeere specially, were the ancient people of God tryed, both for their obedience, and faith, and assistance in Almighty God in keeping their Sabbaths. For all the males were to appeare at Jerusalem, three times in the yeere, before the Lord, many of them comming from a farr, and leaving their houses destitute and void of men, to be made a prey to the enemy, unless God by his providence, should marvellously preserve them. And accordingly were they ready to yeeld themselves to the Lords ordinance; yea, to more then he required at their hands, for when their enemies set upon them on the Sabbath, they were so precise and superstitious, that they would not stirre to arme and defend themselves,

Visiting the
sick. Mar. 15.
Chap. 5.

Quest. 2.
Reasons of
keeping the
Sabbath.

1 Made 2.

2.

3

1 Cor. 14.

4.

Deut. 5. 14.

5.

6.

themselves, for feare of breaking the Sabbath, and thus lost their lives, without sufficient warrant.

2. By this meanes; concord and unity in doctrine, and the service of God is maintained: for let publique meetings be duly frequented, where all things either are, or ought to be provided to be done, according to the direction of Gods holy Word; and unity and soundnesse will be maintained: but take away these, and a confusion, both in the matter of Religion, and in the manner, will undoubtedly follow, when every one shall follow his owne fantasie, there being commonly so many heads, so many opinions.

3. Love and charity, and all saving graces are the more hereby increased; when as we shall be brought publickly, as it were upon the stage, and be made ashamed before all men, if any man be rude and wicked in behaviour. For this is the effect of the preaching of Gods Word, the sinner comming is reprov'd of all men, and accused of all men. Moreover, the same prayers, the same Word, the same Sacraments, the same God served there by us altogether, doe put us in minde of the unity whereby we are united one unto another: so than as hands being laid together, doe make the greater flame, so our love towards one another is the more inflamed by our being thus joyned together in these holy duties.

4. Servants and cattell, obtaine some ease from their toyle labour hereby, whose good, the Lord, who is the Creator of all, doth also tender: for admit, that there were no Sabbaths unmercifull minded men would worke out the very hearts of their servants and cattell, wherefore it is often alledged by the Lord, that thy servants and cattell may rest as well as thou.

5. The service and worship of God is thus upheld, which would otherwise decay and fall to the ground, if there were no times of publique meetings, but all men were left into their private devotion, some utterly forgetting what they owe unto GOD, some neglecting all, and most through ignorance, serving him with superstition, in stead of true devotion.

6. Sixthly, the Sabbaths thus publickly kept, are a signe unto the

the people of God both to distinguish betwixt them, and the heathen that know not God, and to represent in some sort the Sabbath, that shall afterwards be kept in heaven from month to month, and from week to week for ever: when the Saints of God shall rest from all labour and sorrow, world without end. That even hereby, they may bee brought to some comfortable meditation of their happinesse to come. If it be some comfort to rest from toyling for one day, and to be recreated with Gods sweet promises preached unto us, & singing of Psalmes, and praises. O what a comfort may we think it will be, when as we shall rest for ever, and be in possession of those joyes, which are here promised, in the company of the holy Angels, delighting our selves with singing Alleluiah continually.

Lastly, if there were no Sabbath day, some would excuse themselves from doing the holy duties of Gods worship, because they had no time. That none therefore might live so sensually, one day in seven is here appointed for divine worship.

The second member of the duty here enjoyned is, to remember, and to be mindfull of this sanctification. Many saith, For we will remember the Sabbath day for their owne ease, and rest, but not to sanctifie it; but this is not the remembering of it enjoyned: for it is said, Remember the Sabbath day to sanctifie it.

And this remembrance must be first generall all the dayes of the weeke, when we bargain, covenant, and undertake any businesse after wards to be done, we must not at hap hazard promise to doe this or that, without any respect to the time, but we must call to minde, whether our intended time will not fall upon the Lords day, lest we be constrained by yerne of our covenant, sometime to pay a summe of money, to take this or that journey, to meet upon this or that worldly occasion upon the Sabbath day.

Againe, we must make a speciall remembrance hereof upon the day going before, for this was wont to be called, the day of preparation unto the Sabbath; and it hath bene an ancient custome amongst Christians upon the Saturday after dinner,

Eze. 20. 12.

Esay 66. 23

Membr. 2
To remember the Sabbath.

Mat. 27. 62

dinner, to abstaine from working, and to dispose themselves towards the Sunday.

Neither was this preparation without cause, if it were made aright by prayer, reading, meditation, and confession of finnes, that they might be cleared there from: seeing that our infirmities, and fleshlinesse, doth make us unfit for those spirituall and heayenly duties, we are made unholy by the finnes of the week, and so full of filthy blamifines; that we had need to wash and to purge, before we come into the presence of so holy and glorious a God in the assembly of his people. Even as the Israellites were commanded to wash, and to sanctifie themselves, before the day of the Lords coming downe amongst them upon the Mount; so should we remember, that to morrow is the day, wherein the Lord hath appointed to come down amongst us, in the place of his worship, and therefore to purge our hearts from malice, envy, anger, and all wickednesse, and to beseech the Lord for his grace, and direction both to speaker and hearers, that we may keepe holy-day to the glory of his name.

Lastly, we must also remember, and keepe the Sabbath in minde, when it is past, viz. by thinking upon the holinesse, which we then made shew of, in appearing, humbling our selves before, and hearkening unto the Lord, as though wee were Schollers of his Schoole, that wee may bee ashamed to walke otherwise in the dayes of the week following, and by thinking upon the instructions delivered unto us, that wee may at the least practise them in speciall more carefully then before. For through the want of this remembrance, it cometh to passe, that even they, which are holy upon the Sunday, are wicked all the dayes of the weeke besides, that our Sabbath-keeping is like the Jewes fasting, or hanging of the head like a bull-rush for a day, which the Lord doth greatly disdain.

The third member of the duty here enjoined is, that wee keepe holy a Sabbath, that is, a cessation, a rest: for this is so inseparably joynd unto the time, which is to be kept holy, as that take away rest, and you take away the holy day, for the holy day is a Sabbath, a rest. Therefore, whereas

there

Exod. 19.

Ephes. 6. 19.

Esay 58.

Ademb. 3.

there were many festivall times appointed in the Mosaical Law, the feast of the Paschever, of Pentecost, of the gathering of fruite, &c. they were all called by the name of Sabbath.

Levit. 23.

Now the Sabbath, or rest, which wee must keepe, is first, and chiefly from sinne, and thus our life should be a continuall Sabbath, according to that divine rule. *Cease to doe evil, learn to doe well, seeke judgements, and relieve the oppressed:* but principally upon the Lords day, when he is most to be honoured hereby. But alas, how foully is this rest abused in these miserable times, no day in the weeke being a day of such licentiousnesse as this, wherein, as though hell it self were broken loose, some spend their time, and money, and wits in the Alehouse, drinking and swilling like drunken swine, some wast that which they have gotten with hard labour, in carding and dicing.

I.
Esay 1. 2. &c.
What wee
must rest
from on the
Sabbath.

Secondly, this rest must be from ordinary (not absolutely necessary) labour, which is further expressed in the words following: *In it thou shalt doe no manner of worke:* and in another place speaking of this time, hee saith: *There shall bee no worke done therein, it is the Sabbath of the Lord in all your dwellings:* this being added as a reason, why no worke might be done, because it is the Sabbath of the Lord, as if hee should have said, yee cannot keepe a Sabbath, unlesse yee cease from working.

Levit. 23. 3

Nothing is so often inculcated by the Lord, as the charge of doing no worke upon the Sabbath day. *Exod. 16.* before the Law was given. *Exod. 23. 12. Exod. 31. 13. Exod. 35. 2. &c.* whereby it appeareth, that the Lord requireth resting from worldly workes upon the Sabbath, as a prime, and necessary duty. And amongst the heathen Remanes their Flamins were to see, that no worke was done upon their holy dayes, and gave warning hereof by a cryer, and if any disobeyed, hee was mulcted a beast for a sacrifice.

Thirdly, we are to cease from workes of speciall times, as plowing, sowing, reaping, &c. *Exod. 34. 21. The seventh day thou shalt rest both in aring time, and harvest.* Although there be danger of losing thy corne, thou must rather patient-

3.

ly

ly beare the losse, then by transgressing Gods command, incurre his displeasure. And touching other speciall worldly affaires,

Anno 17.
H. 6.
Con. viii.

Some, long agoe most godly provided, that no Faires or Markets should bee kept upon the Sabbath day, as in the time of Henry the sixth here in England, and yet before that even before the Conquest, in the time of Canutus it was ordained, that Faires and Markets, and worldly workes should cease upon that day; and this agreeth with Nehemiah forbidding buying and selling upon the Sabbath day. *Nehem* 13. 16. and with that which is said, *Amos* 8. 5. where they aske, when will the Sabbath be gone, that they might bring forth wheate?

Conc. Din-
gulesunens.
Cas. 13.

And Charles the great commanded his Vistors, that all worldly businesses should cease, whether it were sowing time or planting, or cutting of Vines, &c. And in an olde Councell it was decreed: That if any should worke his beast upon the Lords day, it should bee forfeited to the King.

The African Councell forbad going *ad spectacula* upon the Lords day, because the mind was hereby drawn away fro spirituall duties, and desired the Emperour to punish such, as prophaned this day: *Can.* 62. & 52. and likewise in *concilio Cabilonenfi*, the Bishops desired the King that lawes might be made against such.

4.

We must cease from the works of our speciall callings, for the six dayes are appointed for them; *Sixte dayes shalt thou doe all that thou hast to doe*. Shop-keepers ought not therefore to follow their trades of selling, Millers of grinding, &c. and if there be any else of the like nature, they must rest from the workes of their callings at this time of rest. Likewise it is fit that Bayliffes, and Apparitors should on this day forbear serving their Prosesses, according to the decree of *Leo*: and *Anthemius*, who ordained, That if they should execute these offices upon the Lords day, they should be proscribed, that is, forfeit all their goods.

We must rest from worldly speeches, and thoughts, either by making bargaines, or talking of worldly businesse, or contriving

contriving the same in our mindes : when we performe these duties, then is the day kept, as glorious unto the Lord, as hath been already noted out of the Prophet.

Esay 58. 13

The Rabbins in expressing these things say, although they be not worke, yet, if they be like unto worke, we must rest from them, as riding of an horse, climbing of a tree and the like; judging of civill causes, valuing of goods, separating of tithes or first fruits, for a fire might not bee kindled for the worke of the sanctuary: *Exod. 35.* yea and they adde, a man may not speake with his partner of that, which is to be done on the morrow: *Esay 58. 13.* nor execute a malefactor, or marry upon the Sabbath, &c. *Maimony*; because these are our owne wayes.

The fourth member of the duty here injoynd, is that we sanctifie, *sanctificamus* that Sabbath day, which the Lord hath appointed. Now it is granted of all, that the Jewes were to keepe such a Sabbath under the old Testament: indeed, but much doubt is made for the time of the new Testament, whereof here ariseth another question.

Memb. 4

Quest. 104. Is there any set day under the new Testament, thus to bee sanctified and kept holy?

Ans. Yes: the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day of the week, is thus to be kept without alteration, to the end of the world.

Explen. We enter now upon one of the most controversall questions of these times, wherein I will notwithstanding plainly proceed as is fittest for this Treatise, making Gods Word my only rule of direction to set downe the truth herein, as by his grace I shall be enabled.

First then, I say, that we under the new Testament, are tied to the observation of a Sabbath, as well as the Jewes were of old, and by as great authority.

And this appeareth, first from the time of the Institution of the Sabbath, which was, when man lived in Paradise, immediately after his Creation, when hee was free from sinne,

Reasons of
the Sabbath
under the
Gospel.
Reas. 1.

Rom. 5.

fitne, when he had the substance of true holinesse, and needed no figuring Ceremony for his Comfort, his present estate being all comfortable. For if a Sabbath was to be observed in Paradise, and came not first in with any Ceremonies, which were to have an end at Christs comming in the flesh: how can it enter into any man to thinke, that this observati-on should cease, as they did at this his comming? And not rather after a new sort be revived under the second *Adam*, to the likenesse of that it was in the time of the first *Adam*? For, by the second *Adam*, who is Christ, wee are restorred to that estate, which wee lost in the first *Adam*; and why then should it differ by the cessation of the Sabbath? Some thinke that the words of *Moses*, *Genes.* 2. 3. were set downe there by way of anticipation, and not to be meant of that beginning of times, but of succeeding times afterward about the giving of the Law. But this lyeth upon them to prove. In the meane time wee are in good possession of this argument.

See also another charge touching the Sabbath, before the giving of the Law in Mount *Sinai*: *Exod.* 16. 29. And if the command of the Sabbath were now abrogated, why is it with the rest of the Morall Commandements read in every Church, the people being taught to say, Lord have mercy upon us and incline our hearts to keepe this Law?

Reas. 2.

2. From the morality of this Commandement of the Sabbath, for it is here placed amongst the rest of the Morall Lawes, which are to continue in force for ever, according to that saying: *One jot or tittle of the Law shall not faile, though heaven and earth perishe.* Now if this Law bee Morall, as the ranging of it doth imply, and all other Morall Lawes bee of force, to binde to the obedience thereof, as before Christs comming, what rashnesse is it in any to deny the like force unto this law?

Mat. 5. 10.

Reas. 3.

3. From the reasons of the Commandement, which are all morall, and perpetuall. 1. Because it is to be remembred, that of old it was kept in Paradise, which doth alike bind us, as it did the Jewes. 2. Because of the equity, it being but one day of seven, and therefore as freely to be dedicated unto God by

us, as by the Jewes. 3. Because of the ease of servants, and cattell, of which there is as much need amongst us, as amongst the Jewes. 4. Because they were to meditate upon the great worke of creation, from which the Lord rested, unto which is now added a greater worke of redemption, unto the meditation of both which, wee should much rather separate our selves, then the Jewes.

4. From the caveat given by our Sayiour Christ, speaking of the destruction of Jerusalem. *Pray, that your flight be not in the Winter, nor on the Sabbath day.* That which is here spoken hath relation to the times afterwards to ensue (for the destruction of Jerusalem was thirty six yeeres after Christs suffering) therefore even then also there was a Sabbath, the breach of which would be some addition of griefe unto the people, as also if they should be constrained to lie in the wet, & cold of Winter. If any shall rather take these words, as spoken of the Jewes Sabbath, the necessary breach whereof was most grievous unto them, I will not much contend hereabout. Let the former reasons then suffice.

Reas. 4.
Mar. 24. 20

Secondly, I say further, that our Sabbath is not uncertaine, but precisely determined and set downe, as theirs was, viz: the Lords day, or first day of the weeke, which is the day of Christs resurrection from the dead. For he arose the third day after that he was crucified upon the Friday (which was their preparation to the Sabbath) and had lien in the grave all the Sabbath day.

2.
Our Sabbath certain.

The reasons that serve to confirme this are divers.

1. Expresse places of Scripture, wherein mention is made of this day, as the set day of the Christians meetings to breake bread, to preach, and heare, and to doe other duties of holiness. In that place of the Acts, where the Evangelist telleth that after their coming to Treas, they abode there seven dayes, and upon the seventh, which was the first day of the weeke, the Disciples being come together to breake bread, that is, to the holy Communion, Paul preached unto them. Which doth plainly shew, that the Jewes Sabbath was now antiquated, and done away, and that this was the Christians Sabbath, otherwise they would not have let passe the day before as they did.

Arg. 1.

Acts 20. 7.

Another

1 Cor. 16. 1

Another place is in the Epistle to the Corinthians, where the Apostle prescribeth unto them a rule of gathering for the poore every first day of the week, when they were come together, which he also saith, that he had established amongst the Galatians, and why I pray you upon the first day of the weeke, and not upon the Jewes Sabbath? None other reason I suppose can be rendred, but that this Sabbath was at an end, and in stead hereof the Christians had another, viz, the first day of the weeke, wherein they made their meetings.

Rev. 1. 10.

A third place is in the Revelation, where it is said, that *John* was in the Ile of Patmos upon the Lords day ravished in the spirit. Now what meaneth this, that he calleth it the Lords day, unlesse a day appointed by the Lord? For hence is the Passeeover called the Lords Passeeover, the Communion the Lords Supper, the bread the Lords body, because hee did appoint all these in his Church. Why is hee noted to bee ravished then in the spirit, unlesse that being in holy meditations, as was the speciall manner of the Church, now forty yeeres since Christ crucified, hee was rewarded by the Lord with this wonderfull illumination in most hidden mysteries? From whence may bee framed this unanswerable argument:

That day, which by the inspired Apostle, is called the Lords day, and was appointed by the Apostle, taught through revelation, to be kept by holy meetings in the Churches of Christians, not once or twice, but every time, that it came, is certainly the Christians Sabbath: but such is the first day of every weeke. Therefore not any other, but this day is the Sabbath of Christians.

The force of this reason standeth in the second part, which is most firmly grounded, according to every branch.

Apoc. 1. 10
Acts 20. 7.

1. That it is called the Lords day. 2. That it was appointed for holy meetings, to preach and heare, &c. 3. Not in some one Church, but generally in the Churches of Christians, at Troas, Galatia, Corinth, &c. 4. Not in some weeke only, but every weeke.

Arg. 3.

The second reason is taken from places of Scripture, which prove

prove the same by consequence : as that in *Exodus*, where the Commandement being given, this is added as a reason. *The seventh day is the Sabbath of the Lord thy God, and the Lord rested the seventh day.*

Exod. 10.
10.

A second place is that in *Matthew*. *The Son of man is even Lord of the Sabbath.*

Mat. 12.8.

A third place is in *Iohn* : *All men should honour the Sonne, even as they honour the Father.*

Iohn 5.23.

The reason may be framed thus. If the same reason grounded upon Gods word, be as well for the first day of the week as it was once for the Sabbath of the Jews, then we are as certainly tyed to the observation of this day, as they were for their Sabbath : but there is the same reason. Therefore wee are certainly tyed unto this day.

The first part of this argument is plaine, for the same reason is of the same force; the second part appeareth by the places noted in the margin. The maine reason of the Sabbath of the Jewes is, because it was the Sabbath of the Lord, and therefore his people must necessarily doe him this honour, that there might be a conformity betwixt God and his people : and in like manner, our Sabbath is the Sabbath of the Lord Christ, when he had finished the worke of our redemption : for which cause hee also giveth the same name; *The Son of man is even Lord of the Sabbath* : As if in more words he should say : When God the Father had once ended the making of the world, he rested and published himselfe to bee the Lord of that rest, and dedicated it unto himselfe, giving it the name of the Sabbath of the Lord : In like manner, when I shall have finished the worke of mans redemption, I will rest; and will have the day of my rest dedicated unto my selfe; for which cause, I say, that the Son of man is even Lord of the Sabbath also, it shall be called *κυριακή ημερα, The Lords day.*

Heb. 4. 10.

And thus shall the will of the Father be fulfilled, which is, that as they honoured the Father, in keeping the Sabbath, betwixt the creation and redemption; so they should honour the Sonne, in keeping the Sabbath, betwixt the redemption and consummation of the world,

Before

Before this the greatest worke that had ever beene done was the creation of the world, and therefore worthy that a day should bee kept in remembrance thereof, but now the redemption of the world, a greater worke hath beene done, and therefore good reason that the first should give way unto it, and that instead of a speciall day to remember the creation, there should be a day to remember our redemption by Christ, who rested from working it upon this day.

Arg. 3.

Mat. 28.

Joh. 20. 19

Verse 26.

A third reason may be drawne from the uniforme practise of the Church, even from the time of mans redemption unto this day. Christ himselfe first began it, when he arose early in the morning upon this day, and thence forth ever observed it, so long as he continued upon the earth. When the Disciples were gathered together for feare of the Jewes, the doors being shut, he came and stood in the midst of them upon that day. Again, when incredulous *Thomas* was amongst them, he came and shewed his hands, side, and feete upon that day, and immediately the Evangelist subjoyneth. And as for the practice of the Apostles herein, it is so plaine, as that it were great impudency to deny it.

Again, for the practice of those that lived next unto them, whether Greekes or Latines, they followed the same order. Read for this *Ignatius*, in his Epistle to the Magnetians, *Iustin. Martyr*, in *Apologeticis*. *Irenaeus* in his fourth book, cap. 19, 20. *Ensch. Eccles. hist. lib. 4. cap. 23*. *Origen. Hom. 3. in Exod.* *Cyrl. in Iohann. Tertul. de Idolat.* *Ieronim. in vita Paula.* *Ambros. serm. 62.* *August. in Iohann. Gregor. lib. 11. epist. 3. &c.*

Lastly, for the Churches of these times since, and at this present, whether Protestant or Popish, of what Country soever, all consent for the observation of this day, though in opinion there bee some difference about it, some grounding it upon Gods Ordinance, according to that which hath beene said, as *Beza*, *Iunius*, *Piscator*, *Rollocke*, *Hooper*, *Fulke*, and the book of Homilies, yea, and some Papists also, as *Scotus*, *Panormitanus*, *Syluester*, *Felicius*, and the Schoolemen: some upon tradition onely, as the Rhemists Testament, *Toller*, and *Belarmine*. Whence we may reason thus: That day which the Lord Christ hath sanctified by his resurrection, wherein hee

came

came together with his Disciples to instruct and to confirme them, wherein all Christian Churches of all ages have made their Assemblies, is certainly the Sabbath of the Christians: but such is the first day of the weeke, Therefore certainly our Sabbath.

A fourth argument may be drawne from the judgements of God most fearefully befalling such, as either have contemned the Sabbath of this day, or through worldly mindednesse have neglected it. In a Councell held at Paris, some holy men urged the making of speciall decrees, about the strict observation of the Lords day: because, as they alledged, partly of their owne knowledge, partly by the relation of others, some intending their husbandry upon this day, had beene smitten with thunder and lightning, to the laming of some, and to the utter destruction of others. Another carrying home corne upon this day, had both corn and barne most lamentably consumed by fire. Also that in Chimstat, a town in France, a certaine woman being wont, together with her children, to peelee hempe upon the Lords day, when others were at Church, was first terrified with some sparkes of fire falling amongst her hempe; another time, with a flame of fire arising in her hempe; and lastly, not being warned by this, there kindled a fire againe, which whilst shee laboured to quench, both she and her children did miserably perish thereby. The Centuriatours of Magdenberg doe tell of a certaine Nobleman, that was wont to follow his sport of hunting upon the Lords day, when others went to Church, but the Lord shewed a great judgement upon him therefore, he had a child born unto him with the head of a dogge. And that a certaine Miller intentive about his grinding upon this day, had his houle and meale burnt, by a fire kindling in his Mill. And to come neerer home, Anno 1583. whilst they were beholding the Beare-baytings in Parish-garden, upon this day, the scaffold burst downe suddenly, and eight persons were slaine outright and many more hurt and mayned.

A fifth argument may be drawne from such things, as fell out worth the noting upon this day. *Christ* arose upon this day, the elements were framed, the world begun, the Angels

Arg. 4.

Arg. 5.

*August. de
temp. serm.*
251.

*Notable
things upon
this day.*

*Serm. 154.
wolph. Cro.
lib. 2. cap. 1.*

Arg. 6.

1 Cor. 2.

14.

Mat. 13. 35

Joh. 7. 17.

1 Cor. 3. 19

created, and Manna began first to fall upon this day, the Israelites passed through the red sea, Christ was baptised, turned water into wine, fed five thousand with a few loaves upon this day, and upon it we hope, that hee shall come to judgement, saith *Augustine*. Upon this day Christ was borne, *Aaron* and his sonnes consecrated, &c. Upon this day Christ appeared at sundry times after his resurrection, the holy Ghost descended upon the Disciples, and *John* was enlightened.

A sixth argument may be drawne from the approbation and consent of all the best men, who are spirituall, and most able to discern the things of God; and the opposition of godlesse and most evill men, who are led like brut beasts, who are naturall, and perceive not the things of God. For the best men have ever since Christs Resurrection observed, and kept this day with all due reverence, only the prophane and licentious have cast away all conscience hereof. Whence we may reason thus: That which is embraced, and held by all godly learned men: but oppugned by the ungodly, as not standing with their corruption, is certainly the truth: but such is this doctrine of the first day of the weeke to bee the Sabbath. Therefore most certainly true. For the first part of this argument, wherein the strength consisteth; and first, that that is the truth, which is held by the godly with one consent: our Saviour telleth them, *To you it is given to know the secrets of the Kingdoms of Heaven.* And, *If any man shall doe his will, he shall know the doctrine, whether it be of God or no.* And on the other side, *the wisdom of this world is foolishnesse before God:* and they, which are after the flesh, doe savour the things of the flesh: with many like places: from whence it followeth, that the constant consent of all godly men, is no small argument of the truth, and contrariwise of the wicked. And thus ye see, upon most firme grounds, that there is not onely a Sabbath to bee observed under the new Testament, but the Sabbath, the first day of the week, which the Lord hath appointed: and this day I say, is to bee kept without alteration to the end of the world, because no such reason as the resurrection of Christ, and the redemption of man, for the remembrance of which, this day it kept, can possibly

possibly happen; and without a more weighty reason to alter the day againe, were but to oppose our selves to Gods wisdom, or to usurpe over him. And this meeteth with sundry phantastically opinions.

First, of the Anabaptists in Germany, and the Familists in England, which hold, that all dayes are now alike, and none more a Sabbath then another: neither doth it any whit helpe them, that they alledge, *Wee are free from the Law*, even as a woman, when her husband is dead, from the Law of her husband: for by the Law here, is meant the Ceremoniall Law, the heavy yoke of which, Christ tooke from our shoulders, and if in any other place freedome from the Law bee spoken of, it is either meant of the Ceremoniall and Judiciall, or of the rigour of the morall Law, exacting perfect obedience in every point, or else threatening condemnation. If they shall say; *Let no man condemne you in respect of a Sabbath, &c.* and that the Apostle saith reprehensively; *Ye observe daies and times, and moneths, and yeeres*: neither doth this make for them, seeing that the first place speaketh of feasts abrogated, and done away only, the other of times used to be observed by the Gentiles.

Neither is that true which is alledged, Every day is a Sabbath to a Christian, for it is Gods expresse command: *Six dayes shalt thou labour*. And let those men be observed, that stand for such a continuall Sabbath; which shall not bee till we come in heaven, *Esay 66. 23.* and it will be found, that they keepe no Sabbath at all, and are most carnall and licentious in their lives.

If it be objected, that day which was first appointed is abrogated, and therefore we are not by the Commandement now tyed to any?

I answer, it followeth not no more then, if it should bee said, circumcision is abrogated, and the sacrament of the passover, therefore we are now tyed no more to any sacraments: for as Baptisme and the Lords Supper come in the roome of them, so the Lords day in the roome of the old Sabbath.

Secondly, it appeareth to be an error which is held by the Jewes, by *Ebion*, and *Cerinthus*, and the Sabbathary Christi-

Errors
touching
the Sabbath
Rom. 7.

Col. 2. 16.

Gal. 4. 10.

ans, viz. that the old Sabbath is still to be kept, as before Christ his coming, for the abrogation of which, these places are most plaine, *Col. 2. 16. 1 Cor. 16. 1. 2 Tim. 2. 16.*

Thirdly, they also erre, that yeeld a Sabbath now, but hold iuncertaine, whether it be the seventh, eighth, or tenth.

Fourthly, they which hold this day, but withall, that it may be changed upon the consent of the Churches, sufficient cause concurring, which I take it, is *suppositio impossibilium*, a surmise of things impossible.

Fifthly, they which hold, that together with this day the old Sabbath of the Jewes ought still to be kept also.

Lastly, they which hold the same day, but meerely upon the ground of tradition, as the Papists, to make their other fond and corrupt traditions in the more request.

3.
To rest upon
the Lords
day.

Heb. 4. 10.

Heb. 4. 9.

3. Thirdly, I say, that this day is not remissly to bee kept by us under the new Testament, although it may rightly bee said, that the strict rest enjoyned the Jewes, doth cease, viz. as figuring out Christ his resting in heaven, after the worke of our redemption finished, according to that Scripture; *He that hath entred into his rest, hath rested from his own works, as God did from his.* Yet considering, that there is a rest also for Christians, as is contained in the same place; *There remaineth therefore a rest unto the people of God;* it were great temerity, to deny a day of resting, now from servile worke, holding that the Lords day is rightly kept, by comming together to publique duties, though the times of vacation bee spent in following worldly affaires. For as Gods resting upon the Sabbath, did prefigure Christs resting upon his day, so there is a rest to come unto all Christs members, in heaven, which is figured out by our resting upon the Lords day: to the apprehending of which sweet, and most joyfull rest, wee are more sensibly quickened, by tasting the sweete of resting here (after sixe dayes painfull labour) upon the Lords day.

The strictnesse of old, but now remitted; is in respect of kindling a fire: *Exod. 35. 3.* or gathering up a few stickes for this purpose. *Numb. 15. 32.* or going out of mans place about any worldly matter of provision, *Exod. 16. 29.*

561

Or

or carrying any burthen, *Ier. 17. 22.* See *Iohn 5.* how Christ the Lord of the Sabbath now dispenseth with this strictnesse. The extending of the rest of the Sabbath to these particulars was ceremoniall and figurative, comming and going with *Moses*, and not so appointed from the beginning, and therefore as other ordinances in matter of ceremony, amongst which these are placed, it is now abrogated, and wee are bound onely to refraine from labour, hindering the sanctifying of this day. The Canonists amongst other cases, wherein a man may labour without sinne upon this day, as first in case of necessity. 2. Of Religion. 3. Of the publique good; put this also, if the thing done be but little, and calleth not the minde away from spirituall things.

And it is necessary, that we cease from worldly affaires, that we may be more profitably imployed about heavenly, which without doubt, was one end of resting upon the Sabbath of old: for they attended then upon Gods publique service every Sabbath day, seeing it is said, that *Moses is read in the Synagogues every Sabbath day.* They must therefore rest, that they might labour, rest temporally, and labour spiritually, men being unfit to doe both these labours to the best advantage the same day, especially the spirituall, if there bee an incommbrance of the corporall, we being fitted unto the one by nature, but to the other not onely not fitted, but most unapt unto it by nature, so that wee had need to be bowed, and bent by meditation, and prayer before the publike meetings, and to bee confirmed, and made tenacious of the things which we have been taught, by recounting them after these meetings. And to doe thus, we have plaine direction given us in the holy Scriptures; *Take heed unto thy foete* (saith the Wise man) *when thou entrest into the house of the Lord, and bee more neere to heare, then to give a sacrifice of fooles;* this is for preparation before: and after the publishing of the Law; *Take heed* (saith *Moses*) *that ye doe, as the Lord your God hath commanded.* And againe: *These words which I command thee this day shall be in thine heart;* This is for recounting of the word againe after. And that royall Prophet professeth according to this direction, *I have hid thy word in mine heart, that I might*

Agg. 15. 21

Eccle. 5. 1.

Deut. 5. 32.
Deut. 6. 6.

Pf. 119. 11.

In Mat c. x.
Hom. 5.

3.
Heb. y. xi.

not sin against thee. Notable is the admonition of Chrysostome to this purpose; yee ought not, when ye goe from the congregation, to be intangled presently with businesses contrary to the studie, but to goe home, and there to call together your wife and children, to the rehearsing of those things which have been spoken, and when ye have more deeply & thorowly ingrafted the in your minds afterwards to goe about the necessaries of this life. For if going out of the Bath, thou dost avoid publike meetings, lest the benefit of bathing be turned into a greater hurt, much more oughtest thou to use this care, when thou comest from publike meetings. Alas, most men have so much businesse upon the week dayes, & are so dull in respect of heavenly learning, as that (unlesse they use great care, & labour hard to attaine spirituall knowledge, & grace upon this day) they are like to be very slender proficient, & trewant-like scholers in Gods schoole; yea, even such (that I may use the Apostles phrase) as had need to be taught the first rudiments, when by reason of the time they might have bene Doctors. If there bee a Faire or a Market upon a day, will he that hath need of stufte or provision (the buying whereof, will take up his time all that day) let any more time then he must needes, from buying, and providing to carrie home his commodities? or will he, that is desirous to profit in the skill of Musick, Dancing, Writing, Arithmetick, &c. for the learning of which, he setteth apart in a weeke weekly some time. will he I say, lose any time, when his Master cometh to teach him, but apply himself hard to these exercises? and how much more then should wee seeke to improve this one Market, or Faire-day of our soules in the weeke, this one Lords day, wherein the Preacher is appointed to come, and teach us in the sweetest and most delighting noble skill of divinity, unto the greatest advantage, gaine, and storing of our soules with heavenly necessities? It were needfull therefore, besides the publike meetings, and meditating, and conferring up on that, which hath been taught, that men should read the holy Scriptures, endeavouring to remember, and to understand them by such helps, as are now most plentiful, that they may not be strangers in Gods booke, but make the histories, & divine instructions here set down so familiar unto them, as that

upon

upon any occasion, they may bee able for their comfort, to turne to such places as they need: and moreover if they would read, and study some good prayers, that they might bee well furnished this way, according to their severall necessities, upon the way, and in the fields (as *Isaac* is said to goe out to meditate, and to pray in the fields) and in the night season, upon sea, or upon land: what wonderfull great comfort should men have, & how much more should they grace, and walke worthy their holy and Christian profession, then now they doe, or can doe through the mispending of the Lords day, in idlenesse, or vanity; or which is worse, in running to all manner of excesse of ryot?

Lastly, it is a base thing upon so glorious a day, as the Lords day, to put our hands to worldly businesse, any more then necessity enforceth, for so we should mingle things high & low divine and humane, earthly and heavenly, and so make a more displeasing Linse-woolfe, then was forbidden by the Lord, under the ceremoniall Law; wee should doe like the heathen that knew not God, who had their *dies festi, profesti, & inter-cisi*, holy dayes, holy day eeves, and mixt holy dayes, serving partly for the worship of their Gods, and partly for labour in the works of their calling.

The true God would never allow this in any of his holy dayes, he will not be content to part stakes with us, and therefore you shall find every of his holy dayes guarded with this clause, *Thou shalt doe no servile worke therein*. Will a man upon a plentifull feast day, goe from dinner to seeke for scraps in the poores basket? having had plenty of the gold of *Ophir* powred out into his lap, goe seeke for pinnes or nailes in the dust? having sought precious stones of inestimable worth, and the time of this seeking still continuing, will hee attend upon the gathering up of dung? But even thus doth hee, that upon the Lords day putteth his hand to worldly businesse for gaine, seeing all these things are but as drosse and dung, in regard of the excellent knowledge of *Christ*: and the word of God is more precious then fine gold, sweeter also then the hony, and the hony combe.

Did wee but consider the double occasion of meditation

D d 4

under

Phil. 3.
Psal. 19.

under the New Testament, both of the Creation, & Redemption of man, whereas they had but a single of the Creation under the old: the bond of thankfulness now enlarged, a greater measure of the spirit now given, and that implacably-malicious enemy of man, the devill now more enraged, knowing that his time is but short, we would be so farre from making this day a time of ryot, excesse and out-rage, that wee would rather (as farre as our weake nature will beare) sequester our selves unto godly and spirituall exercises, whereby we may be fenced against the devill, walke worthy of the rich grace of the Spirit, and answer the incomparable beneficence of the Lord in Jesus Christ by due thanksgiving.

Quest. 1
The Sabbath beginneth, when.

Ans.
Reas. 1.

And here againe is occasion offered of divers questions, to the further opening of the doctrine of our Sabbath. As first, When doth the Sabbath under the New Testament begin, and end?

I answer, that howsoever some begin it in the evening, and so make it from evening to evening, yet the more probable opinion is, that it beginneth in the morning, and continueth till the next morning, because Christ his Resurrection, the cause and beginning of this Sabbath, was early in the morning, as appeareth plainly if we consider, how the souldiers were terrified at his Resurrection, and went into the Citie to certifye the high Priests what had happened; and the time of their going is noted to bee, when *Mary* was gone from the sepulchre, which was at the dawning of the day: so that as the argument was good for the beginning of the old Sabbath, (the Lord rested, when the evening and morning of the sixth day were at an end, therefore then must begin the rest of that Sabbath) so it is good also for the beginning of our Sabbath, Christ having finished the worke of our redemption, arose againe early in the morning; therefore it seemes, early in the morning must we begin the rest of our Sabbath. So may wee rightly hold, that it hath againe been turned from evening to evening, to be from morning to morning, to set forth mans rising through Christ from darknesse to light by grace, according to that of *John*; *Hee is the true light, that lighteth every one which cometh into the world.*

Lev. 23. 32.

John 1. 9.

See

See also for the further confirmation of this beginning of the day, *Acts* 10. 7. where *S. Paul* is said to have preached the first day of the weeke at *Troas*, and to have continued his preaching till midnight, and then hee brake bread, and conferred, till the breake of day.

But how is the Sabbath comprehending both day, and night to be kept?

Answer. Not as some Heretikes, of whom *Origen* writeth, by remaining in that position of body, wherein we are taken at the approach of the Sabbath, nor yet as the *Essees*, a strict sect amongst the Jewes, by abstaining from doing the necessary businesses of nature: as *Mathew Paris* writeth of a Jew, that would not be drawne out of a noisome privie upon their Sabbath. But look what time thou art wont to rise about thy worldly busines, which thou art most desirous to set forward at the same arise by prayer, and heavenly meditations, and lose no convenient time, till thou betakest thy selfe againe to thy rest at night; and if occasion be offered for the furtherance of thy soules health, persevere herein: yet with entertaining of convenient relaxations of minde and body, lest thou over-whelme Nature by over-strict intentions. And (which is the chiefe end of this discourse, about the beginning of our Sabbath) presume not, before a whole day of rest bee compleate, to put thy hand to thy worldly businesses, as some doe, going forth with their carts towards Paires or Markets, or in carying carriages, some about one worke, and some about another, unlesse in the cases before allowed for necessitie. *Psal.* 92. 2.

Wee must upon the Sabbath declare the loving kindnesse of the Lord in the morning, and his truth at night, for to the Sabbath is the *Psalme* fitted, as the title sheweth. Thus wee are specially for this day to meditate in the Law of God, and to exercise our selves therein day and night, *Psal.* 1. whilst the day consisting of 24. houres continueth, if wee muse or meditate upon any thing, yea even in our beds in the darke of the night, it must not be upon our worldly affaires, but upon the word, which we have heard or read.

Wee reade in the Scripture of a Sabbath dayes journey, by which

Quest. 2
The Sabbath to bee kept, how.

Quest. 3

Acts 1. 12.

Answ.

A Sabbath
daies jour-
ney.
a Ioseph. de
Bel Jud 17.
cap. 24.
This River
runs be-
twixt Ar-
chas & Ra-
phamae, 2.
Cities of the
Kingdome
of Agrippa.
This was
shewed unto
Iesus in his
returne from
Ierusalem,
& if it were
true, it is
worthy to be
shewed all
men, as be-
ing a mira-
culous tes-
tifying of rest
upon that
day from
travell, see-
ing a River
did rest si-
lently ac-
cording to
the ordinary
course.

which it should seeme, that it is not altogether unlawfull to travell then : what is to be said of this ?

It cannot be denied, but that the holy Ghost speaketh of such a journey indeed: yet *Ierom* imputeth it to the Rabbins, as an invention of theirs; and *Iosephus* writeth a strange story of a River, called *Fluvius Sabbaticus*, which was wont to run full all the six dayes, but when the seventh came, the water abated, that a man might see the bottome of the River, it ceasing then from running. But *Theophilact* bringeth *Origen* for his author, that the Sabbath dayes journey had the beginning then, when the Tabernacle was placed in the midst, and the Israelites tents farre off round about, which, as he saith, was a thousand paces, from whence they must needs come to the Tabernacle upon the Sabbath, and this continuing for the space of forty yeere, might well give occasion of this phrase, a Sabbath dayes journey. So that it may be granted, as certain, that there was such a journey allowed by the Lord, but the doubt still remaineth, how farre this journey extended. *Calvin* and the Latine Interpreters hold, that it was two miles, and that in comparing this place of the Acts, with that in *Luke* 24. 50. where it is said, that he blessed his Disciples in Bethanic, and ascended thence, which Bethanie is from Ierusalem fiftene furlongs, two little miles. *Iohn* 11. 18. *Tremelius* the Syriack Interpreter saith, that it was but seven furlongs, and so transluteth it, and affirmeth, that the Rabbins with wonderfull consent doe all agree herein : for they count it two thousand paces, according to their Talmud, but these are ordinary paces, but halfe so great as Geometricall paces : so that they make but 1000. Geometricall paces, which are but a mile.

But the matter stil resting in the distance of Bethany from Ierusalem, which was on the further side of the Mount, and fiftene furlongs off, it must be concluded, that this is the Sabbath dayes journey there meant. Neither doth it hinder, that *Iosephus* writeth of the mountaine being distant from Ierusalem but five furlongs, or since but five hundred paces, or more lately, that Bethany is from Ierusalem three miles : for the mountaine is great and large, and therefore some part might well

well be so nigh; and since Jerusalem re-edified, it being set upon other ground, including Golgotha, where Christ was crucified, which was then without the gates of the City, Bethanie might well be three miles off. Howsoever, we are to hold, that a Sabbath dayes journey is about the busineses of the Sabbath, about which wee are not alwayes tyed to the same distance of places, but may travell, as occasion serveth for our greater comfort, or the good of the Church, so that lawfull order be not broken, as the Shunamires husband answered her, when she would have her Assie sadled to goe to the man of God; wherefore wilt thou goe to day, seeing *it is neither new Moone, nor Sabbath*? By which is intimated, that upon Sabbath dayes she was wont, if the case did so require, to ride unto him. For conclusion then of this point, let these rules be observed:

2 Kin. 4. 13

1.

1. To travell about worldly busineses upon the Sabbath day, is altogether unlawfull, unlesse necessitie doth so require, be the journey lesser or greater.

2.

2. To make unnecessary journeyes about spirituall exercises upon the Sabbath, is unlawfull, viz. either by riding, or walking to preach, to the wearying of man or beast, when the journey might well have been taken the day before: or by travelling in like manner to heare, when as no famine of the word constraineth hereunto.

Amos 8.

3.

3. To travell to our ordinary, and appointed place of Gods worship is not onely lawfull, but necessary, so often as the publike service of God is there upon the Sabbath performed, how farre soever our dwellings be from thence, if sicknesse, or weaknesse, or some other necessity hinder not, and in case of the want of a sufficient ministry there, to travell to some other place, I meane, if the word bee not there preached, or the grounds of religion explained. But where this is to bee had in convenient sort, to depart thence elsewhere upon pretence of insufficiency in the Minister, is to breake good order, and to runne to a confusion: for when the minister doth his endeavour, if by the diligence of his flocke, in resorting unto him, hee bee encouraged, hee shall increase in his gifts, care and study, but contrariwise decrease to their greater hinderance.

How

Quest. 4

How shall the poore doe, which want food, and sayment, and cannot provide sufficiently upon the sixe dayes for their sustenance then, and for the seventh also, may not they in this case worke some part of the day?

Exod. 16.

Hag. 1. 6.

Psal. 127.

Answer. No verily, whether thou bee rich, or poore, the same Law of God bindeth all alike: for let the poore now worke, and hee can have no hope of benefite hereby, as those of the people of Israel, that went forth to gather Manna upon the Sabbath, found none, and they that neglected the building of the Lords Temple earned wages, but put it in a broken bag: so they which neglected Gods ordinance, shall follow their worldly workes, shall get nothing by so doing, it is not mans labour, but Gods blessing that maketh our endeavours effectual, of this blessing there can bee no hope, when his Law is broken.

Obiect.

Sol.

If it be said, the Lord will have mercy, and not sacrifice?

Answer, this is in case of necessity not to bee avoided, hee meaneth not, that if thou be poore, he had rather thou shouldst worke upon his Sabbaths, but abstaine, serve him faithfully, and he will stir thee up mercy for thy releefe.

Quest. 5. What is to bee thought of recreation upon the Sabbath day?

Hos. 2. 11.

Neh. 8. 9.
10.

Answe. Although we teach a strict keeping of the Sabbath under the new Testament, yet it is not so to bee understood as though we were bound upon this day, to doe nothing but spirituall duties all the day long: for in respect that we have flesh, as well as Spirit, that would bee wearisome to us, and would turne the Lords day, which is for a delight, into a heavy burthen. I say therefore, that we have liberty to refresh our selves with such things as cheere the outward man, and expresse joy befitting the Lords holy day. For every holy day of the Lord is a festivall, and joyfull day for outward joy and delight, which is expressed by the Prophet *Hosea*, saying, *I will cause all her mirth to cease, her feast dayes, her new Moones, and her Sabbaths,* when hee threatned judgements against the land. And *Nehemiab* inviteth the people to eat of the fat, and drinke of the sweet, reprovng them when they began

began to weepe, because it was an holy day of the Lord. Whence is appeareth plainly, that mirth and joy even exterrall doe well become the holy day of the Lord, neither were the people of Israel ever reprov'd for this, but that through their covetous mindes, they accompted the Sabbath a burthen, and thought long to have it gone, that their servants might goe to their labour, and they themselves to their markets: for in this respect they are threatned by the Prophet *Amos*, *Heare yee this, that swallow up the poore, and say, when will the new Moone be gone, that we may sell corne, and the Sabbath, that we may sell wheat, &c.* And some of them not staying the ending of the Sabbath, trod Wine-presses, and laded, and caried out burthens, against which *Nehemiah* provideth, being grieved hereat, as at a great abomination. Yet let no man understand this so, as though it were hereby tolerated to spend this day in outward, and vaine bodily pastimes, for then how shall we improve it to the best advantage of our soules, as hath been already shewed, wee had neede and ought to doe: but so far forth we may use bodily delight, as it doth not hinder, but further the hallowing of this day, as it doth not expresse an Heathenish feast, such as were the olde *Bacchanalia*, but setteth forth a divine feast, kept in the honor of the Lord Jesus.

Amos 8.5.

Neh. 13.15.

1. Let no man therefore be eating and drinking, & making merry, when the publike service of God calleth for him, for that were truly to make a mans belly his god, as the Apostle speaketh, seeing he attendeth upon that, when hee should attend upon God in his service.

Phil. 3.17.

2. Let no man so affect outward pleasure, as that hee should forget the chiefe pleasure, and comfort of the soule, by neglecting to prepare to Gods worship before, or to meditate that it may sinke, and take rooting in his minde after.

3. Let every man as he is able, exercise himselfe in private in reading, and studying the holy Scriptures and prayers with other helps to strengthen the inner man in grace, and knowledge.

4. Shun and avoid all obscene and filthy pleasures, which are rather corrupting, then hallowing, and all unlawfull gaming,

ming,

ming, or over-laborious exercises, which in the end doe rather trouble and dull the spirits, then quicken and cheere them up. Let there be no frequenting of Ale-houses or Tavernes unto ryot, no chambering and wantonnesse; or in a word, let there be no mirth but what becommeth sober, temperate, and chaste mindes fearing God, and reverencing his ordinances. And that licentious persons may be the rather restrained from their vaine pleasures upon this day, the Lord hath apparently executed judgment upon divers for the contempt thereof, as hath been already shewed.

It is a common thing in many places for young and youthfull persons, and for children and servants to play and follow pastimes, after that they have beene at Church, and herein to spend the rest of this holy day: such vaine pleasures thus putting by all private meditating, conferring, reading, praying, &c. to the great hinderance of the worke of grace, and of spirituall knowledge; yea, and the ancients fort, and masters and parents are ready to uphold them in so doing. For they say, youth must have some time for recreation, and upon the working dayes they have no leisure. But such following of pastimes is by no meanes to be permitted, it is a stealing of time from the Lord, and therefore no more to be suffered in any then stealing of another mans goods: men must rather allow their youth some time of their own for recreation, then that they should thus encroach upon the Lords right, and prejudice their soules.

Quest. 105. Is this all that wee are bound unto, to keepe the Sabbath our selves, in ceasing from labour, and doing the duties thereof?

Ans. No, but whosoever hath son, or daughter, man-servant or maid, cattell, or stranger within his gates, is alike bound to provide, that all, as much as in him lyeth, observe this day in their kinde, both man and beast.

Explan. The Lord, the Author of this Commandment, as in giving other Lawes hee speaketh not unto inferiours, and

and the governed, but unto the Governours, as in the Law of Circumcision hee commandeth all unto *Abraham*, both for the act to be done, the time and manner; in the Law of the Passeeover hee commandeth all unto masters of families, and *Moses* openeth the matter unto the Elders onely: so in commanding the observation of the Sabbath, hee layeth all upon the Governours, saying; *Thou, thy sonne, thy daughter, thy man-servant, thy maid, thy castell, and stranger that is within thy gates.*

And not without just cause; because that, 1 Parents and Masters of families are in Gods stead to their children and servants, and have his titles upon them, which, for what else is it but only to remember them so to bring up those, that are under them in all godlinesse, and holinesse, as if God himselfe did more particularly take upon him the training up, and nurturing of them to his glory:

Wee professe that we love God above all, let us shew it then, by ordering our families so upon his dayes, as that hee may not be dishonored, & his Spirit grieved by their neglect and prophanenesse, but glorified by their due observing of this time, and thus it may appeare that Gods glory is more pretious to us, then our owne worldly profit.

2. Because of the neere relation betwixt governours, and their people, he is the head oeconomicall, they the members; of all which we know, what care the head hath, seeking still to put more comelinesse upon them, & in these kind of members, the greatest grace is holinesse; and greatest meanes of breeding this, the due observation of the Sabbath.

3. Because of the corrupt nature, wherein parents beget, and bring forth their children into the world, so that without grace, they are fountaines of infinite misery unto them, they being by nature the children of wrath, and vassals of the Devil; now what a corasive must it needs be to the heart of any kind-hearted father, or mother, to consider that they have bred children to be fire-brands of hell? And what a care then must this needs work in them, to helpe them to be delivered here-from? And the chiefeft ordinary way unto this, is to bring them to the Sanctuary upon the Sabbath, to urge them, and

Gen. 17.

Ex. 12. 21.

I.
Governours
charged
with chil-
dren and
servants.

2.

3.

Ephes. 2. 2.

4.

and helpe them by prayer, examinations, and instructions to the fruitfull observation hereof.

4. Because they cannot looke for a blessing upon those things about which they impley their servants and children, unlesse they be *Jacobs*, or *Iosephs*, godly and righteous, which none are without the conscionable observation of the Sabbath.

Moreover, how canst thou expect that thy servant, who is not faithfull unto God, should be faithfull unto thee? For how shall he that is not moved with Gods glory and the good of his owne soule, be moved with his masters profit? It is onely the conscionable servant, that duly observeth the Sabbath, that serveth his master out of an upright heart, and not with eye service.

Josh. 24. 15

Therefore the example of *Ioshua* is to be followed by all masters of families, doe not onely say, I, but I and my household will serve the Lord, and keepe his holy Sabbaths: seek that praise before God, which was given unto *Abraham*: *I know Abraham* (saith the Lord) *that hee will command his to walke in my wayes.* With *Elkanah* and *Hannah*, bring *Samuel* to the Temple, whilest hee is young, that he may be a servant unto the Lord all the dayes of his life. With *Timothies* grand-mother, breed in him thus knowledge of the Scriptures from a child

Gen. 18. 19

1 Sam. 1.

1 Tim. 3.

But some will object and say, I cannot rule my servant to make him come to Church diligently, or to refraine from vanity upon the Sabbath day. And some, that they will be idle then, doe what they can; but this is strange, that thou canst rule thy servant and keepe him to thine owne workes sixe dayes, but not to the Lords worke one day. Certainly if thy care were as great for God, as for thy selfe, it could not be thus: wherefore, all such excuses being laid aside, cause thy son, daughter, and servant, to keepe holy this day.

Ezek. 3. 17

Now howsoever the charge of inferiours lyeth upon the superiours, yet this will not excuse the inferiours, if they shall neglect this holy day: but as the Lord telleth *Ezekiel*, when he had made him a watchman over *Israel*, if thou admonish them not, and the enemy commeth, they shall die in their sinnes,

finnes, but their blood will I require at thy hands: so they shall die in their finnes, and feelee the smart of Gods eternall wrath in the world to come. Even as it is said of all persons uncircumcised, or that keepe not the Passeover, they shall bee cut off from amongst the people, bee they masters, or servants, children grown up, or parents, howsoever the Lord would have slaine *Moses*, because his sonne *Gershom* was not circumcised. Wherefore let children and servants, as they love their owne welfare, be as forward to observe the Lords holy dayes, as their governours to command them; as diligent about their private Christian exercises, as they to performe them; and as studious to satisfie them in holy endeavours, as they to helpe them herein.

Exod. 4.25

Touching cattell, whose rest is also commanded, hereby are meant their Camels, their Oxen, their Asses, &c. whose strength, and labour they used about their cariages, treading out their corne, and workes of husbandry. Now the Lord out of his mercy, as hee would not have the poore servant, and bond-slave to be torne, and worne out with sore labour under the hands of unmercifull masters: so would hee not have the poore dumbe-creatures, and therefore elsewhere explaining further this commandement, he saith, that thy servants and cattell may rest, as well as thou. Moreover, the cattell could not labour, but men must bee in some sort assistant unto them, and so neglect the Sabbath, and therefore under cattell are comprehended mills for grinding, and the like, to the working of which mans labour is requisite, they must rest therefore also upon this day.

Deut. 5.14.

The stranger was a people not comming of the stocke of Israel, but of some other, either following them out of Egypt, or taken, and bought out of other countreyes, whom they had for slaves perpetually, as the Gibeonites. Now the Lord would not have these to doe any worke upon the Sabbath day, though borne without the covenant, and living without circumcision, without Passeover, without sacrifice, without God in the World: partly, that through being favoured, they might come to affect the Religion, the fountaine of this their sweet rest, and partly, that being in the bo-

Iosh. 9.23.

some of the Church, there might bee an outward uniformity of all in the reverencing of this holy day, which sheweth, that they which live in the same Nation, and under the same government, are to be compelled to an outward conformity of religion, though the heart can only bee turned by the Lord: and whatsoever thy servant be inwardly, thou must cause him to be conformable to all good orders outwardly, but this extendeth not to such, as come stranger-wise unto thee, over whom thou hast none authority.

Yet by strangers within thy gates understanding forreiners comming into our townes or cities, the Magistrates and Officers ought not to suffer them by labouring, to prophane this day, according to the example of good *Nehemiah, chap. 13. 16.* who would not suffer the men of Tyre and other strangers to bring their wares into the city upon the Sabbath day. For if the love of God be in us, it will grieve us to see any man dishonouring him, whosoever he be, and wee will repress what we can, such practises, and as for Gods glory, so for the good of his soule, that sinneth herein, For wee must love our very enemies, & if we see one such blindly going into a pit, we must stay him, and if an enemies asse falleth under his burthen, we must helpe him up. The Rabbins then, who as *Maimony* treatise of the Sabbath, *chap. 20.* hath it. say, the servants that are circumcised, we bid keepe the Sabbath, but the not circumcised, being as sojourning strangers, may openly for themselves doe worke upon this day. This I say, favourerth of error and of a spirit contrary to the good spirit in *Nehemiah*.

Quest. 106. Doth the Lord take care onely for the seventh day, and leave us to our owne wills upon the sixe dayes?

Answe. No doubtlesse, but it is his will and commandement, that wee should shew idleness upon these dayes, and diligently labour in the workes of our callings.

Explai. Some hold, that the Lord doth onely remit his owne right, in saying, six dayes shalt thou labour, &c. because

working up-
on six dayes
commanded
here.

Reas. 1.

cause all the dayes of the weeke are his, otherwise the people of God had not done well, in setting apart some of the six dayes unto holy exercises, upon any occasion whatsoever. But they are deceived, and their ground is too weak: for in every Commandement, we are not only enjoyned the dutie, but the helps and furtherances hereunto: now unto the right and free keeping of the Sabbath, it helpeth not a little to spend the six daies well about the workes of our calling: partly, for that our worldly businesses being done, we are the freer from any intanglement hereby, therefore he saith, *Thou shalt labour and doe all that thou hast to doe.* Partly, for that being weary of labouring, the rest of the Sabbath will be the more sweet and pleasant unto us, according to that of the Prophet: *If thou call the Sabbath a delight:* and partly for that the Lord of his goodnesse will the rather sanctifie us, and make us fit to sanctifie a Sabbath, when as we diligently doe the workes of our callings upon the six daies, according to that comfortable saying of *Iohn, Of his fulnes we have all received, and grace for grace:* having the grace of faithfulnessse, and diligence in the duties of our callings, wee receive further grace of diligence about Sabbath day exercises, which is peculiarly verified in this very thing, in that the most idle, which spend their time of the six dayes in gaming, sporting, and least doing, are least holy, and most prophane upon the Sabbath: but contrariwise, the honestly diligent, and intensive to their callings.

Esay 58.13

John 1.16.

2. The injunction of working upon six dayes, is given in the same commanding termes in the original, that the injunction of not working the seventh is given in; in the first is *וַעֲבַדְתָּ* *Thou shalt doe worke*, in the second is *לֹא תַעֲשֶׂה* *Thou shalt not doe worke.*

Reas. 2.

3. As there be reasons alleaged of ceasing from worke upon the seventh day, so there is reason laid downe also of working the six dayes: as the maine reason of the first is, *God rested the seventh*, so the reason of the second is, *In sixe daies the Lord made heaven and earth, be wrought.* If it be said, This needeth not to be here commanded, it rather belongeth to the second Table: I answer, that one and the same duty

Reas. 3.

may belong to divers Commandements in divers respects, and in what respect this of labouring belongeth unto this, hath been already shewed, neither is mine intent otherwise to bring it in here, and for some questions, which are fitly here further to be discussed.

Againe I say, that the ground of the former assertion is too weake, for not men, but God himselfe hath againe set apart, since the giving of this law, some of these daies for holy duties. And a good construction may bee made hereof, and yet this stand for an under-commandement; *Six days shalt thou labour*, unlesse the worship of God shall hinder, and call thee from thy labour: for we must in reason yeeld as much to the businesse of Gods service upon the six daies, notwithstanding the command of working, as to bodily labours upon the seventh, notwithstanding the command of resting: therefore, as when we are bidden to rest all the day, we are not yet denied workes, wherunto necessity or charity call us: so when we are bidden to work the six daies, wee are not yet denied ceasing, when religion, and Gods worship call us hereunto. But for the further clearing of these things, here arise certain weighty, and needfull questions.

Quest. 107. Is it not lawfull then to forbear working to attend upon God in his service in the six daies?

Ans. Yes, it is not only lawfull, but necessary to doe the duties of Gods service every day of the weeke in private, and in publike, when just occasion is offered.

Explan. It is the corrupt manner of most men, when the Sabbath is ended, yea, when publike service is done, never more to call the Lord to minde all the week after, or if they doe, to performe their devotion very slenderly, and weakly, as though they were sufficiently sanctified in two, or three houres upon the Sabbath for all the weeke after, or as though they were Gods people onely upon that day, and their owne onely all the week after. But this is great forgetfulness, and by all meanes to be rooted out from amongst Christians, for
the

Pfal. 1. 1.
Pf. 119. 98.
Vale. 93.

pronounced a blessed man, that doth exercise himselfe in Gods Word, and meditate therein day and night. David saith, that because Gods Commandements were ever with him, hee was made wiser then his enemies, *Yea* (saith hee) *I have had more understanding then all my teachers, I understood more then the ancient.* So that he which will be wise indeed, must doe as David did, have ever Gods Commandements with him, and make Gods testimonies his daily meditation.

4.

4. We have to urge us to holy duties, our owne great necessitie every day. We are daily subject to sinne, and therefore must daily seek the remission of our sins by prayer, according to the direction, *Give us this day our daily bread.* We have daily busineses, upon which we need, but cannot look for a blessing, without daily earnest prayer, otherwise wee may build, watch, and worke, but in vaine; we are subject to daily dangers, either by reason of the devils rage, the cry of our sins, or our weak constitutions, which we cannot look should be prevented, without diligent prayer every day, prayer being our last and greatest refuge, according to the Apostle: and we daily receive at Gods hands, great blessings, the course of which we shall cause him to breake off, unlesse we be daily in rendering praises to his holy name.

Pfal. 127.

Ephes. 6. 18

Againe, for the reading and meditating on Gods Word, our necessities doe all so require, that wee should bee somewhat employed herein every day. The Word is the sword of the Spirit, without which, how can we combat with our spirituall enemies, that will not leave us unassaulted any day? The Word is the milke, whereby we must be nourished, and grow up, in regard of which, wee are as new-borne babes: how then can wee in any day live without it, but bee very Divarffes in grace? The Word is the seed of God, by which we are kept from sinning, and brought to be his beloved, and holy children: If this seed then be not daily in us, how shall we be kept from being over-growne with weeds and bryars, and so from being reprobate and accursed ground? The Word is a light unto our feet, and a lanthorne unto our paths, how then can we walke on, and bee kept upright without dangerous stumbling and falling, unlesse we have every day this

Ephes. 6. 17

1 Pet. 2. 2.

1 John 3. 9
Pfal. 119.
105.

this light set up in our mindes? To say nothing of the readinesse and dexterity in the Word of God, which wee shall grow unto by daily exercising our selves therein, according to the proverb, Use maketh perfectnesse, and how much the more apt we shall thus become for publike instructions, to receive them for our greater comfort.

Quest. 108. It seemeth then, that every day ought to be made a kinde of Sabbath, how can this stand with the command, of working upon the six dayes?

Ans. *Yes very well, because that, howsoever God is to be served upon the six dayes, yet they are for the most part, to be spent in the workes of our callings.*

Quest. 109. All this being but generall, what more speciall rules are wee to follow in our weekly devotion?

Ans. 1. *Wee must pray every day, morning and evening.*
2. *Before and after the use of Gods good Creatures.* 3. *The more our necessities urge us, to pray the oftner, and the more instantly.*
4. *Let no day passe without some reading and divine meditations.*
5. *Neglect not the week-day Sermons, when opportunity is offered to come unto them.*

Explan. After the necessitie of performing Gods worship every day declared, I have thought it not amisse, to set downe speciall rules for the direction of all men: for, though wee are to make every day a kinde of Sabbath, yet wee are not to follow the practice of Monkes and Fryers, framing our life to idlenesse, in regard of worldly affaires: nor yet of some over-zealous persons, travelling from place to place, to heare the Word of God, spending many whole daies in this manner, the businesse of our calling being neglected, they can have little comfort herein, when God shall aske, who required these things at your hands? But he that is desirous to performe his week daies service acceptably unto the Lord, must

Rule 1.

Dan. 6. 10.

Ex. 29. 39.

Verse 42.

J. 10. 25.

Eccles. 4. 27.

Rule 2.

1. Tim. 4. 5.

Rule 3.

Psa. 50. 15.

Iam. 5. 23.

1. Reverently commend his supplications, and giving of thanks, every day, morning and evening, unto the Lord: as *Daniel* kneeled downe, and prayed three times a day: for a figure, of which, it was commanded under the old Testament that they should sacrifice a Lambe morning and evening, every day continually, which Lambe did represent Christ, and this sacrificing was a comming to God by prayer in his Name, and in the merits of his blood shed. Now this was done publickly, at the doore of the Tabernacle, shewing, that in every little Tabernacle, or Church, such as is every Christian mans family, the like should be performed in the company of the members thereof, children and servants. Wherefore heathen families, wanting the true knowledge, and feare of God, are branded thus, that they call not upon his Name: as in that imprecation of the Prophets, *Powre out thy wrath (O Lord) upon the heathen, and upon the families that call not upon thy Name.* It is not enough to say the Lords prayer, or some other drowsily, being halfe asleepe, or without minding it, as is the manner of most men, for this is the sacrifice of fooles, *who know not that they doe evil*, neither is it enough for Governours, to pray by themselves alone, but the right worshipper of God prayeth heartily, if he be the master of a little Tabernacle, he sacrificeth in the doore thereof.

Secondly, thou must pray before, and after the use of Gods good creatures: for every creature of God is sanctified by the word and prayer: when *Adam* had sinned, all things serving for mans use, were accursed; now by *Jesus Christ* alone, this curse is removed, but not without presenting him in prayer before the Father: So that come to partake of these benefits without prayer, and thou feedest thy selfe with curses, which thou must look should be the overthrow, and not the upholding of thy body.

Thirdly, the more our necessities urge us, we must pray the oftner, and the more instantly. *David* in this case, prayed day and night, and without ceasing, and sheweth that continuall praying is therein required; *Call upon me (saith the Lord) in the time of trouble.* What must we call upon him, then, only? no but oftner, and more instantly then, above all other times.

To

To this purpose saith Saint James, *Is any amongst you afflicted, let him pray,* that is, let him make this a time of continual prayer, and so in the like cases.

4. We must let no day passe without reading and divine meditations : for hereby we doe increase our heavenly substance, according to that ; Prayer, reading, meditation, and rentation make a perfect Divine; *Exhort one another daily,* saith S. Paul: and to Timothy, *Give attendance to reading, to exhortation, to doctrine.* If any shall say, This is needfull indeed for a Divine, but bindeth not the people. I answer, That it doth not bind them indeed, unless they esteeme of Gods blessing, and desire to be saved, but if they do, they are bound, as well as the Divine. He only is blessed, that meditateth thus in the Law of God, and thus doing, saith Paul to Timothy, *Thou shalt save thy selfe as a Christian, and others as a Divine.* Fifthly, thou must attend upon Sermons, whensoever any opportunitie is offered; that is, ordinarily, whilest the Word is plentifully preached upon the Sabbaths; otherwise, thou must even use importunitie : and the reason is good, the Preacher must preach, opportune and importune, therefore thou must be ready to heare, if need doth so require, not onely upon opportunitie, but upon importunitie, when it will not so well stand with the season, or thy worldly affaires. When the famine of hearing the Word of the Lord should come, the Prophet saith, that they should wander, *from the North to the East, they should runne to and fro, to heare the Word of the Lord.*

And in times of plentifull preaching, such as these our times, thanks be to God, are, if be there any that live in a Parish, where there is a sermon upon the weeke day, or cometh upon occasion to a parish where there is a sermon, or li- veth neare such a place, but regardeth not to goe to the sermon, how doth he as a new-borne babe desire the milke of the word : 1 Pet. 2. 2. or with Iob prefer it to his appointed food? verily he sheweth rather a sleight and meane esteeme of it, and so that he hath profited little by it.

Rule 4.

3
Heb. 13.
1 Tim. 4.
13.

Rule 5.

Amos 8. 13

Quest

Quest. 110. What is to bee thought of whole dayes in the week, set apart to holy duties, as Saints dayes, and dayes of thanksgiving in publike?

Answ. All this may lawfully be done, and is commendable by Gods word, and therefore we are reverently to conforme our selves to the ordinance of authoritie therein.

*Holy dayes
to be kept.*

Explan. Howsoever all good Christians doe yeelde to that which hath been already said, about our weekly devotion; yet there is great difference about making whole week-dayes, holy dayes, and specially the dayes of Saints, the fountaine whereof is said to have been Popery. To handle this point therefore somewhat more largely, I say first, that it is lawful for the Christian Magistrate, to command some of the week dayes, to be observed as holy, by abstaining from publike ordinary workes of our callings, and frequenting Gods publike service :

Reas. 1.
Rom. 13-3

1. Because the Magistrate is ordained for our good, but a greater good can he not doe unto the Church, then next unto the sanctifying of the Sabbath, to provide for the solemnitie of some other dayes, of which just occasion is given, that thus Gods service may be upheld, even upon the week-day.

Reas. 2.
Esth. 9. 11.

2. Because godly Magistrates have used thus to doe, and beene commended therefore. As *Hester* and *Mordecai*, upon the wonderfull deliverance of the Jewes, and the sword put into their hands, to be revenged upon their enemies, set apart the fourteenth and fifteenth day of the moneth *Adar*, to be kept holy from yeare to yeare continually. And *Judas Maccabeus*, after that he had purged the Sanctuary, and set up a new Altar, ordained that the remembrance hereof should bee continued with joy, by keeping a feast Dedication eight dayes together, from yeere to yeere : which feast Christ himselfe graced with his presence, preaching in the Temple, that he was the true Shepheard, and that he did give unto his sheepe that heard his voice and followed him, eternall life.

1 Mac. 4. 59

John 10.
11. 23.

Thirdly,

Thirdly, because the Lord himselfe, howsoever he hath said, *Six daies shalt thou labour*, yet upon just occasion, hath set apart some of these at certaine times of the yeere, to bee kept holy, as for the feast of the Passover, of Tabernacles, & of first fruits, that there might be then a more speciall remembrance of the great benefits bestowed at those speciall times: which the Magistrates, his Vice-Gerents. following to their great commendation, as further occasion was offered, doe plain'y shew, that it is not onely lawfull, but requisite, that it should be thus in all ages among the Lords people. And thus much for the confirmation of the first.

Secondly, I say, that as the setting apart of some of the weeke-dayes, is lawfull and commendable by example under the old Testament, so it is much commended by the practice of the pure and uncorrupted times of the new. Testament. It is well knowne to such as are but meanely read, that the feast of Easter, and Whitsontide, when Christ arose againe, and when the holy Ghost descended, and the feast of the Ascension, Nativitie, and Circumcision of Christ, were observed in the Primitive Church, soone after the Apostles time; and not long after, there were added unto these the Apostles dayes, and then of some singu'ar Martyrs, betwixt whose dayes there was yet this difference, the Apostles dayes were kept in all Churches, these onely where they suffered, all which *Ierom* testifieth in his Commentary upon the Epistle to the Galathians, Chap. 4. Adding there further, that then the histories of their lives and deaths were read, and their godly examples commended unto others, after all which, this Prayer was added; *Concede, O Deus, ut quorum natales celebramus eorum virtutes imitemur: Grant, O God, that wee may imitate their virtues, whose birth-dayes we celebrate.* Now, although antiquity is not sufficient of it selfe, to iustifie this or that observation, yet next unto the holy Scriptures, it is to be revered, according to that of *Augustine*: *Post sacras Scripturas, ea nobis sunt observanda, qua vel ab Apostolis profecta esse per traditionem, vel à universalibus conciliis definita esse iudicantur: Those things are of us to be observed next unto the holy Scriptures, which are judged to come from the Apostles* by

3.

Levit. 23.

2.

Hieron.
Gal 4.

Aug. Tom.
Epist. 118.

by tradition, or to have been defined by Generall Councils.

3.
New holy
dayes right-
ly made.

Caus. 1.

Thirdly, I say, that to set any day apart unto prayer, thanksgiving, &c. without just cause, is superstitious, and if for the honouring, and praying unto any Saint, it is idolatrous: for, neither God, nor good men have thus made any holy dayes. A just cause is therefore, 1. when any great benefit, and extraordinary hath been bestowed; for which it were grosse ingratitude not to have a solemn time of praising God. Such was the bringing of Israel into the Land of Canaan, which they were ever thankfully to remember, at the feast of first fruits, and such is the Nativity, Resurrection, and Ascension of Christ, the coming downe of the Holy Ghost, the stirring up and sending of the Apostles to plant the Churches of the Gentiles, which is a bringing of them into a spirituall Canaan, to partake of the hony and milke flowing there.

Caus. 2.

2. When any great and wonderful deliverance hath been wrought, such was the bringing of Israel out of Egypt, their deliverance from Hamans bloody plot; and from Gorgias under Judas Macchabeu, so that the Temple was cleansed, and the Altar repaired, for which they kept the Pascheover, the feast of Purim, and the Dedication: And such have been our deliverances from the Spanish Navy, from the Gunpowder Treason, and Gowries conspiracie, for which we are to continue solemn times of praising the Lord.

Caus. 3.
Icel. i. 14.

Ional. 3.

3. When some great danger is urgent upon a people, or imminent, and hanging over their heads: thus *Joel* having foretold of a famine to come, calleth for a fast, and a solemn assembly: and the Ninevites, when *Jonah* threatned their destruction, having only the light of nature to guide them, kept solemnly three dayes together, fasting, and crying unto the Lord for mercy. And thus have our Magistrates godly provided, that there should be solemn publike meetings for humiliation in our great danger, Anno 1588. And in the time of famine and pestilence, and it were to be wished, that (before we be againe pressed with the like, or greater judgements, which our sins cry for) some times were solemnly appointed for the pacifying of Gods wrath towards us.

Caus. 4.

4. When any other speciall occasion is offered, for the glory

ry of God, and the edification of the Church, such as be the dayes dedicated to the memory of the most worthy Saints and Apostles of Christ, the remembrance of whose holinesse, miracles, and excellency, reviveth the right-affected Christian to the glorifying of God, who hath so wonderfully endued men with his grace, and to a zealous imitation of them in their holinesse and integrity. Out of these causes to appoint Holy dayes, is altogether without warrant from the Word of God, and the practice of purer times, and if they be multiplied to the hinderance of the poore Labourer over-much from his labour, and to the over-hooding of mens consciences, they are a bondage, against which the Apostle inveigheth, saying, *How turne ye againe to beggarly and impotent rudiments, wherunto, as from the beginning, ye will be in bondage againe? Ye observe dayes, &c.*

Gal. 4.9, 10

If it be here objected, that this cannot stand with the Lords Precept; *Six dayes shalt thou labour:*

Object. 1.

I answer, that this Precept must not, nor can be simply understood, but conditionally, unlesse the Lord shall call us to publike duties of holinesse upon any of these dayes: otherwise the Lord himselfe had amisse appointed some of these dayes yeerely afterwards for holinesse, and godly Magistrates of old had bene much to blame.

Sol.

If it be further objected, that thus daies appointed by men shall also become Sabbaths, and of as great account as the Lords Day: I answer, God forbid, for yet there is great difference betwixt the Lords Day, and dayes appointed by men.

Object. 2.

First, in regard of the stricter kinde of rest required upon the Lords day, from which there is more liberty upon other Holy-dayes, insomuch as now wee may lawfully goe or ride journeyes, keep markets or faires, and also doe the more private works of our callings, so that we observe the times of publike meetings, and give no scandall to our brethren, nor offence to our Governours.

Differences betweene bodily dayes and Sundayes:

Secondly, in regard of more free recreations, in which wee may now exercise our selves, alwayes excepting the times of publike prayer.

Thirdly,

Thirdly, in regard of speeches, and thoughts out of the publike times, we may in some convenient sort and measure talk of our worldly affaires, & devise in our thoughts for the best for them. If any doe otherwise esteeme ordinary holy daies appointed by men, he doth derogate from the dignity of the Lords day; as they of the Church of Rome, which make more account of some Saints daies, then of the Lords day it selfe, & are more carefull then to exercise their devotion, and tyrannize in their strict censures, but are more remisse and licentious upon this most holy day.

Contrariwise, if any esteeme so little of holy daies appointed by the Church, as that they will not observe the at all, unlesse it be for pastime and play, but the publike service of God is then altogether neglected by them, they doe derogate from the authority of the Church of Christ, and shall one day be found guilty of disobedience to her, whom every childe of the Church is bound to obey, were it Christ Iesus himselfe.

Quest. III. What is the sin by this Commandement forbidden?

Ans. *All prophaning of the Sabbath day: which is, first, by doing workes that are not of present necessity, by journeying, by idle resting, or absenting our selves about worldly businesses from the publike duties of Gods service. Secondly, by forgetfulness of the Sabbath upon the sixe dayes, by which we often bring upon our selves a necessity of prophaning the same. Thirdly, when being Parents or Governours, wee leave our children, pupils, and servants to their owne liberty upon this day.*

I.
*Labour on
the Sabbath*

Explan. The sinnes against this Commandement I referre to three heads, the first whereof it is a direct, and the greatest prophaning of the Lords day. 1. For labour (unlesse wee bee necessarily called hereunto, such as it is only then, when it is a necessary worke of mercy, as hath beene already shewed) it is the most direct breaking of the Sabbath, and taketh away the very nature of it, because the Sabbath is the rest. And how great a sinne this is, the Lord hath sundry wayes made knowne unto his people the Jewes. Which motives though they

they binde not us in the same rigour as the Jewes were of old, yet they are a good inducement to us to stir up our reverence unto Gods ordinance, and our care to observe the Christian Sabbath, though not in any ceremonious degree of strictnesse; yet in convenient decency and sequestration of our selves, such as may stand with Christian liberty. How close the Jewes were held by God to the precise observation appeareth:

1. By his severē penall lawes against all labour, though never so honest and lawfull in it selfe; *Whosoever dash any work upon the Sabbath, shall die the death.* that is, say the Rabbins; willingly and presumptuously, if he be seene doing it, hee shall be stoned to death, as he that gathered stickes, *Numb. 15. 35.* if he be not seene, God shall cut him off for it: but if ignorantly, he must bring the sacrifice appointed: *Numb. 15. 27.* *Maimony* of the Sabbath, *chap. 1.* yet they teach, that workes of present necessity, although of great labour must be done, and workes about the sacrifices, and workes about things, upon the not doing of which dammage would ensue, were allowed by the heathen upon their holy dayes.

Reas. 1.
Ex. 31. 15.

2. How much the Lord is displeased with working upon this day, is made knowne by his judgements executed upon some in their prophane working. He that gathered stickes, was stoned to death: the Israelites were held captive in Babylon seventy yeers for the working upon the Sabbaths, that the land might enjoy her Sabbaths; and sundry examples tending to the same purpose have been already brought amongst the arguments for our Sabbath, which I spare to repeat, referring the Reader thither.

Reas. 2.

Numb. 15.
31.
Jer. 25.

3. How displeasing to the Lord it is to worke upon this day, appeareth by his providence for the rest hereof: rather then any work should be done even about their daily food, he sendeth the Israelites Manna enough for two daies, the day before the Sabbath; and whereas at other times the Manna would putrisie, and be full of wormes, if they kept any of it untill the morrow, after they had gathered it, now they did keepe it sweet and good all the next day.

Reas. 3.

Exod. 16.

4. The working upon the Sabbath hath bene at all times condemned

Reas. 4.

Neh. 13.

condemned by all good men, endued with Gods Spirit. *Aco-*
ser is most earnest in many places against it, *Nehemiah* threat-
 ned to punish the Merchants that came to Jerusalem to sell
 their wares upon the Sabbath daies; and *Ezay. Jeremy*, and
 the rest of the Prophets, doe all of them put to their helping
 hands, to root out this sinne of working upon the Sabbath
 day. Wherefore if thou makest conscience of stealing, because
 the Lord hath forbidden it, make conscience also of doing the
 workes of thy calling upon the Sabbath, because God hath so
 strictly forbidden it, so severely judged it, so carefully provid-
 ed against it, and stirred up so many holy men to beat down
 this grosse abuse.

2.

Ex. 16. 29.

2. For journeying, I shall not need to adde any thing, be-
 cause it hath beene specially entreated of already, what jour-
 ney is allowed; and what a breach of the Sabbath. Only we
 may take with us this one memorandum, that the Lord hath
 so precisely forbidden travell, as that he hath charged, *Tarry*
every man in his place, and let no man goe out of his place upon
the seventh day, viz. about his worldly unnecessary businesse,
 though it may seeme unto thee to be time gained, so that thou
 shalt not be hindered now from thy worke upon the weeke
 day, or though it may seeme otherwise to redound to thy be-
 nefit. Let them consider this, that forecast to make their jour-
 neyes specially upon the Lords day, surely this wisdom com-
 meth not from above, but from the devill, whose thou art,
 whilst thou doest his will.

Iohn 8. 44.

3.

Idle resting.

3. For idle resting, and sitting at home all day, or most
 part of the day, when others assemblable themselves to the wor-
 ship of God, or sleeping, and lying longer in bed in the morn-
 ing, so that a man cannot prepare himselfe fitly, and come in
 due time to the place of Gods publike worship, this is also a
 most unworthy usage of a mans selfe upon the Lords Day.
 He that doth thus, like the vaine echo, resoundeth the last
 word of the Lords precept, *Thou shalt sanctifie the Sabbath*,
 taking only Sabbath an idle resting unto himselfe, and there-
 fore as idle watchmen appointed over Gods people, that see
 the enemy comming, and danger at hand, yet doe onely sit
 still and behold it, but sound no trumpet to give them war-
 ning,

ning, shall be so farre from any reward of their office, that the peoples blood shall be required at their hands: so these idle Sabbath-keepers shall be so farre from the blessing attending upon such as sanctifie a Sabbath, as that they shall be called to account for this precious time lost through their idlenesse, and the usurpation of that to their owne ease, which they were bound to spend to Gods glory. God cannot abide idlenesse at any time, & therefore much lesse upō his Sabbaths, when the weightiest workes of his worship are to bee done, so that it is a lesse sinne of the twain, to leave our own works upon the six dayes undone through idleness, then Gods work upon the seventh.

Let all therefore that would consecrate this day, as glorious to the Lord, shie this idlenesse, and learne of *Nehemiah* to rise early in the morning, at the least in their hearts to sanctifie the Lords day, and duly repaire (whilst God enableth) to the place of publike meetings, otherwise to keep holy-day at home, as his infirmities permit.

4. For absence from the publike duties, there bee many that content themselves to sit at home, and reade some good prayers, and other good bookes, especially if the weather be but a little redious, and thinke that they keepe the Sabbath as well as any other, or as they need to doe, and more especially, if there be nothing but divine service at the Church. But let all such know their error and repent of it, they doe indeed sanctifie the Lords day, but it is not after the Lords, but their owne manner, and therefore cannot be accepted of, no more thē a Master can accept of the best endeavours of his Servant at home, at that time when he appointeth him to travel about his businesse abroad. For the Lord doth now appoint thee to attend him in the publike place, he hath now imployment for thee there, Christ himselfe, the holy Prophets and Apostles lurked not at such times in corners, or in private houses, but went up to the Temple to pray, to preach, to converse with Gods people in publike duties. Here is the place where Gods ordinance is chiefly used, and onely at the times appointed, here the Lords presence is promised, here hath his glory ever shined by the conversion of soules, and some-

ff

time

4.
*Absence
from Church*

Acts 3.

Acts 2. 47.

time of thousands at once. Let the proud Separatist therefore goe by himfelfe now into corners, as over-just in his owne esteeme, to come with others to Gods ordinance in publike; let the idle, or dainty Sabbath-keeper stay at home in his blinde private devotion, & the over-scrupulous absent themselves from Church in the case of no preaching at that time: let those contemn publike prayer that know not Gods house (the Church) to be the house of Prayer. But let all that feare the Lord, feare thus to pervert the Lords Day, lest in so doing, finlye at their doores.

*Head 2.
Forgetfulnesse of the
Sabbath.*

The second head; unto which I referre the prophaning of the Sabbath, is all forgetfulnesse of this day upon the six, either in generall in any of them; or in particular, the day before, according to our distinction, when I spake of the dutie in the word *Remember*; and it may have reference also to the Sabbath past, Remember how holy thou wert then, what rules of holinesse thou wert then taught, how thou didst then make shew of a good Disciple of Christ, when thou sattest to learn thy lesson of him: as *Saul*; who fell downe before the Lord, and said, *Lord, what wouldest thou have me to doe?* And as *Samuel*; *Speake Lord, for thy servant heareth*: Lest doing contrariwise in the weeke dayes after, and as one that rather listeth to Satan, and to thine owne corrupt heart, thou bee condemned out of thine owne mouth, for drawing neere unto God with thy lips, but having thine heart far estranged from him.

*A.C. 9.
1 Sam. 3.*

*Head 3.
Neglect of
Inferiours.*

The third head unto which I referre the prophaning of the Sabbath, is by leaving such as are under our government, to their owne unbridled and licentious liberty upon the Sabbath day, which is no small fault in Parents, Masters, and Governours: For whilst every private man doth thus neglect his domestick charge, the Minister may preach, reprove, admonish, and teach, but little will it profit, to bring them to the right observation of Christian duties: Besides, doth it not grieve any good Parents or Masters to see their children or servants miscarry and come to misery? but to be negligent of them at these times, is the right way to bring them to all lewdnesse, and consequently to smart and misery, for which they

they may also then with heavy hearts thanke their governours, that were too gentle and remisse towards them, as *Ely* was unto his children, whose lamétable estate in his children and posteritie, what hard heart can reade of, without relenting?

1 Sam. 2.

Quest. 112. What bee the reasons of this Commandement?

Ans. They are partly infolded in the Commandement, and partly expressed in these words, for in six daies the Lord made Heaven, and Earth, the Sea, &c.

Quest. 113. What are the reasons infolded in the Commandement?

Ans. Three: 1. Because the Law of the Sabbath is ancient, and was of force in Paradise before mans fall. 2. Because it is most equall, the Lord allowing us six dayes for our worldly affaires, and requiring but one of seven for the workes of his worship. 3. Because the seventh is the Lords peculiar Day, so that without sacrilege, we cannot any way prophane it.

Explai. This Commandement being of maine and special use for the furthering of true godlinesse, and such, as upon which the rest of the Law hangerh, is therefore both placed in the midst; and because man naturally is most unapt to be moved with the reverence hereof, fortified with many reasons beyond the rest. Which reasons are every one of great force, partly infolded, and not distinctly placed out of the words of the Commandement, and partly expressed and set downe at large by themselves.

Reasons infolded in this Commandement.

And herein this Commandement is also singular, that it is set downe both affirmatively and negatively, whereas every other commandement is set downe but one of these wayes onely.

Reas. 1.

The first reason infolded, is taken from the word *Remember*: As if the Lord should have said, Howsoever all the rest of these Laws have hitherto passed without such expresse mention, especially, when mans nature was uncorrupt in Paradise, yet this Law of the Sabbath was expressly given at that time

and now I give you warning only to remember it, as most ancient, and ever used amongst all my devout people: so that if old customes will beare any sway with you, the very remembrance of this must needs be of force to move you to keepe holy my Sabbath.

Some of the Rabbins hold, that the Law of the Sabbath was first given in Marah, and that the Patriarkes before kept it not. But this is a meere tradition of theirs, neither is there any such thing recorded in the holy historie. *Tertullian* thinketh, that no law touching the Sabbath was given, till at mount Sinai, that *Gen. 2.* being written by way of anticipation; but seeing this is onely an imagination, wee following the course of the history, ought rather, to hold that to be the time of the institution thereof.

Or else, Remember, is a reason of force, because it is a note of speciall charge for the duty, unto which it is prefixed. For when a Master commandeth his servants divers things, and would cheifely have some one thing done, he impresseth it with this word, Remember, as if he should say, I would not have that neglected, or forgotten by any meanes. If therefore any earnest speciall charge given by the Lord be of any force with thee, if the old custome of Gods Church ever since the creation bee of any force, do not prophane, but keep holy the Sabbath Day.

Reas. 2.

The second reason infolded, is taken from these words, *Six daies shalt thou labour, &c.* As if the Lord should have said, It is no unreasonable matter, or hard unto thee, that I require in bidding thee keepe holy the Sabbath day, it is but one day of seven, I allow thee six for the works of thy calling. I will be content only with the seventh, though I have made all the dayes, and could require sixe, and leave thee but one, therefore doe thou willingly keepe this day. This is a reason of great moment, and oftentimes onely used, as being alone sufficient to move any honest heart to obedience. In Paradise it was the maine reason to *Adam* and *Eve*: Yee shall eat of all the trees of the Garden, but of the tree in the midst ye shall not eat: it was the reason used to move the *Israelites* to let their land rest the seventh yeere, that the poore

Gen. 2.

poore might have some comfort of that which grew than of it owne accord, because they were in times past servants, and poore, and had the liberty of tilling, and sowing, and reaping six yeares for themselves. And he must needs bee judged an unreasonable servant, who (if he serveth so kinde a Master, as that will allow him two, or three dayes in a weeke for his owne businesse) doth not willingly goe about his Masters worke the other dayes.

If any shall say, they have not time enough to doe all their workes upon the six dayes, they have so much to doe, and so many things to looke to.

I answer, happily they incurber themselves through a covetous desire of the greatest gaine with more worldly businesse then they should, and then it is no marvell though they cannot dispatch all, for they be thy workes which thou art commanded to doe upon the six dayes, and not the workes of thy sinne. See *Luke 10. 41.*

The third reason infolded, is taken from these words, *The seventh is the Sabbath of the Lord thy God*; As if the Lord should have said, I have specially marked the seventh for mine owne holy, and pequier, so that hee which shall presume to take that, or any part of it, and make it common by doing worldly workes, or following vanity, is a theefe, and a robber unto mee, even as he, which being an hired servant, taketh the time to follow his owne businesse, wherein his Master appointeth him to doe his worke. Therefore as no honest servant will thus use his Master, so no honest servant of God will thus abuse the Lord, for if a lewd servant thus abusing his Master, cannot endure his presence, though he be but a man, how shall he, that presumes thus to abuse the Lord, indure, when hee commeth: seeing that if one man sineth against another, the Judge shall judge is, but if a man sin against the Lord, there is none that dares plead for him.

Ref. 3.

1 Sam. 2.

Quest. 114. What are the reasons expressed?

Ans. Two: First, from the Lords example, who rested upon the seventh from all his workes of creation: Secondly, from his blessing inseparably linked unto the hallowing of this day, so that he that keepeth it holy, shall finde it unto his comfort a blessed day also.

The reasons
expressed.

Expl. The Lord not content to have interlaced the reasons, of which it hath been already spoken, addeth further weight of reason: For in six dayes the Lord made heauen and earth, and rested the seventh, &c.

Reas. 1.

First, from his owne example, who having finished the great worke of the creation upon the sixe dayes, rested the seventh, and for a memoriall hereof hath commended the care of this rest to all his loving subjects, every seventh day thorowout all generations. As if hee should have said; I command you (O people) nothing but what I your Sovereigne Lord have done before you, who when I had made the Heavens, the Earth, the Seas, and all creatures, rested from this my labour, and recreated my selfe in the beholding of that I had done: follow mee therefore, and doe likewise, after the labour of sixe dayes, rest and refresh your selves by sweete and heavenly contemplations and exercises, that so in all ages to come, yee may be knowne by your holy rests, as by my cognizance, to be my people and true subjects. This reason Christ useth to his Disciples, to perswade humilitie, saying, *If I your Lord and Master have washed your feet, then ought ye also to wash one anothers feet.* And very apt are all men to be led by examples, especially of great ones, according to that,

John 13.

Regis ad exemplar totius componitur orbis.

Ful Solin:
Pampon:
Mela.

After the Kings example the whole world is framed.

If the King were maimed in any member, or had but one eye amongst the Ethiopians, they would all willingly make themselves herein like unto him, though to their great paine: how much more should all the people of the Lord be led by his example, and bee like unto him, in keeping holy rests wherein he rested?

Se-

Secondly, from the blessing annexed unto this day, being hallowed and kept holy, *The Lord blessed the seventh day, and hallowed it* So that if thou be faithfull in the observation of this day, thou shalt not lose thy labour; for hallowing this time, hath alwayes Gods blessing accompanying it: according as more fully it is promised by the Prophet *Esay, If thou turn away thy foot from the Sabbath, &c. Then shalt thou delight in the Lord, & I will cause thee to mount upon the high places.* And againe, *Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the Sabbath, and pollureth is not.* And it is commonly seene, that such are blessed men, blessed with divine knowledge, and blessed with all the fruits of saving Faith, Justice, Innocency, and true Mercy, & blessed with a diligent endeavour about all holy exercises: and this is to those that see it, the greatest blessing: for blessed is that man that exerciseth himselfe in the Law of God, and meditateth therein day and night.

Yet this is not all the blessing which shall bee upon him, that keepeth the Sabbath, but as in his soule and spirituall estate, so in his body and temporall estate hee shall bee blessed of the Lord. For *Ier. 17. 24.* destruction having beene threatened to Jerusalem, this is shewed to bee the way to bee preserved and to enjoy all prosperity, if they would duly keepe the Lords Sabbaths.

If then this Law be so ancient, and such as hath been observed from the first beginning: if it bee most equal and indifferent; if it bee an entering upon Gods peculiar right to break it: if the Lord hath gone before us in the rest of this day in his owne example; and if it bee a blessed day also to such as keepe it aright, and redounding to their exceeding great good and comfort: then rouze up your dull hearts, cast off the clog of worldly thoughts and businesse, and lift up your spirits to the highest Spirit, in the due keeping of this holy day.

Reas. 2.

Esay 58.
13, 14.

Chap. 56. 1

Psal. 1. 1.

Quest. 115. Which is the first Commandement of the second Table, or the fifth of the Law?

Ans. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

Quest. 116. In which Commandements doe you learn your duty towards your neighbour?

Ans. In the six latter Commandements, which be of the second Table.

Quest. 117. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour, is to love him as my selfe, to do to all men as I would they should do to me, to love, honor, and succour my father and my mother, to honour and obey the King and his Admiralls, to submit my selfe to all my governors, teachers, spiriuall pastors and masters, to order my selfe lowly and reverently to all my betters. To hurt no body by word nor deed. To be true and just in all my dealing. To beare no malice, nor hatred in my heart. To keepe my hands from picking and stealing, my tongue from evill speaking, lying, and slandering. To keepe my body in temperance, chastity, and sobernesse. Not to cover nor desire other mens goods, but to learne and labour truly to get mine owne living, and to doe my duty in that estate of life unto which it hath pleased God to call me.

Expla. All these recited particular duties are by me to be prosecuted hereafter in the explication of the severall commandements of the second Table. I shall not need therefore to adjoyne any literall comment upon them here, but rather remit the Reader to observe them in the branches or streams whereto they severally belong. Now for the methodicall handling of the second Table, I will invert these three questions thus, handling the last first, then the second, and the first last.

First,

The 11th quest.
is for 116, 117, &
118. 555, &
118. 572.

Quest. 1.

First, *What is your duty towards your neighbour?* For having finished our duty towards God, in the next place commeth to be considered our duty towards our neighbour, which is only generally & at large here laid down in the Catechisme, in imitation of our Saviour Christ, who being asked which were the Commandements, answered; The first is; *Thou shalt love the Lord, &c.* and the second is like unto it; *Thou shalt love thy neighbour as thy selfe;* and to the young man which asked which they were, *Thou shalt not kill, thou shalt not commit adultery, thou shalt not beare false witness, honour thy father and mother, and thou shalt love thy neighbour as thy selfe.* And the Apostle in the same brieft manner giveth the summe of these Commandements: not that good Christians should not search any further into the depth of them, but content themselves with this short Epitome, for they doe more largely in other places expresse every branch of every of these Lawes, and Christ doth in precise words tax the blind Jews for thus sleighting over Gods Lawes, teaching onely thus; *Thou shalt not kill, thou shalt not commit adultery, &c.* and not teaching furt^r the sinnes here forbidden. These briefes therefore serve for remembrances for the weakest memories which when they are held and rightly understood, doe acquaint us more fully with Gods will in every thing.

Mat. 19. 19
chap. 22. 39

Mat. 5.

Quest. 2.

Secondly, *In which Commandement is your duty towards your neighbour?* Good reason is it, that our duty towards our neighbour should be placed in a second Table, after that containing our duty towards God; both because God is the most High, and farre above men and Angels: and also because this must be the first wheele, as it were, that must set us a worke to love our neighbour, even for our duties sake toward God, who requireth it at our hands. Now our neighbour is every man without exception, unlesse God hath noted him for his enemy, though he dwelleth among the furthest Indies, and we never see him, though he be our enemy, yet we are bound to love him: and if by Gods providence wee bee brought to behold his necessity at any time, wee are bound to shew our love by putting to our helping hand. This is made plaine by the parable of the Samaritanoe, who in

who is our
neighbour

Luk. 10. 30

his

Eſay 58. 7.

Quest. 3
This Com-
mandement
exceedeth
the reſt.
Ephes. 6. 2.

Pſal. 82. 1.

Dan. 9. 37.

his travell ſaw a man wounded by theeves, and helpleſſe, unto whom, though he were a ſtranger, hee ſhewed mercy, powring oyle into his wounds, and ſetting him on his owne beaſt; and by the Lord commending to us our duty towards our poore neighbour, *Is it not to deale thy bread to the hungry, and to bring the poore wandering into thy houſe, when thou ſeeſt the naked, that thou cover him, and hide not thy ſelfe from thy owne fleſh?* ſo that whoſoever is fleſh as thou art, is thy neighbour.

Thirdly, let this queſtion follow, *Which is the firſt of theſe Commandements? Honour thy father and thy mother, &c.* This Commandement hath in it ſome thing ſingular, and wherein it exceedeth the reſt of this Table, viz. a promiſe, according as the Apoſtle hath noted; *It is the firſt Commandement with promiſe.* Namely, the firſt of the ſecond Table, or the firſt, and onely Commandement, with a ſpeciall promiſe expreſſely annexed, ſo as is not the promiſe of the ſecond Commandement, which is generall, and belonging to all. But I ſpeake this onely, according to the reaſon of others; for, without doubt, the Apoſtle calleth it in the ſame ſenſe the firſt Commandement, and the Commandement with promiſe, ſo uſual is it with him, ſpeaking of the Commandements, to reſtraine them to this ſecond Table onely. And, as the firſt of the firſt Table is the ground of all the reſt; ſo is this firſt of the ſecond Table, the ground of the five Commandements following. In that firſt is commended unto us a right eſteeme of God, in this, of man made after Gods Image, and eſpecially bearing Gods Image in him: of the Magiſtrate, bearing the Image of his authority and power, whence he is ſaid to be a God; of the ancient bearing the Image of his eternitie, whence it is that he is ſaid to have appeared, as one ancient of dayes: of Parents, bearing the Image of the Creator of things, which before were not: of Tutors, Miniſters, and Teachers, bearing the Image of his wiſedome and divine knowledge.

And where this due eſteeme of men according to their places is ſetled: and againe in Superiours towards their Inferiours, the duties of the other Commandements will eaſily follow,

follow, even as when God is rightly set up in the heart, hee is not disgraced by base Images, by Blasphemies, and prophaning of his Sabbath: so give the honour due to thy Parents, Magistrates, Masters, and Instructors; and Murthering, Adultery, Theft, False-witnesses, and Coveting will easily be put away. Murthering of a Superiour is a debasing of him, as of an Oxe or Sheep, when he beareth the Image of God in him: of an inferiour, it is an extinguishing of that reciprocall affection, by which thou shouldst be provident for his safety, because he giveth honour unto thee. Adultery in a Superiour is a vilifying of his body, making it the member of a foule strumpet, when God hath graced him with a resemblance of himselfe: in an Inferiour, it is a grosse neglect of the counsell of good Parents, and of wise Tutors, and of the Magistrates authority. Theft is a trumpet to sound forth our discontent with our present estates, and our envying in stead of honouring others. False witness-bearing is a plaine shaking off, and rooting out of our hearts, and the hearts of others, this esteeme of our Superiours, and branding them so, as that they may bee had in base account. And for covetousnesse, there wil be no room left for these desires, if there be a settled esteeme of every man in his place, with his house, his wife, his oxe, and other things about him.

Quest. 118. What is here commanded?

Ans. To honour; that is, to love, reverence, cherish, and obey our natural Parents, the Parents of our Country, and our Fathers in Christ. 2. To carry our selves lowly and reverently towards our Masters, being ruled by them, and towards the Ancient, and all our betters. 3. If we be Superiours, to walke worthy the honour due unto us from our Inferiours, and to use all gentleness towards them.

Explant. The whole scope of the second Table being the love of our neighbour, as the scope of the first is the love of God; father and mother, whom we are bound most by nature to love, are here first commended to us to bee loved and honoured next unto God, the love of whom is prescribed in the first Table. And this most aptly, because God is our father,

ther, and unto parents he hath communicated the same name whereas otherwise none is to bee called father upon earth, *Mat. 23.* Yea he setteth forth himselfe, as father and mother for begetting and bearing in the womb, *Esay 46. 3.* because without him there is no power thus to doe. Againe, as from God all things have their beginning, so have we from our parents, and parents are *proximiores* to us, then all our neighbours called *proximi*, and therefore first and chiefly to bee beloved.

But that we may the better know the duty of this Commandment, it is to be understood, that the word Father is diversly taken in the Scriptures, even for every Superiour in any thing. First, for our Superiour in government, thus every King is called a Father, because he is *Patens patria*, the Father of the Country, it was a common name of the Kings of the Philistines, who were called *Abimelech*, which is, the King my Father. 2. For a Superiour in knowledge, and in wise counsel, thus the Counsellors of State, are Fathers of the State; as *Ioseph*, *Pharaohs* chiefe Counsellor, speaketh of himselfe, *God hath made me a Father unto Pharaoh*, and *Pharaoh* cauled the name *Abresh*, that is, Father, to bee proclaimed before him; and the Senatours of Rome were commonly called, *Patres conscripti*, reverend Fathers. 3. For a Superiour in private, and household government, thus masters of families are called *Patres-Familias*, Fathers of the Family, as *Naaman* the Syrian is called Father, by his servants. 4. For a Superiour, in the invention of any Art or Science: thus *Jubal* is said to be the Father of all that play on the Organs and Harpe; and *Jabal*, the Father of all that make tents. 5. For a Superiour, in things spirituall towards God: thus the Ministers of the Gospell are called Fathers in Christ; because that through that spirituall knowledge and grace exceeding others, they beget men unto God, as *Paul*, who therefore calls the Galathians his little children, and professeth to the Corinthians, that he onely was their Father. for, *I begat you*, saith he, *unto Christ*. 6. For a Superiour in holinesse and power with God: thus the King of Israel cauleth *Elisba* Father, saying of the Host of the Syrians, *Shall I smite them, my Father?* 7. For

Father,
how taken.

Gen. 10. 3.

Gen. 45. 8.

2 Kings 3.
13.

Gen. 4.

1 Cor. 4. 15

1 Kin. 6. 31

a Superiour in over-sight and instruction :: thus *Elisab* called *Elijah*, who brought him up in the knowledge of prophelying, *My Father, my Father, the chariots of Israel, and the horsemen thereof.* 8. For a Superiour in estate and condition; thus rich men using their riches aright, are Fathers of the poore, *From my youth he hath growne up with me, as with a Father,* saith *Iob.* 9. For a Superiour in age and yeeres; thus the gray-headed is called a Father, and the ancient are as Fathers to be exhorted, and not to be rebuked. 10. According to the common acceptation amongst children, there is a naturall Father and Mother, which beget beare and bring us forth, and up in the world, and if one of them dyeth, or hee or shee, that surviveth, bee married againe, and hee or shee unto whom, is now made also thy Father or Mother, though not by nature, yet by law, and there is an honour due unto them.

2 King. 4. 13

Job 31. 18

1 Tim. 5. 1

Now all these are comprehended under these names of father and mother, because as parents they excell their inferiours some wayes, or provide for them, instruct, or govern them, as fathers and mothers, yea oftentimes doe that for them, which their parents cannot doe.

To honour, is to give that reverend respect which is due to every Superiour, whether in authority and power, in place and calling, or in worth and dignity; which is not, when we are onely obedient to their will, and doe that, which wee ought for them, but when we doe all this with reverence to their persons, as *Nabun* comming before *David* did reverence to him, low to the ground, but *Isab* contrariwise spake to him with bitter reproofes, and undurifull speeches; for doing for parents joyned with such a carriage, is no whit acceptable before the Lord. The word translated, honour, is taken from weight, to shew that our parents must bee of great weight with us, and highly esteemed in our minde.

Superiours
divers waies

1 King. 1.

23.

2 Sam. 19.

5. 6.

1. In authority and power, some are superiours by the law of nature, some by the Law of nations, and some by the Law of contract. By the Law of nature, our naturall Father and Mother, who are instruments of our very being, by whose tender care we are preserved in our infancy, when we can-

not

not help our selves, they are therefore to be recompensed by our giving of due honour unto them.

Ephes. 6. 1.
Col. 3. 10.

And this is first, obedience in all things in the Lord; *Children obey your parents in the Lord. Children, obey your parents in all things, for that is well-pleasing unto the Lord: and he is an unnaturall beast, and no childe, that giveth not this obedience unto both Father and Mother.*

2.

Heb. 12. 9.

2. To beare their corrections with submission: of this the Apostle speaketh, as of a most common thing, even in children, that have nothing but nature to guide them; *Wee have had the fathers of our bodies correcting us, and wee gave them reverence.*

For the father that loveth his childe correcteth him be- times. *Prov. 13. 24. chap. 22. 15.* and the rod of correction driveth away the wickednesse, which is bound up in his heart. Wherefore children must both quietly beare correction, and see that they profit by it, being reformed more and more.

3.

Mal. 1. 6.

3. To reverence them, in giving them all outward respect which is due to chiefe Superiours, and fearing to offend them: for from hence the Lord taketh his comparison; *A sonne honoureth his father, and a servant his master; if I then be a father, where is mine honour? If I be a master, where is my feare?*

And this reverence must be given to parents, because they are parents, and not because they are rich or great onely; according to that. *Honour thy father that begat thee, and thy mother that bare thee: Prov. 23. 22. 25.*

4.

Mat. 15. 3.
4. 5. 6.

4. To cherish them, and to give them maintenance in time of need. When the Pharisees did by their traditions, under a pretence of holinesse, dispense with this duty, they were re- proved by our Saviour Christ for hypocrisie, saying, *Why doe yee transgresse the Commandements of God by your tradition? for God hath commanded: Honour thy father, and thy mother. But yee say, Whosoever shall say so father and mother, by the gift that is offered by me, thou maiest have profit, though he ho- nour not his father and mother, shall be free.* That is, if he de- dicate his goods, and suffer them to want, whereas he might therewith

therewith have releevd them. If a widow hath children, or nephewes, saith S. Paul, let them learne first to shew godlinesse towards their owne house, and to recompense their kindred, for that is an honest thing and acceptable before God. Which hee further expoundeth afterwards, saying, If any faithfull man, or woman, have widdowes, that is, to their mothers or aunts, let them minister unto them, and let not the Church, that is, other Christians, be charged.

1 Tim. 5. 4

Verse 16.

Wonderfull is that example recorded by *Valerius Maximus*, lib. 5. of a woman that nourished her mother with her owne dugges; and of a man called *Simon* that gave himselfe to bonds, that he might have the dead body of his father to bury it.

And God hath made the Storke a wonderfull example to condemne children, that are this way unnaturall to their parents in their age: for shee nourisheth, and bringeth food to her parents in their old age, wherefore shee hath the name, *Chefidab*, pious, or mercifull, in Hebrew. And in Greeke *αἰσχροπρεπής* signifieth this kinde of mutuall retribution, being derived from *τίμας*, which signifieth a Storke.

Wee are commanded to honour God, saith *Caschuni*, with our substance, *Prov.* 3. 9. and our parents, *Exod.* 20. but the Lord is thus to be honoured, onely, if we have it; thy father and mother whether thou hast it or no, for if thou hast it not, thou art bound to beg for them. And as we must honour them with reliefe, so by praying for them, which wee will also daily doe, if we love them. To be stirred up herein consider we the great care of us, when we were young, and what they did from day to day for us.

In these things consisteth the honour due to father and mother, and for examples we may take *Jacob*, who obeyed his father and mother in the choice of his wife: and *Shem* and *Japhet*, who revered their father *Noah*, and went backward, and covered his nakednesse: and *Ioseph*, who recompensed his father *Jacobs* care, with providing for him in his old age, and all holy men, who have readily performed these duties; and it is a saying amongst the heathen, *diis, parentibus, & magistris nunquā redditur æquivalens*. Enough can never be done

in

Deut. 17.
18, 19, 20.

in way of thankfulnessse to the gods, parents, and teachers. They are wicked children therefore and accursed, as breaking this commandment in the head, that doe continually grieve their godly parents by their disobedience, and light esteeme of them, living out of all good order, being drunkards and swaggerers, and plunging into the estate of mariage without, yea contrary to their liking. The Lord provided of old, that such should be put to death: *If any man have a disobedient sonne, which will not hearken to the voice of his father, nor the voice of his mother, and they have chastened him, and hee will not obey them; then shall they take him, and bring him out, and all the men of the City shall stone him with stones unto death.*

One briefly commenting upon this word, *Honour*, saith it is 1. *in affectu*, in affection, as *Ely* is said to have honoured his sonnes, 1 Sam. 2.

2. *In signis*, in the signes, as *Saul* prayeth *Samuel* to honour him before the people, 1 Sam. 15.

3. *In effectis*, in fruits, as *Prov.* 3. *Honour God with thy substance.*

Honour due
to Magi-
strates.

Rom. 13. 1.
1 Pet. 2. 13
14.

Rom. 13. 7.
Verses.

Acts 23. 5.

The Superiours in authority, by the Law of Nations, are Magistrates and Governours of the Common-wealth. The honour due to them is, 1. To be subject unto them according to that precept, *Let every soule be subject to the higher powers.* And againe, *Submit your selves to all manner ordinance of man, for the Lords sake, whether it be unto the King, or unto governours that are sent of him.* 2. To pay tribute unto them, *Give to all men their duty, tribute to whom ye owe tribute, and custome to whom custome:* & in the verse before it is said, *For this cause ye pay tribute unto them.* They are, as it were, the belly, upon which all the members depend, and for which they therefore labour. 3. To give all outward reverence unto them, not onely when they are courteous and kind unto us, but even, when unjustly they are harsh towards us. This *Paul* acknowledged, and excused his ill language towards the high Priest, when he had commanded him to be smitten, saying, *I knew not (brethren) that he was the high Priest.* 4. To pray earnestly for them: 1 Tim. 2. and if we be wronged by them, not to ma-

ligne

ligne them in our hearts, *Ecclef. 10. 20.*

Superiours in authority by the Law of contract, are step-fathers, & masters, & husbands. 1. Step-fathers and step-mothers are to be honoured, as the naturall parents, if they bee as naturall parents, nourishing & bringing their step-children up, and providing for their good, and the reason hereof is good, for a step-father is now one flesh with thine own mother, & he is thy father, if thou livest in his family. In this case wee see what honor *Moses* giveth to his father in law *Jethro*, coming to see him, & giving him good counsell. He obeyed him. Thus *Ruth* obeyed *Naomi* in all things; & Christ himselfe was obedient to *Ioseph*, the husband of his Mother; as he was unto her: for it is said, *that he was subject unto them.* But if step-fathers, & step-mothers seek to make a prey of their step-children, as it is sometime seen, whē they are left rich, endeavouring to match thē for their own advantage, in this case, & the like, they are not bound to obey, because the bond is now broken, by which they were first tied, *viz.* naturall affection, which is turned into strange and unnaturall.

Masters of families are to be obeyed, as the Lord Christ. Thus the Apostle commandeth; *Servants be obedient to them that are your masters in the Lord in all things; & whatsoever ye do, do it as unto the Lord Christ, of whom ye shall receive the recompence of reward.* They are therefore to bee served, 1. Diligently at all times, not only in their presence, as is the manner of eye-pleasers. 2. Faithfully, being true unto thē, & with the best endeavour, seeking to bring to passe what they command, & to prevent evil & losses fro thē, & to procure their good. Such a servant had *Abraham*, that was the Steward of his house, whom he sent to fetch a wife for his son *Isaac*, first amongst his kindred. He did not only endeavour to bring to passe what he had in charge, by going to the place, & observing his opportunitie to make this motion: but also he prayed unto the Lord for good successe, & hastned his return home with all speed, whē he had obtained. Not as many loytering, and carelesse servants now adays, who, howsoever they go, when their master bideth thē, yet they are without care, & study, about the dispatch of their businesse, & delay their returne to the uttermost. This

1.

The honour due to step-fathers, and step-mothers

Ex. 18. 17.

Ruth 3.

Mat. 2. 1.

2.

Honour due to Masters. Col. 3. 22. Verse 22.

Gen. 24.

1 Pet. 2. 18

1 Tim. 6. 1

Gen. 31. 39

1 Tim. 6.

1, 2.

1 Pet. 2. 19

Gen. 16. 6.

1 Sam. 27.

stranger servant shall rise up in judgement against them, and condemn them; let such then, as will approve themselves to be good servants; shew likewise what a great care they have of their masters business, by praying for good success therein. 3. With feare and reverence, not daring to displease them, even as young schollers under most severe Masters. Thus the Apostle *Peter* commandeth; *Servants be subject to your Masters with all feare.* And the Apostle *Paul*; *Let servants count their Masters worthy of all honour.* Thus *Isaac* served his uncle *Laban*, in keeping his sheepe: If any were torne with beasts, hee brought it not to shew his master, but made it good; and likewise, if any were stolne by day, or by night. So should servants feare their Masters, as to avoid all occasions of offending them, though against themselves. 4. Without all exception, whether they be wicked, or godly, if thou be under the yoke; but if thy master bee a beleever, then serve him thus much rather. Whether they be unreasonable in their correction, chastising thee wrongfully, or reasonably, correcting for just cause: as *Hagar* was bidden to returne and humble her selfe to her Mistresse, even when shee was most severe towards her. Whether they be wise or foolish, as *Nabal*, whose servants foreseeing the danger towards him, did the parts of faithfull servants, in telling their Mistresse, how unworthily he dealt with *David's* men, when they had well deserved at his hands. Which will condemne many servants at the last day, who contrariwise conceive malice against their masters, and are glad of revenge, if they bee any thing harsh, and severe unto them: and much more will it condemne such as having godly and kinde masters, doe hate them even for their goodnesse towards them, and refuse to be learned by their good instructions, and to be ordered as it becommeth Christians, in masters concerning Religion, & the feare of God. Which, though it be most strange, yet daily experience teacheth to be most true, but woe will be unto them more, then unto other servants, at the last, for that their meanes have been double to the meanes of others, but they have hated to be reformed. 5. Servants must, as much as in them lyeth, preserve the good name of their masters, and

not

not blaze abroad their infirmities. For to speake ill of governours proceedeth from a disloyall and unfaithfull heart, and such servants being hired to doe faithfull service to their masters, are rather worthy the name of spies coming into their families to espy their imperfections and to divulge them.

Husbands are to be obeyed by their wives according as it is written of *Sarah*, that she obeyed *Abraham*, and called him Lord: and good reason, for by the contract of marriage, the husband is made the head of the wife, even as *Christ* is the head of the Church. Therefore the wife must be governed by her husband in every thing, as the Church is by *Christ*: although that which he willeth be displeasing to her, for even so are many things to the Church of *Christ*, which hee injoyneeth, but yet the true Church doth cheerfully obey him, shee must submit her selfe to be taught of her husband: If the wife will know any thing, shee must aske her husband at home, and lastly, shee must reverence her husband in her speeches, not brawling or scoulding with him, and in her behaviour, shee will give all due observance towards him.

What if the husband be a *Nabal*, is the wife notwithstanding to reverence and obey him?

He is yet the head, and though the head be idle and foolish, it keepeth the place over the members of the body. So the husband must be acknowledged by the wife, and by her discrete and loving carriage towards him, shee may both win him, and provide for her owne, and the best of her family.

Having spoken of the Superiours in authority, it followeth now of Superiours in place and calling: and these are, first, Ministers of Gods word, which are over severall congregations in the Lord, as *Paul* describeth them, which labour amongst you, and are ever paid in the Lord, and without any pay. The honour due to them in briebe, is set downe to be double honour: The Elders that rule well, let them be had in double honour, specially such as labour in the Word and doctrine. Contrary to the manner of the world, that giveth them none honor at all, and esteemeth of them as most unworthy persons, especially such as thinke themselves better, in regard of their place of the world. But to meet with such degenerate persons, the

Jude 1

21

1 Peter 3.23

Honor due

to husbands

2 Pet. 3.6.

1 Cor. 1.3.

Ephes. 5.22

21

1 Tim. 5.17

1 Cor. 14.

34.

Ephes. 5.33

Quest.

Answ.

2.

Honor due

to Ministers

1 Thel. 5.

12.

3.3.30

1 Tim. 5.

17.

1 Theſſ. 5.

12.

Eſay 52. 7.

Gal. 4. 14.

15.

Heb. 13. 17

15.

Heb. 13. 17

15.

15.

15.

15.

15.

1 Cor. 9. 14

Gal. 6. 6.

15.

Quæſt.

ly Ghost giveth a greater charge for the honouring of faithfull and painefull Miniſters, then of any other. And this double honour is firſt love, which is further expreſſed, *Have them in ſingular love for their workes ſake.* And the Prophet *Eſay*, in admiration of this excellent office, cryeth out; *How beautiful are the feet of thoſe, that bring glad tidings of peace, and glad tidings of good things.* & accordingly the *Galathians* are commended for receiving the Apoſtle of Chriſt, as if an Angell from heaven had come unto them, and for ſuch earneſt love unto him, as that if it had been poſſible, they would have pulled out their eyes, and given them unto him. And from this love ariſeth obedience and ſubmiſſion, according to that precept; *Obeſe thoſe that have the overſight of you, and ſubmit your ſelves unto them.* For, where ſingular love is, there is weight in the doctrine, to ſway him that is taught, and eſtimation of the perſon, to move to all due reverence and ſubmiſſion, ſeeing this is a proper effect of ſpeciall love towards thoſe that be in any place above us.

And that a man may have the more cauſe to honour his paſtour, he muſt labour that his miniſtry may be moſt effectually in him for his reformation and edification, and to this end pray for him, that with all free utterance and power he may preach to him. *Ephes. 6. 18.* And as *Prifcilla* and *Aquila* ſtood to *Paul* in his troubles: *Rom. 16. 4.* ſo muſt they ſtand to their godly miniſter being moleſted by the wicked.

Secondly, they are to bee honoured with the payment of duties and duties, which by Gods ordinance belong unto them for their maintenance: for God hath ordained, *That they which preach the Goſpell, ſhould live of the Goſpell.* But none other way do we read of, whereby God hath ordained, that they ſhould live. And unto this agreeeth that precept; *Let him that is inſtructed, make him, that hath inſtructed him, partaker of all his goods, that is, as I take it, pay him the tythe of all his goods growing and increaſing; otherwiſe hee muſt make his eſtate common unto him, which is Anabaptiſtical and abſurd.* If it be here demanded,

What is to be done, if the Miniſter be unfaithfull and negligent? Is this double honour due unto him?

He

He must notwithstanding have his duties, and if authority see not to his reformation, God that threatneth idle shepherds will call him to account for his infidelity. If any man for this shall neglect to pay tythes, or doe it deceitfully, God will call him to account, seeing that the Minister is his steward and though he be bad, it will not excuse this robbing of his master.

If it be further demanded, whether all Ministers be meant in generall, and are equally to bee honoured by particular people?

Answer. All Ministers in generall, for the height of their calling, are to be honoured of all people, whether their owne flocke, or strangers; but there is a more speciall, and proper honour due from the people to their owne Pastor: for so it is written; *Observe those that labour amongst you, and have them in singular love:* & good reason, seeing that, although there be other labourers also, yet he laboureth to feed his flocke, to watch for these soules. Whence it appeareth, how farre they erre, that extoll strangers, & oftentimes more unworthy ones, God knoweth, then their owne Minister by many degrees; that preferre Readers of Lectures in their owne townes, or elsewhere, before their owne proper painefull Pastour, and even young new upstart Curates, before the grave and learned Rectors of the Church.

Superiours in place are elders, and ancient persons: the dutie towards whom, is for younger persons to rise up unto them, and give them reverence, according to that; *Thou shalt rise up before the hoare-head, and honour the person of the old man:* and even of the best and greatest younger men, the poorest and meanest ancients are to be used with respect for their gray haire.

Superiours in place are married persons, whose estate is honourable, according to that saying of the Apostle, *Marriage is honourable amongst all men and the bed undefiled.* The honour due to them, is for single persons of like quality, to give place unto them, as it is every where usuall amongst us, which is a civill and commendable custome. Superiours in fortunes, are either Noble men by birth, or advancement, or

Answer.

Quest.

Answer.

1st Thel. 5. 12.

2. Honour due to ancients. Lev. 19. 32.

3. Heb. 13. 4.

4.

Honour due
to the rich.

else rich and wealthy persons, which distribute and give of their goods unto the poore, as hath been already said of *Iob*: they are to be revered of the poore, towards whom they are Gods stewards. So that it is a fault to be reformed in the poore, that neede the helpe of almes, if they bee irreverent towards them, that are both able and willing to bestow almes on them.

Parts of re-
verence.

Lev. 19. 32.

NOW because much hath been spoken of reverence towards superiours, I have thought it not amisse to set downe more particularly the parts of this reverence. The first is, to rise up unto them, according as hath been already said, *Thou shalt rise up before the hoare-headed*: So children are to rise up before their parents, schollers before their masters, comon people before Magistrates, servants before their masters, and all inferiours before their superiours. The second is, to goe to meet them, when they are coming towards us, as *Abraham* is said to have gone to meet the men that came towards him, and *Salomon* to meet his mother *Bathsheba*, when she came unto him, as a sutor. The third is, to bow the knee unto them, as *Abraham* is also noted to have done towards the same men. The fourth is, to stand by them, whilst they sit, as *Abraham* also did, and all the people stood about *Moses*, whilst he sate to judge them.

Gen. 18. 2.

1 Kin. 2. 19.

Exod. 18.

Gen. 43.

Luk. 14. 10.

Job 32. 6. 7.

Acts 24. 10.

1 Sam. 17.

14.

1 Pet. 3. 7.

The fifth is, to give them the chiefe seat, and our selves to take the lowest, as the brethren of *Ioseph* did sit every one according to his senioritie, and as the Lord commandeth, when thou art bidden to a feast to take the lowest place. The sixth is to be silent before them, whilst they have spoken: thus *Elihu*, one of *Iob*'s friends, held his peace, because he was young, whilst the ancient of dayes spake. The seventh is, to be silent in Courts, and places of judgement, untill wee bee bidden to speake: thus *Paul* being before *Felix* accused of the Jewes, was silent, till the Governour bade him answer for himselfe; and it is want of good manners in those, that take more liberty before Judges and Justices, unlesse apparent wrong be offered unto them. The eighth is, to give every one his just title: as *Hannah* when shee was blamed by *Ely*, as a drunkard, *I am not drunken (my Lord)* saith shee; and as

SARAI

Sarah revered her husband, and called him Lord, or by a title of reverence. The ninth is, to order all our speeches and gestures so, as that we passe not the bounds of reverence; for what availeth it, though thou bow the knee, and give titles, if thou scorne or deride him in unseemly speeches, or behaviour, as *Cham* that cursed son, against his father *Noah*. The tenth is, to uncover the head before Superiours, and to stand uncovered, if the quality of the person doth so require. And as these be the parts of reverence due to Superiours, so they that wilfully offend herein, doe not only passe good manners, but sinne against Gods Law.

Having hitherto spoken of such, as are to be honoured for their authority, or place: it followeth now to be spoken of all others, which are to have any honour done unto them, for any dignity, or worth appearing in them.

And these are, first, men worthy by learning and knowledge, or by any other excellent qualitie in them. Thus King *Salomon* was honoured of all the Kings round about, so that many sent him presents, and many came from far to see him. The honour due to such, is highly to esteeme of them, to praise them according to their worth, and to preferre their acquaintance, and friendship. After this manner did the Queen of the South honour *Salomon* for his wisdom: and *Luke*, *Apostles* for his eloquence and power in the Scriptures: and *Paul*, *Titus*, and the Brethren sent to Corinth for their holinesse, and integritie, calling them the glory of the Church of God.

2. There is a kinde of worth also in men, even for this, because they are Christians, and we are all members one of another: for which cause every man is, first, to esteeme another better then himselfe: because other men are not so unworthy in our knowledge as we our selves. 2. In giving honour, we must goe one before another, and not in taking, such should our humility be. 3. As we meet one another in the way, giving due salutations, this was often prescribed to the first Christians: as by *Peter*, *Greet yee one another with the kisse of love*. And by *Paul*, *Rom. 16. 16. &c.* provided alwayes that if any were known an enemy to the truth, they should not bid him, God speed. Not that there is danger in saluting strangers

Gen. 9.

1.

Men worthy of honour by learning and knowledge.

1 King. 10.
Act. 18. 24

Phil. 2. 3.

Rom. 12.
10.

1 Pet. 5. 14

2 John 10.

in a Christian Common-wealth, where all are supposed Christian, as some have foolishly thought, but if any be known to be Christs enemy.

3.
1 Pet. 3.7.

3. There is also a kinde of worth, because of Gods ordinance. Thus men are to give honour to women, as to the weaker vessels, and not for their weaknesse to despise them, and to thinke them unworthy of all respect, because that howsoever the woman is weaker then the man, yet she is also the childe of God, & an instrument of much good in the Church. The honour therefore due to them is the like to that, which hath been said towards man in the like cases. And thus much of the honour commanded here. Now we are to speake of the duties of persons honoured, which (as is contained in the answer) is to walk worthy the honour due unto them from inferiours.

I.

The duty of
Parents to-
wards chil-
dren.
Ephes. 6.4.
Gen. 18.19.

And first to begin with naturall Parents: Their dutie towards their children, is first to give them good education, as it is commanded; *Parents bring up your children in the instruction and feare of the Lord.* Season them with knowledge of the first principles, and command them to doe accordingly as Father Abraham, of whom the Lord saith, *I know Abraham that he will command his sons, and his household after him, that they keep the way of the Lord:* as the vessell is first seasoned, it will favour long after. *Prov. 22.6. Teach a childe in the trade of his youth, and he will not afterwards depart from it.*

2. Dutie.
Heb. 12.9.

Prov. 23.13
chap. 29.17

2. Discreetly to chastise them for their faults, whilst they are young; according to that, *We have had the fathers of our bodies, which corrected us.* And, *He that spareth the rod, saith Salomon, warreth the childe.* They are now young and tender plants, and may easily be set to rights, deferre till they bee grown, and then, as *Eli*s children, they will be incorrigible, and accursed of God; wherefore they must be corrected and that betimes, without deferring too long. *Prov. 13. 24.*

3. Dutie.

Ephes. 6.4.

3. Not to exceed in giving correction, but tempering the vinegar of sharpe correction, with the oyle of gentle exhortation, so that they be not provoked (as the Apostle saith) unto wrath: For, too harsh usage is so farre from amending them, as that it doth obdurate and harden them like un-

to

to the Smiths Anvill, with continuall beating upon it.

Parents must not flie upon their children to ease their grieved and angry mindes upon them, for that is rage and cruelty; but in meeknesse and freedome from passion, praying unto God to guide them herein so, as that they may not offend, but that the childe corrected may be reformed from all his vices. And to be moved with the more pity in correcting, let the parents consider, whether their children have not learned their vices of lying, dissembling, ryot, idlenesse and vanity of themselves, for then they correct in them their owne sinnes.

4. To provide like good parents for them, both food, rayment, and the like, and in time convenient fit marriages, and if ability will serve, some competency of living. For it dishearteneth a childe much, to see his father spend all upon vanity, and without all providence for his children; or when they doe their duty, and earne something with their labour, to have it taken from them, and to bee left without comfort. Good parents have beene evermore provident, as *Abraham*, who left *Isaac* his inheritance; and gave so much as was fit to his other children. *Ruth* very mother in law, was carefull to provide for her a good husband, and this is commended to all Parents by Saint *Paul*, 2 *Cor.* 12. 14.

4 *Dutie.*

Gen. 27.

1 *Cor.* 7.

But in matching of their children the goods of this world ought not to beare the greatest sway as commonly they doe, but vertue, *Prov.* 31. 30. And in getting goods for them they must both take heed of carking and caring, and injustice, and wrong; and that in respect of their many children, they be not unmercifull, *Psal.* 37. 27. And let every childe bee brought up in a calling, which is honest and lawfull.

5. To beare an equall affection towards their children, unlesse there be inequality of desert: otherwise it breedeth envy amongst brethren, and undutifulnesse to Parents. Thus was it amongst *Jacob*s children, who sought the overthrow of *Ioseph*, for his fathers too much cockering him: and this was a fault in old *Isaac*, as hee knew afterwards, placing his affection most upon *Esau*. Parents must take heed therefore that they prefer not the eldest so, giving him all, as that they leave

5. *Dutie.*

Gen. 49.

Ioh. 24.
Rom. 8. 17The duty of
Masters to-
wards ser-
vants.
Gen. 18. 19

leave nothing for the rest, as if he onely were legitimate, and the rest not; nor yet the younger, depriving the eldest without just cause, of his due: for every way, there is a breach of naturall duty. What is a just cause of dis-heriting the eldest, wee may see in *Jacobs* last Will, where *Reuben* the eldest is put besides his right for incest, and *Simeon* & *Levi* for blood-shed. So that no deformity, or defect, but onely sin, which putteth out of Gods favour, ought to put any besides this right. Lastly, to be grave, sober, honest, and holy, and in all things to give the example of a father, that is, of one in Gods stead unto his children: for it is a vaine thing in parents, to forbid their children lying, swearing, drinking, and to be lyars, drunkards, and swearers themselves, to bid them feare God and serve him; and to be prophane themselves. Rather as *Iosuah*, thou must be the first and chiefe in all goodnesse, saying, *I, and my household will serve the Lord*. Otherwise that sharpe sentence belongeth to thee; *Thou that sayest a man should not steale, dost thou steale? &c.*

And thus much for the duties of parents to their children in generall. Now besides these there is a singular duty required of the mother, and that is, to nurse her childe. For thus *Sarah* did and *Hannah*, &c. And as the wombe fruitfull in bearing is spoken of, as a blessing, so are the breasts giving sucke, *Gen. 49. 25. Luke 11. 27.* and contrariwise, as the barren wombe, so dry breasts are spoken of as a curse. *Hos. 9. 14.* Lastly, every creature that hath breasts doth by an instinct of nature nourish the young, and therefore it is unnaturall to refuse to do this, where there is strength, and she that doth otherwise in any other respect, is but *dimidiata mater*, an halfe mother, & too unkind to the fruit of her own womb.

Masters do also owe a duty unto their servants, as being fathers of their families: They must teach them also, and command them to feare the Lord, as *Abraham* his household.

And if any be notoriously wicked, such ought not to be entertained into his house, according to the royall example of *David*, *Psal. 101.* For a wicked servant is infectious and bringeth the curse of God into thy house with him; as the godly bringeth his blessing.

2. Not

2. Not be too harsh towards them, by over-correcting, by churlish usage, by too sore labouring them: but to use them, as those that remember, that they also have a master in Heaven: according to that, *See masters, doe unto your servants: that is just and equall.* There must be discretion therefore used in corrections. Sinnes against God, are more severely to be punished, then against themselves; if they be often, more; if seldome, lesse; if obstinately, or of purpose, more; if by infirmity, lesse. And for labour they must remember, that the righteous man is mercifull to his beast, much more to his servant.

Col. 4. 1.

3. They must duely recompence their labour with fit maintenance and wages, for there is a cry against those that keepe back their wages, which commeth up to heaven for vengeance.

James. 5. 4.

4. They must not despise their good counsell, if they can advise them well at any time, but follow it, as *Naaman* did his servants: and *Iob* acknowledgeth of himselfe, saying, *If I have despised the judgement of my servants, and my maid, when they did contend with me.* For what availeth it for a servant to bend his minde for his masters good, if his advice bee never heard. It had been better for the Levite in his travell, if hee had heard his servant counselling him, he had escaped a great danger, which he doing contrary fell into.

Job 32. 13

Judg. 19.

Kings, Princes, and all Magistrates, doe owe a duty to their subjects, and to the common people, which is to deale justly and truly with them, to be courageous to maintaine the right, and to hate covetousnesse, as *Isaiah* did wisely counsell *Moses* to provide for, in setting Judges over the people, to judge the fatherlesse and widdow, supporting them in their just causes; not to lift up themselves above their brethren, or pressing them too much with charges, as the Lord commandeth to the Kings of Israel: to reward the good, and to punish the evill, which is the maine cause why he beareth the Sword, and hath the Scepter committed to him, and to maintain the kingdom: as much as in him lieth, in peace. *1 Tim. 3. 2*

The duties of Princes to Subjects.

Ex. 28. 12.

Ezra 1. 16.

Deu. 17. 19.

The duty of Ministers to people.

Ministers owe a duty to their people, which is publickly to pray for them, and with them, to preach the Word unto them

2 Tim 4.2

Ezek. 3.17

1 Pet. 5.2.

Verse 3.

Ephes. 1.

1 Thes. 1.2

Ephes. 6.28

1 Tim. 3.

1 Cor. 11.

Duties of
Husbands
to their
wives.

Ephes. 5.30

1 Cor. 14.

34.

1 Pet. 3.7.

1 Cor. 7.3.

them with diligence, in season and out of season, to watch over them as *Ezekiel* is charged, to espie their danger by reason of their finnes, and to admonish them with all earnestnesse, even as Watchmen doe, when the City is in danger by the enemies coming: to care for them, studying how best to further their sanctification, as *Peter* exhorteth; *Feed the flocke of Christ that dependeth on you, caring for it*: not to domineere, or tyrannically to rule over them, as it followeth, *Not as Lords over Gods heritage, but that ye may be examples to the flock.* And lastly, in their private daily prayers, to commend them to the Lord, as *Paul* professeth that he did for the Ephesians, and Thessalonians, &c. and as the people are also bound to pray for the Minister, and in all love, justice, humility, and temperance, to be in his life a patterne to them.

Husbands owe a duty to their wives, which is to love them dearly, even as their owne flesh, as Christ loveth his Church; and out of this love to provide all things for them both for necessity and honest delight, according to their abilities; discreetly to seeke to reforme those things that are amisse in them, by telling them lovingly of them alone, and not before company, and lastly to imploy them, and commit things concerning the familie unto their trust and ordering, that they may not be disheartned, as when husbands will have all to goe through their owne hands, but encouraged, seeing the hearts of their husbands to trust in them, as it is said, *Prov. 31. 11.*

Againe, they must teach them, if they would or ought to know any thing; dwell with them as men of understanding, and not to live separate; and keepe their bodies as proper and peculiar by a sacred band, to them onely, and not as their owne, to abuse them with other women, or to deny them to their lawfull wife, as the wife is also bound to her husband.

For these two, to love entirely, and to be faithfull in keeping their bodies either for other onely, are duties mutually to be performed by the husband and the wife also, *Tie. 2. 4.* And where such affectionate love is, much good to either of them will come of it. 1. They shall be kept from strange loves.

loves and lusts, *Prov.* 5. 19, 20. 2. They will beare through patience with the faults of one another, not being at discord betwixt themselves upon every little occasion. 3. jealousies will thus be prevented. 4. They will be ready mutually to seek to reforme the faults of one another, the husband with all gentlenesse and love, and the wife in all reverence and humilitie.

The rich owe a duty towards the poore, and such as bee meaner, which is not to cary themselves haughtily, and proudly towards them: for against this the Apostle giveth warning, *1 Tim.* 6. *Let the rich men be not high-minded. Wherefore, as meaner persons give them reverence, so let them bee courteous to the poorest: and another duty is to distribute of their goods unto the poore, as it followeth in the same place: That they doe good, and be rich in good workes, and ready to distribute and communicate: This if they doe not, they are false stewards, and shall bee turned quite out of office, and have their portion with Hypocrites. 7. If any be learned, or excelleth in any faculty or Science, his duty is not to bee strange, and lifted up in the sight of his gifts, but to doe the more good, to seek in all humility to winne the more glory to God. As *Apollus* is commended to have done, mightily confuting the Jewes out of the Scriptures: and *Paul* that did so much excell, became all things to all men, that he might win some.*

The duty of rich toward the poore. 1 Tim. 6. 17.

Acts 18.

Quest. 119. What is here forbidden?

Ans. All irreverence towards those that bee in place and authority above us, and churlish behaviour and neglect in such towards their inferiours.

Explan. Before that we come to speake of the fine, something is here to be premised. Wherefore is the duty of Inferiours onely expressed in this Commandement, and not of Superiours, if all be alike bound hereby? **Ans.** The Commandement indeed is herein singular, and different from the rest: but this omission doth not give any whit the more liberty to Superiours, because Parents and Children, Masters and Servants, &c. are relatives; so that the duty of the one cannot

cannot be set downe, but the duty of the other is by the rule of relation understood: nay, Superiours are more taxed hereby, if they faile of their duty, as being of more understanding, and such as therefore must more readily doe without any pressing by expresse words, seeing (which is also a more speciall motive) they are as Gods towards others in Authority, in Majesty, in Greatnesse, and in reverend Antiquity.

Oh how foule a thing is it then in them, not to carry themselves accordingly? If it be a fault in Inferiours, in any thing to neglect their duty, much more are they faulty in neglecting theirs: because they doe not onely neglect their duty, which they ought to doe, but being so strongly bound, by Gods beneficence towards them, and it being presumed so farre of their readinesse on Gods part, for this honour given unto them, that (as though meere conscience would not suffice them to be so fouly negligent) he maketh no mention of that, which they ought to doe.

Touching the times against this Commandment, they are of two sorts, as the duties were, 1. Of Inferiours, 2. Of Superiours. The sin of Inferiours is irreverence, that is, to be without the awefull regard, which ought to be towards Superiours, and it may be referred to their heads.

Disobedience and refusing to doe, and to be ruled thus stubborne and unruly children and servants sinne greatly, and stubborn people that will not yeeld to follow the directions of Ministers, they were by Gods censure all subject to the same most fearefull punishment: *vide*. to be stoned to death. For it was the plaine Law of God touching children. See before in their duties to parents; *Deut.* 21, 18. and although they escape the sentence of man, yee children that disobey and rebell against their parents, commonly die miserably, as *Abigail*, and *Hophai*, and *Phineas*, the two sonnes of *Eli*, and *Robert* the son of *William* the Conquerour, having grieved his father, and being accursed by him, endured afterwards many yeeres imprisonment, had his eyes put out, and dyed miserably. It is commonly found true, which is the common proverb; *parce carnis filii nonnis parare parentis*. And besides all this he is cursed of God, *Deut.* 27. and shall be cursed in his children.

I.
Disobedi-
ence.

children most justly, and finally be damned much more for not honouring Christ in his parents, then they that fed him not in his members, *Mat. 23.* And for people, it was commanded, *Then shalt doe according to all, that they,* that is, the Priests and Levites, *teach thee:* According to the Law, that they teach thee thou shalt not decline, neither to the right hand, nor to the left: And whoso man thus will doe presumptuously, not hearkening to the Priest, shall die. Thus people, that obey not the wholesome lawes of Magistrates, sinne greatly; and if any refuse to bee ordered by them, they resist the ordinance of God, and are specially threatned, that they shall receive to themselves condemnation.

*Deut. 10.
10, 11, 12.*

Rom. 13. 2.

Quest. Is it a sinne then in any thing to doe contrary to the Kings Lawes; for examples sake, to eat flesh in Lent, or upon Fridayes?

Answ. If the intent of this Law were, that every one should use this abstinence without exception, it were a sinne to disobey, unless necessity did compell; but the chiefe politike intent being, that Fisher-men might have stererance for their fish, and so be encouraged for the good of the Common-wealth, as the title of that Law sheweth, and that yong things might in Lent be preserved and not spent before they come to some age and greatnesse; if this bee observed, and the Law be not purposely crossed, I take it that it is no sinne of disobedience against the higher powers, in regard of the civill and politicall prohibition: and the like is to be thought of all other Statute-lawes, their intent and scope must be duly, by all good subjects observed.

Quest. Is it a sin for children to disobey their parents, by devoting themselves in their youth to any religious course, or order, or without, or contrary to their liking?

Answ. Yea doubtlesse, for God hath taken order, that such a vow, as unlawful, should be accounted of no force. It is therefore meerely Pharisaicall in the Romanists, that in this case allow, nay commend, disobedience of young and ignorant children, in devoting themselves to any monastical order, though to the great offence of parents.

*Num. 30. 1.
Mat. 15. 4.*

2. Fraudulent and deceitfull obedience: Thus servants sinne,

2.

Deceitfulness

sin, when they obey, and use diligence in their masters sight, but are slothfull and negligent behinde their backs; they rob and steale from them, taking meat, drink, and wages to doe their worke with diligence; but contrariwise neglect it, and prefer their own ease; they can have but cold comfort, when they looke to the great Lord of all, *Christ Iesus*, that seeth all their sloth and deceit. And some servants there are that plainly steale and purloine their masters goods, converting them to their owne use. But let all such know, how closely soever they doe it, God seeth it, and his curse goeth with goods thus gotten, neither can they be freed herefrom without restitution *Zach. 5. 4. Num. 5. 7.*

3.
Gen. 9.
Deriding
Superiours.

Prov. 30. 17

a King. 2.

1 Sam. 11.

3. Deriding and scoffing at Superiours, as *Hem* mocked at his father *Nab*, for which he was accursed in himselfe, and posterity. This is a common vice in wayward youth, when they are taught any thing that is good, or admonished of their vanity; if not openly, which they dare not, yet in heart they mocke at the admonitions of Parents, Masters, and Ministers. But see what a curse of God is out against them, *The eye that mocketh his father, and despiseth the instruction of his mother; let the Ravens of the valley pick it out, and the young Eagles eat it.* This irreverent scoffing never escaped Gods punishing hand. The children that mocked *Elisha*, calling him Baldpate, were suddenly torne in pieces by Beares to two and forty of them, The Ephraimites that mocked *Ishrah*, and his Gileadites calling them rummagates of Ephraim, were slaine to two and forty thousands. *Nabash* with his Ammonites, that mocked at the conditions of peace offered by the men of *Jabesh Gilead*, saying, That if they might put out every mans right eye, and bring that shame upon Israel, they should have peace, were all slaine and scattered, so as that not two of them were left together. And what fearefull end the Jewes came to that mocked at *Christ*, and the holy Apostles, we all know. Feare therefore to scoffe at any good man, but much more at such as thou oughtest to reverence for his place and function.

4.
Cursing Sa-
periors.

4. Cursing and back-biting Superiours; *Hec* that curseth father or mother, shall die the death. And the Lord expressly

command-

Sinnes against the fifth Commandement.

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commandeth; *Thou shalt not rail upon the Judge, nor speake evil of the Ruler of the people.* Thus therefore children, servants, people; that let loose their tongues against their governours, to curse and rail upon them, take the right way to bring Gods curse upon themselves. *Salomons* case shall be easier at the least day, than theirs, for he durst not curse, where God forbid him. And if servants give crosse and unrevrent answer to their governours, when they are commanded any thing or reproved, even this is a sin in them, although they doe the thing commanded, *Tit. 2. 9.*

Ex. 21. 17.
Ex. 22. 28.

Num. 23.

5 Irreverent gestures towards Superiours in any particular, mentioned before in the duty. And herein the children and servants of poore and meane persons doe most offend, for because they are poore, they carrie themselves towards them, as their companions, not standing bare-headed, or rising up unto them. But is he thy master or thy father? then the same reason, that there is to reverence the rich, holden also for the reverencing of them, *Eccl. 10. 2.* Because hee is thy head by Gods providence set over thee, and his deputy or viceroyent to thee, so that to contemne him is to contemne God, whose authority he hath.

5.

Now, as this Law is broken by detracting, and taking away from the reverence of Superiours, so there is a sin in over-reverencing them.

Too much obedience to Superiours.

1. If obedience be absolute without respect to Gods will: for there we must say with the Apostle, *We must rather obey God than men.* If parents, or masters bid thee lye, steal, work upon the Sabbath, or the like, for their gaine, thou must in all modesty deny so to doe: If Kings and Rulers command Idolatry, Superstition or Heresie, obey not, lest escaping their hands, thou fall into the hands of the Lord.

1.
Acts 2. 19.

Quest. Whether is a Minister of Gods word being forbidden to preach by the Magistrate, to forbear to execute this his office of preaching, seeing the Apostle did not, though straightly charged?

Ans. The ordinary Ministers of these times, are bound in this case to obey the Magistrate, as touching the publike execution of their office, because, that howsoever they have an

Ministers suspended may not preach,

inward calling from God, yet their outward, to the publike place is from man, or by man, and may againe bee taken away by man: but it was not so with the Apollles, who as the other Ministers of those times, were immediately and extraordinarily for a worke by God only. The only preaching that they may now in this case exercise, is by way of conference and exhortation in private, provided alwayes, that it be not contrary, but as the Law doth allow: otherwise the power is resisted. Here we may see what the Anabaptists are, that are enemies to authority, *vis.* even a synagoge of fantasticke brain-sicke soules, enemies to Gods ordinance: and so are many other humorous people of these times, who though in word they acknowledge the higher powers, yet in practice they doe not, seeing all their opinions and practices in matter of religion, are still to disgrace authority, and government hereby established, both Civill and Ecclesiasticall. I know that many of them are zealous persons, but they are zealous as the Apostle saith to the Galathians, amisse. Oh that they would weigh, that next unto zeale towards God, is zeale to Gods Vice-gerents, and where they are ill spoken of, and despised in the heart (as it is, where their wayes of government are impugned) there can hardly be right zeale towards God, it being a marke of such as are ordained to damination, to despise government, and so speake evill of those that bee in authority.

Jude ver. 8.

2.

Acts 12.

Secondly, superiours are over-reverenced by ascribing too much unto them, and extolling them too highly, as the people are noted to have done to Herod, saying, *The voice of God, and not of man*, wherest the Lord was so displeased, that he struck him with an horrible death: and as the Popes flatterers extoll him, calling him, *alterum Deum in terris*: another God upon earth; and *Dominum Deum papam*, the Lord God the Pope: with other the like blasphemous appellations.

3.

Thirdly, by making them absolute patternes to be followed in all things: for it is no excuse for people living in sin, to say they follow their Minister, or for children to follow parents, or subjects their Princes: for examples of the greatest are no further to be followed, but as they follow Christ, as

Paul

Paul speaketh of himselfe: Follow me as I follow Christ Iesus. The blinde guide, and he that followeth him, shall both fall into the ditch.

1 Cor. 11. 1

4. Fourthly, by preposterous observance towards them in the Congregation, which is, when wee rise up to great persons, being in the very act of Gods worship: this is absurd, and as much as if wee should say, By thy leave, Lord; a little, here commeth a greater then thou; for why else dost thou rise, if he be greatest, and most worthy, whom thou dost now worship? Wherefore looke not for, nay, suffer not this absurd honour to be done unto you, yee great Persons, Parents, and Masters; unlesse ye would part stakes with God; yea, bee better accounted of, whilest men rise off their knees to God, to bow unto you.

4.

5. By our humble prostrating the body unto them, as unto God: Saint Peter forbad this unto Cornelius, and the Angels raised up Daniel, and S. Iohn prohibiting this kinde of reverence to be done by one fellow-servant to another. This gesture where it proceedeth from religious humiliation and worship, commeth very neere the briaks of open Idolatry, and cannot but incurre that reprehension, *Take heed thou dost it not.* But in civill worship performed to Kings, I dare not condemne the lowest prostrations, whereas I see in the Scripture, that such gestures were usually exhibited to the most pious Kings: So Iosh to David, *fell to the ground on his face, and bowed himselfe.* Yet could I wish, that Christian Princes in their piety, and by their authority, would enact a difference betweene the signes of reverence, yeeldable to the heavenly and the earthly Majesty, that there might be some outward, as well as inward, adoring gesture appropriated to Gods worship: utterly uncommunicable to any mortall man, though bearing the Image of God, and exercising a Vice-gerency of his Sovereignty.

5.
Aas 10.

2 Sam. 14.
22.

What is to be thought of childrens kneeling to their Parents morning and evening, to aske their blessing?

Quest.

I take it, that this custome is lawfull, and grounded upon this Commandement. *Honour thy father and mother, that thy may prolong thy dayes,* that is, by their blessing, which in godly

Answer.
Kneeling to
aske blessing

Hh 2

parents

parents hath ever been accounted a sacred thing. Therefore *Isaac* would give his blessing to his sonne *Esau* before his death, and *Jacob* to his children and the children of *Joseph*, which examples, though they were extraordinary, as farre as they were speciall prophecies, yet they shew it to bee a very ancient and laudable custome, and of excellent use; for children to aske, and parents to give their blessing unto them, because, as their curse hath alwayes been ominous to wicked children, and disobedient, that is, such as hath beene followed with Gods curse: so their blessing hath beene auspicious, that is, such as hath beene followed with Gods blessing upon good children, and obedient. And the like is to bee thought of the blessing of spirituall Parents, that it hath vertue by Gods ordinance annexed unto it, and therefore is not to be neglected, but reverently to be received, before that we depart the congregation. For kneeling unto Parents, and unto Princes, if it be but as unto men, it is as lawfull as any other low bowing unto them: for nothing can be pressed against the one, but it alike impugneth the other: if it be otherwise intended by way of religious adoration (as some Heathen Emperours have taken upon them the honour of gods) it is idolatrous.

The sins of
Superiours.

And hitherto of the finnes of Inferiours. Superiours sinne against this Commandement by too much austeritie & rigor, or by too much remissenesse. Their sinnes may be referred to these heads: 1. Cruelty, and threatening: for this is most unjust, and unequal for the reverence and service, which servants and children doe to their Parents and Masters: wherefore it is forbidden: *Ye masters doe the same things to them, putting away threatening knowing that even your Master is in Heaven, and there is no respect of persons with him.* Thou dost rather represent the devill (who striketh feare into men and terror) in thus doing, then God, whose Image thou shouldest beare.

Ephes. 6. 9.

2. Denying them things convenient, meat, drinke, cleeth, resting time, and recreation, which may bee sufficient, and when they are sicke and weake, either to send them home to their poore friends, or to neglect them, and all meanes of their

their recovery, grudging at their hinderance by their sick-
nesse. Herein they deale worse with men; then with beasts;
when they are sickes, which is most shamefull. See a patre-
nt of a true master-like care in this case in the Centurion, *Mat. 8*
6. Here is Mammon served indeed, whilest to get wealth
thou dealest so unworthily with thy family, even wringing
it out of their flesh, and spirits, which thou doest thus pinch
and beat down, that they cannot be so servicable to Church
or Common-wealth. They shall cry against thee to heaven,
and their cry shall be heard: if being weary of their lives,
through thy hard usage, they shall doe any mischiefes to them-
selves or others, or runne headlong into any forlorne course
through griefe and despaire, thou art guilty of their sinne, be-
cause thou hast driven them to it.

It is also a sinne to deny thy servant his wages in due time,
or to abridge him of any part of it. *James 5. 4.* For as thou
lookest that thy servant should doe thy worke diligently, so
thou must pay him readily and cheerefully, and not deferre or
cause him to beg for it, as for an almes, or to seeke to the Ju-
stice for it.

It was the Law of God of old, that poore bond-servants
should at the time of their going away from their masters be
liberally rewarded for their long service, out of bounty,
which was more then their masters were bound unto by con-
tract *Deu. 15. 16.* but these hard masters are far from this. But
such servants, as have dwelt long with thee, should also bee
thus considered.

3. Prodiggally wasting all, or most part of thy estate, with-
out any providence for posterity, or care to reward the ex-
traordinarie paines of thy household servants. If there
bee any that provideth not for his owne, and namely for them
of his household, hee denyeth the faith, and is worse then an In-
fidell.

And here they may justly be taxed also, who though they
spend not all, whereby their children are unprovided for, yet
do by some of them, as if they were none of their children, as
their younger sonner, whom they neglect, giving all to the
eldest onely, or in case they have no sonne, giving their lands
away

Deut. 15.
12, 13, 14.

3.

1 Tim. 5. 8.

away from their daughters, to some other of their name to uphold it. But this is both against the Law of God, *Numb. 27.* and of nature, making their owne daughters nearest and dearest unto them. And this thought of continuing their name is most vaine, *Psal. 49.*

4.

1. Neglecting the good education of youth, through the want of teaching, or praying for them, and inuring them to good duties, and by letting passe grosse sinnes, and disorder without due correction. Heavy will their account be for this at the last day, when they shall see *Josuah, Abraham, Elkanah, Hannah*, and all good Governours sitting down in the Kingdom of God, and themselves shut out of doores.

Yet, as was said before, in speaking of the parents duty to their children, they must neither in passion correct them, nor without joyning prayer to their corrections, and every small fault must not be taken notice of, as we are advised: *Eccles. 7. 21. Give not thy heart to all the words that men speake, yea though thou shouldst heare thy servant speake evill of thee.*

5.

2. Lenity, and remissenesse in Princes, and set Magistrates sparing sinnes, that must necessarily bee punished, and to the encouragement of Malefactors.

6.

Amos 6. 1.

1 Sam. 12.

Psal. 101. 2.

2 Sam. 24.

21.

3. Tyranny, exercising their owne pleasure upon their subjects, without all respect of equity and right. Contrariwise did the good Judge *Samuel*, and *David* the King, after that he was well schooled, witnesseth that which he professeth, saying, *I will sing of mercy and judgement.* And so scrupulous was he, that he would not take of gift, much lesse by violence the threshing floore of *Aramah*, but would buy it, to offer sacrifice there, although the Lord had commanded him to build an Altar in that place.

7.

1 Cor. 9.

16.

4. Sloth and infidelity in Ministers, whose calling is to labour, who have hire to labour, and whose labour is to so excellent an end: if then they be loyterers, if they be seedsmen of tares, woe is to them. *The dispensation is committed to me, saith Paul. Woe is unto me then, if I preach not the Gospell.* A threefold woe then is unto them, that have not onely the calling, but the hire also, and that double, and treble, if they use not diligence, as in sometime seeme to the scandall of the Ministry.

3. A

8. A vicious life in all persons of note, and qualitie, whether they be Magistrates, Ministers, Masters, ancient, learned, or of any excellency any way: they doe not only sinne in the breach of Gods Law, but in giving example to inferiour persons, so that they pull upon them the burthen of their sinnes also: and because many are ready to follow them, more then men of meener condition, they make their estates by far more fearefull then others, the sinnes of multitudes, besides their owne, lying at the doore. Wherefore when a grievous fall, is threatned to wicked Judges, it is said *Thou shalt fall as one of the princes.* The Kings of Israel that were wicked, are said to have made Israel to sinne, they are even the eldest sonnes of Satan that be such, and therefore good reason that they should share deeply in his inheritance.

8.

Psal. 82. 7.

Quest. 120. Whence is the reason of this Commandement taken?

Ans. From the promise of long life, if God please not to prevent us with the blessing of eternall life.

Explan. The promise here annexed may bee also read; *That they may prolong thy dayes.* Not, that Parents have any power so to do in themselves, but partly keeping them from many dangers which they are ready to runne into, to the shortning of their dayes, but are prevented, whilst they obediently follow their grave and godly counsell, and partly blessing them by vertue of Gods ordinance with such efficacy as that this redoundeth to their great good, even for the prolonging of their happy and good estate in this world. And in this sense it is usuall in the holy Scriptures, to ascribe that to the instrument which is proper to God. *Paul* commending to *Timothy*, the study and teaching of the word of God, saith, *In so doing, thou shalt save both thy selfe and others.* And to the *Corinthians* he saith, *I have begotten you unto Christ Iesus.*

1 Tim. 4.
19.

If it be demanded why a promise is made of prolonging this life, and not rather of eternall life?

Some of the Rabbins answer, that the meaning is, that it may be well with thee in the world where all is well, and that thou maist prolong thy dayes in the world which is all

long; and that is the world to come. *Main body in Misach,*
transl. of Responsa, chap. 8. But all the promises of old were
 of temporall blessings, as signs of Gods grace. And being
 understood, we may argue thus: *And, we have seen*
that. That is duly of all to be done, by which they may live
 long and comfortably; but the rule to be followed for this, is
Honour thy father and mother. Therefore all are to honour
 father and mother.

Or, thou wilt honour them gladly, by whom thy life may
 be prolonged, especially in weale; but such are thy father and
 mother: therefore honour Father and Mother.

For the first of these: Life is so sweet, that all desire it, and
 most, though it be joyed with much bitterness, and sorrow:
 but to live long well, all doe naturally most earnestly desire,
 so that they would follow any rule, though very hard, for
 this: but all other rules are vaine, this only effectually, the Lord
 the greatest Physitian telleth thee so. Doe not therefore har-
 den thy selfe against it, but bring downe thy rebellious na-
 ture, and become obedient; servants, children, and people of
 all sorts.

For the second: Every Physician, whom experience tea-
 cheth to be a meanes of the health and long life of his pa-
 tients, men will honor in the time of necessity, seeking to them,
 and carefully following their directions, and he thinkes him-
 selfe a happy man, that can come to the best, neither will he
 for any thing displease him, though he be froward, and hasty
 towards him, although his skill often faileth him, and he be,
 till that time, a very stranger unto him: but thy parents are
 no strangers, but such, as may challenge something at thy
 hands, because they have bred, & brought thee up with care
 and paines, and God giveth them this blessing to prolong
 thy dayes, and nor to faile. if thou honour them. Foolish
 then, and out of his wits is he, and worse then a bruit beatt
 (which alwayes doth that, which is naturall) whosoever gi-
 veth not honour to his parents, according to the scope of this
 Commandement.

When parents have comfort in the good courses of their
 children, they come chearefully before God in their prayers

for

for them, and their faithfull and earnest prayers avails much for their good: but contrariwise when they are made through the lewdnes of their children to mourne in secret, or through their provocations to curse them, they are brought to misery, as *Esaus Rebekah, Simeon and Levi*, whereas the *Rechabites* for honouring their father are singularly blessed of the Lord, *2 Kings 10. 19.* and the like may be noted in humane stories.

But how is this promise verified, seeing as well such as honour parents, and doe their duty, as the disobedient, do often times die in the prime of their age: and the disobedient and unruly doe often live long?

First, it is often verified to obedient children, when as they are kept thus in a temperate and honest course of life, the disobedient coming to their ends by surfets, or the gallows with shame, in their very prime.

2. It is alwayes verified, because obedient children live well, and in the feare of God, and to live well, is to live long, according to the proverbe, *Bene vivit, et bene vivit a se, Tio live well, is to live twice*: and to live ill is never to live, but to bee ever dead, as *S. Paul* speaketh of wanton widowers, *She that liveth in pleasure, is dead, whilst she liveth*. In that, though the disobedient live long, yet they have not this blessing of long life; the obedient and dutifull have it, though they live not many yeeres: for one day is better then a thousand of the rebellious, which is the cause that a Wife man maketh no reckoning of a sinners life, though hee live an hundred yeeres.

Againe, the wicked the longer he liveth committeth the more sinne, and so is the more accursed.

3. If it be not verified for life here, yet it is more then made good by their taking hence, they receiving for frailty, strength; for basenesse, glory; for temporality, eternity. Who wil say, that if the King promise any of his household servants by name, one of his Guard, a Pensioner or Porter, that he shall ever enjoy his place, and yet removeth him to be the Master of his Horse, his Treasurer, or Chamberlaine, that he is not so good as his word unto him? and who can say then, that the Lord of all, if hee promise a long life in this miserable world, and

AT 201

Quest.

How

Answer.

How Parents pro-
long their
childrens
life.

1 Tim. 3. 6

Ecd. 8. 17.

Job. 4. 9.

and yet removeth to a Kingdome everlasting, that he is not true of his promise?

Doth any man thinke *Enoch* the lesse blessed, because hee was taken away some hundredth of yeers sooner then others? or doth he thinke it an unhappinesse in the good son of *Terahem*, for that he was taken away in his youth? no more are they unhappy, or lesse blessed, but so much the more, whom the Lord is pleased to take away from the evils of this world to come, as saith the Prophet.

1 King. 14.

Ezay 57. 1.

Quest.

Why doth the Lord rather promise long life to such as honour father and mother, then any other blessing?

Ans.

First, because life is sweete, and we are apt by nature to hearken to any thing to prolong life; but this is generall, and fitteth other Commandements as well.

Gen. 43. 38

2. More specially, because children that honour Parents, may be said in some sort to prolong their daies, through that joy wherewith they are affected when they doe well: for as sorrow shortneth the daies, according to that of Father *Jacob*, *Ye shall bring my gray head with sorrow to the grave*: so joy prolongeth them. Againe, by nourishing them in their necessity, they prolong their dayes, even as young storkes, so that it is most equall with the Lord, to give them this recompence in prolonging their dayes: which also is an argument of force, to move to obedience, and to make them flye disobedience, seeing this is a death to their good parents, and they are like the viper herein, which, as is thought, is the death both of fire and dam in the breeding, and comming forth into the world.

3. Because children have the beginning of their life from their Parents, and when they are gratefull to God and to them, therefore it is equall that it should be prolonged.

4. Because the way to come to an estate of honour, is giving honor, according to our proverb. *Qui nescit parere, nescit imperare*, He knoweth not how to rule, that knoweth not how to obey first. Wherefore it is just with God to cut off the disobedient, that they may not live to honour, and to prolong the life of the obedient, that they may come in their age to be obeyed and honoured.

Hee

Hee that honoureth his father and mother, maketh attonement for his finnes: Ecclesiasticus 3. 3. See also ver. 14. 15. 2. He layeth up a treasure, ver. 4. 3. He shall have joy of his owne children. 4. His prayer shall be heard. 5. A blessing shall come upon him from them, ver. 8. 6. The glory of a man is from the honour of his father, ver. 11.

Quest. 121. Which is the sixth Commandement, or the second of the second Table?

Ans^w. Thou shalt doe no murther.

Quest. What is here forbidden?

Ans^w. All murthering of our selves or others, and all approbation hereof; either by command, counsell, consent, or con-cealement: secondly, all injurious actions tending to the prejudice of our neighbours life: thirdly, all rayling and reviling speeches: fourthly, all murtherous desires and affections of the heart; as malice, hatred, and envy: fifthly, all cruelty towards the creature, which sheweth a murtherous minde in us.

Explan. The Lord having provided for the upholding of every man in his estate and condition, to prevent a confusion amongst the orders of men, proceedeth here to take away particular abuses, which if they should bee, this order cannot stand, and first the most horrible of all other, murther, the despoiling men of their lives. For it is worth the noting here, to see how God proceedeth from greater finnes to lesser, till he commeth to the least of all. The greatest sinne against our neighbour, is murther, the next adultery, then theft, and they that will commit none of these, yet will impeach his good name; and lastly, if not so, yet they will sinne by coveting.

Now, because the Pharisees erred, when they restrained the sinne here, to the outward and compleat act of murther, our Saviour Christ reprovng this their absurd cleaving to the letter of the Text, I have more largely according to his blessed direction set downe, the sinne against this Commandement. It may well be referred to these five heads.

First, a ctuall murther, which is either of our selves, or of other men. 1. Thou shalt not murther thy selfe, howsoever thou.

Mat. 23.

The sixth Commandement.

thou art pressed by temptations of poverty, disgrace, or other heavy crosses, whereupon the Devill is busie about thee, and seeketh to drive thee to this desperate selfe execution. Thou shalt feare, and never yeeld to so horrible an act, whatsoever becommeth of thee. And that thou maist the better be preserved, because the Devill prevaileth against many in these dayes, and against some that have formerly had a care to doe well, I have set downe here the most effectuall meanes of preservation in all assaults.

Forerun-
ners of selfe-
murder.

First, take heed of all forerunners of these temptations, as of pride, and carying a higher saile then thy estate will beare: for when a man commeth thus to be spent, and must necessarily come downe, and be laid open to the world according to his meanes, his proud heart cannot endure to yeeld, if by any meanes he may avoid this open debasement, whereupon Satan is ready, and biddeth him murder himselfe: this is plainly to be seene in many examples in our dayes. Another forerunner of this, is some notorious sinne or finnes, which are committed in secret, but the conscience will not suffer to be secret, but accuseth for them, and then Satan layeth hold hereupon, pressing the threatnings of the Law, and never ceaseth till he hath driven a man to the desperate making away of himselfe.

These hideous finnes are murder, adultery, perjury, apostacy, or back-sliding from the truth before embraced, and such like. A third, is generall security, in matters of religion, from which when the eyes come to be opened, there ariseth an horror and trouble in conscience; which the Devill further presseth to desperate selfe-murder. Wherefore let every man first be carefull to avoid these waies.

Let him put on humilicy, living rather in meaner fashion then he is worth: let him watch over his hands and heart and tongue against murdering, against adultery, and uncleanness, against lying and forswearing, and over his waies against back-sliding: and let him in all his dealings keepe a good conscience. If thou shalt say I feare not this temptation, I hope I shall keepe mee without this pensive carefulnesse, farre enough from it: heare what the Apostle saith,

Be

Be not high-minded, say thou: consider that thou art a man, and if a man, subject to the like passions, as the meanest and worst of men, if thou take not the better heed. It is no wisdom, to surfer the body, and then to seeke a cure, neither is it wisdom, to let the enemy into the City, and then to seek to drive him out againe. In like maner, it is no wisdom, but great folly, to put a mans selfe into the hazard of this desperation, thinking then to be cured againe.

Rom. 9. 11.
20.

Labour for patience in all crosses, according to the example of thy Master Christ, if being a servant thou be buffeted, pinched with hunger, and hardly entreated; or being a child, art neglected of thy Parents, and discouraged; or being a subject, thou art in danger through thy Princes displeasure; consider not so much the greatnesse of thy crosse, as the reward, if thou have patience; consider the vanity of the most excellent things in this world, the shortnesse of all crosses here, and the most worthy partners which thou hast, both Christ, and all the holy Prophets and Apostles, to whose society it is joy to be joynd.

2. Labour
for patience.

The want of this patience breedeth discontent; and discontent, with the Devils furtherance, desperation and murder.

3. Consider, if at any time thou beest thus tempted, that to murder a mans selfe, is the most unnaturall sinne that can be in the world: and therefore (because other meanes of punishment is taken away) the Law doth brand the dead car-kasse with infamous buriall.

4. It is also the most dangerous and unrecoverable (except the sinne against the holy Ghost) for it seldome giveth any time of repentance, and perhaps more seldome any probability. Hee that dyeth thus, dyeth alas in Sams hands, and I feare me in Sams hands, Yet I presume not to confide Gods extraordinary and boundlesse mercy, that can reach it selfe forth *inver pomeu & fontem*, after voluntary head-long precipice. I deny not this to bee possible. But O dreadfull trial of this balance, which in probability weigheth downe so heavy on the other side, as to presse wretched man to hell, it selfe! Distressed Brother, art thou tempted to this foolish and

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11. Q. 200. 2

and monstrous sinners. Gather thy strength unto thee, and say, Avoid Satan, I shal tell on thee, notwithstanding be saved, commending my soule to God when I die, say, Thou art a lyar, and the father of lyes: for the truth saith, *If a righteous man turneth from his right confutes, and committeth iniquity, in the sin wherewith he is found, he shall surely die.* If hee telleth thee: that thou shalt thus end thy sorrowes, say, Thou art herein a lyar, also Satan, I shall passe thus rather from sorrow to greater sorrow, from temporall woe to eternall, to be gnawed upon by the worrne that never dyeth, and to be burned with the fire that never getteth out.

Object. 2.

Selfe-mur-
der to pre-
serve vertue
involute,
Aug. de
Civili Dei.

If it be said, there are some that die thus, to preserve ver-
tue unviolat, as *Lucretia* to preserve her chastitie, and cer-
taine Matrons of Rome, of whom *Saint Augustine* writeth:
and some, that they may be glorious Martyrs, as the Donatists
of old, holding, that if they could procure death to them-
selves, they should immediately passe to glory in heaven.

Sol.

They are all in the same dangerous and damnable plight;
notwithstanding, without extraordinary, and even miracu-
lous repentance, they perish, as guilty of their owne death.
Reade *Saint Augustine* in the same place, excellently setting
forth the vice of *Lucretia*, which by the Heathen was com-
mended for a vertue.

2.

Unjust
blood-shed.

2. Murdering of other men: This is unjustly to shed the
blood of any man, by any meanes whatsoever. First, I say, it
is an unjust shedding of blood: because there is a shedding of
blood, that is no sinne, as of the blood of creatures, which are
given unto man for meat, or which are any way noysome un-
to him, contrary to the Tacian heresie, which denyed it to
be lawfull to kill any thing. Againe, there is a shedding of
the blood of man, which is no sinne, viz. when it is done just-
ly, by such persons as to whom it doth belong: and this is by
the Magistrate, or at his appointment only, and that by just
proceedings: for, *Hee beareth not the Sword in vaine, but is
Gods Minister, to take vengeance on those that doe evill.* And it
is so necessary for them to put to death, where there is just &
necessary cause, as that if they spare, Gods curse will follow;
for the Lord hath expressely taught, *that blood defileth the land,*

Rom. 13. 4

Num. 35. 33.

33.

and

and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. And on the other side, if they put to death unjustly through malice, or for any private revenge, they are murthers: for so saith forth onely may they revenge by death, as they are Gods Ministers set a work by him.

Whence we may see, that Heathen Kings, persecuting the poore Christians to the death, were murthers; and in like manner are such as bee in authority in the Church of Rome, that doe diversly murther the poore people of God, by burning by the sword, and by cutting their throats in butcherlie manner, onely for following a righter and more holy way, then is allowed amongst them. *Peters*, of whose succession they brag so much, durst not so to have turned his Masters charge, *Feed my sheep, feed my lambs*, into killing them, though they had run out of the fold. He would not have taken heart upon so sleight a ground, *Up Peter, kill, and eat*, as some doe, to justify this killing of the poore sheepe of Christ: nay, to murther, or expose to murther Gods anointed. Lastly, there is another just cause of shedding blood: viz. in lawfull and just wars, and in defence of a mans owne life: for just wars are called the Lords battels, as *Isoshaphat* encouraging his men, saith, *The battell is not yours, but Gods*.

Joh. 21.15

Acs 10.

2 Chron.
20.17.

The word *Ratsak* here used in the Hebrew, doth properly signifie to kill unjustly, when any are justly put to death, the word *Harag* is used.

But some make doubt, whether it be lawfull for Christians to wage war. This is the fancie of the Anabaptists, whose follies are easilie refuted out of their owne suries and outrages in Germany, where they that impugned lawfull war and Magistracie, made use in their rebellions of that which themselves disavowed, namelie the sword. And as for the vocation of a Souldier, saith *Iohn Baptiste* when the souldiers came unto him, demanding of him, *What shall we doe?* did not answer them, that they must of necessity cast off their swords if they would be the servants of God, but rather advised them to remaine still the Military servants of Caesar, else what place can those precepts have, *Do violence to no man, neither accuse any falsely*,

Quest.
Answ.

Like 3.14.

falsly, and be content with your wages. Yet they are not hereby justified, that goe voluntarily to any warres out of levity or to get pay, they are no better then murderers, although they kill as souldiers. Neither are any warres warrantable, but just warres and necessarie onely, either to recover things unjustly taken away, or to revenge many, and great injuries done by the insolent enemy. And first all means to get peaceable satisfaction or restitution are to bee used, because the effusion of blood, if it be possible, is to be prevented. But alas, men rush into the warres now adayes upon light occasions; *pro fas, et nefas.*

Another frenzy of the same sort, denieth all use of the sword, at home intime of peace by way of civill justice, as if it were against Christian perfection to put any man to death by the hand of publike authoritie, though for never so grievous a crime tending to the dissolution of humane society, and defacing the Image of God. Alas, framiske soules, that in hatred of Murther, maintaine Murther. Shall hee that hath murdered one man, be suffered by surviving to embroe his hands with the guiltlesse blood of more? Our Saviour himselfe (whose nearest Disciples these Saintly innocents would seeme to be) expressly pronounced this Law of Justice, *They that take the Sword shall perish by the Sword;* That is, private avengers, that wring the Sword out of the Magistrates hand, to usurpe the use of it for their owne passions, must expect to feele the edge of it, and to be cut off by it. This publike revenge is so far from being a sinne; that (as even now I shewed) it is a necessary duty in him that beareth the Sword. If this Sword had no edge, or were not employed upon just occasion, verily it were borne in vaine.

Mar. 26. 52

Object.

But the Apostle *Paul*, say they, speaketh of Heathen, not Christian Magistrates.

Answer.

I answer, he speaketh of Magistrates, as Magistrates, generally of all, whether Heathen or Christian. Is not a Christian King Gods ordinance, *Gods Minister*? Doe wee not owe tribute and honour to Christian Kings, as well as to Heathen? Surely much more. Are there not *thos dee vilt* (malefactors in an high kinde) among Christians? Alas too many. I conclude

clude therefore, that that God who in this Commandment
saith to every private man, *Thou shalt not kill*, doth therewith
all and thereby not only permit, but also command his owne
publike Minister to kill for the prevention or avengement of
killing other heinous crying sinnes.

Here it may be demanded whether this use of the sword
belongeth alwayes and onely to the Magistrate; seeing there
are in the Scripture examples of others, who have killed and
have therein bene not onely blamelesse but also commended
as *Phinees* and *Moses*.

True it is, that *Phinees* had no civill power; yet is greatly
commended for killing *Cochab* and *Zimry*. But this he did out
of speciall instinct, and extraordinary zeale, which God stir-
red up in him for the quenching of an extraordinary plague.
Moses, being yet but a private man, slew an Egyptian that
strove with an Israelite; But *Moses* was an eminent type of
Christ, and performed this and other such actions, as a deliverer
of the people of God. And lest we should doubt whether he
had a speciall instinct unto this enterprise, Saine *Stephen* shew-
eth that *Moses*, even before the solemn exposition given
him by God appearing in the flaming bush, had an inward
vocation and notice of his owne office of a Deliverer, where-
of this slaying the Egyptian was, as it were, the first act and
handfell: which, as himselfe knew, so hee thought that the
people of Israel would acknowledge; For he supposed his bre-
thren would have understood how that God by his hand would
deliver them. In brieft, I say, to such Heroicall examples, that
we Christians must live by rules and not by exceptions, with-
in the line of our ordinary callings, and without aspiring to a
boundlesse imitation of extraordinary actions.

Here it may be demanded unto what crimes the use of
the Magistrates sword ought to be extended: and how farre
the prescript of Capitall Lawes given to the Israelites bind-
eth Christian common-wealths. Whereto I answer first, (as
modesty requireth) that I will not take upon me the office of
a Law-maker, by defining this. Secondly, that many of those
Lawes were peculiar to the Common-wealth of Israel, and
agree not with our, and other Common-wealths. Thirdly,

Quest.

Ans.

Act 7. 15.

as for the chiefe defiance of the first Table, as hellish blasphemy and grosse Idolatry, I doubt not but that in all Christian Estates they ought to be capitall, as they were among the Jewes.

As for the second Table, this Commandement above all the rest, is in all Nations fenced and guarded with this extreme punishment as *perpe nationis* in the same kinde. Limbe for limbe, life for life, which is of force so generally, not out of limitation of the lawes of the Jewes, but out of the instinct of nature, and ballance of evident justice. How farre other offences against our neighbour are to bee made capitall is a greater difficulty by reason of the variety of natures and dispositions in divers people: with true respect whereunto there may bee joyned an ayme at the best and most principall positive Lawes prescribed by God unto the Jewes, as I have heretofore touched in the Preface before the Commandements.

To proceed now in the description of that which is here forbidden under that name of Murther, I say, it is to shed blood unjustly, that is, *ad deliquium anime*, to the spilling of life, for thus the Lord describeth killing every where. Againe I say, it is a shedding of blood, that is, direct and purposed, not an act by which blood is shed by accident, besides the intent of the doer.

For in this case it is no strange, but in a sort Gods act, according to the words of the Law: *If a man hath not laid waite, but God hath offered him into his hand, I wil appoint thee a place whither he shall flee:* and a particular instance is given, *If a man be felling a tree, and his hand strike with the axe, and the head slip from the betwix and hit his neighbour that be dyeth:* here it is no murther, therefore he is not worthy to die by whose stroke this was done; there was a place of refuge for such to save himselfe in. But it is not so if two men quarrell and fight, and one killeth the other. Men may mince it here, and call it onely Man-slaughter; but indeed it is plaine murther, as is evident by the very English word of this commandement, *Thou shalt doe no murther*, which is the translation of the Latine, *Nem accides*. And surely these that are convicted

Gen. 9.
Exod. 21.
12.

Exod. 21.

Deut. 19.5.

of

of Man-slaughter, have in their indictment their load: of this word *occider*. So then murder legally and precisely taken is either comprised under occision, or else it is not forbidden in this Commandement, which were very absurd. Moreover, the case of our excused and refined Man-slaughter, differeth much from this case, put by the Lord, by which the Law for the quitting of him that slew his neighbour unawares, is illustrated.

For though the word, *not laying wait*, be used, and *not having his brother in time passed*; looking to which words onely, his sinne may be extenuated, for that hee that slayeth his neighbour in a sudden quartell, may be said not to have hated him before: yet consider the instance that is given, of one cutting wood, to make plaine this Law, and it will appeare that the Lord hath no meaning to give any toleration to any killing in quarrells, but only out of all pretending before, or intending then, as it is not with him that killeth another in heat and fury, seeing howsoever he doth it suddenly, yet he endeavoureth it, and doth it willingly.

Indeed it somewhat lesseneth the fault, if it shall manifestly appeare, that slaying was against the intent of the striker, either for that the instrument wherewith, was but some little stone or stick, not likely to kill, or for that the part of the body smitten, was not any principal, and not much wounded, and herein favour may be shewed. Because that otherwise a Master giving his Servant correction, by the striking of one blow unawares, & death following, should become a murderer, whereas oftentimes death hath followed upon a small cause.

But in these cases our Lawes and Statutes doe sufficiently provide. And as for the case of Man-slaughter now discussed by me, I doe not presume to make my selfe *legibus sapientior*, but onely declare Gods positive Law, which if I deeme to bee more equall and judicious then the Law of other Nations, I see not why any man should be agrieved thereat.

Lastly, I adde, By any meanes whatsoever, and thus all accessories to murder, are murderers. First and chiefly, he that commandeth or counselleth, as *David* made himselfe guiltie

2 Sam. 12.

of the murder of *Abinadab*, *Abinadab* of *David's* if it had beene proceeded according to his counsell, and the High Priests of the murder of *Christ*.

Act. 8.1.

He that consenteth, as *Philo* did unto the Jewes, about the killing of *Christ*, though he washed his hands, and *Saul* unto the killing of *David*.

Deut. 21.7

He that concealeth, as is set downe in the case of a man found slaine, whose murder is unknown, the Elders of the City needest shall purge themselves of the guilt of this blood by washing their hands, and saying, Our hands have not shed this blood, neither have our eyes seene it: so that if any had seene it, and not revealed the murder, he had made himselfe guilty of murder.

Ex. 32. 14.

Now, this murder is so odious before God, as that hee which doth it, must die without any favour, yea, if he flyeth to the Sanctuary, he shall be pulled away from thence: for, *Thou shalt take him from mine Altar*, saith the Lord, *and put him to death*. Whence we may see, how great the Popes presumption is, in giving pardon for grosse murders, to such as flee to any popish sanctuary.

If a beast killeth man or woman, it must be put to death, and in detestation of the murder the flesh thereof might not be eaten: *Exod. 21. 28.*

I.

Murder, a
most grie-
vous sinne.

And justly hath the Lord appointed this severe punishment: first, because murder is the destruction of a little world, as man is rightly called, wherein the wonderfull wisdom, power, and mercy of God doth as much appeare.

2. Because it is the defacing of Gods Image, which is in every man, betwixt which, and the clipping of the Kings coine having his Image, there is no comparison. This reason from the image of God in man, is the reason rendred in the first Law against Murder, *Gen. 9. 6.* 3. Because it is an increasing upon Gods office, to whom alone it belongeth, to call men when it pleaseth him, out of this world. 4. Because it is the greatest breach of love and peace, and so the greatest sinne against man.

John 8.44.

And therefore this sinne of murder singularly, is said to defile the land: *Num. 35. 33.* and the first murderer *Cain*, suffered

suffered a long and horrible punishment to deterre all others
heretofore. The very earth cryed against him; rather then
his murder should be concealed, and sundry times by mira-
culous meanes God bringeth murderers to light; that they
may receive equall punishment. And the nearer any man
is to another, the more heinous is the sinne of murder, as if
a father, husband, brother, &c. And unto these we may add
a fifth reason, God hath not made man with such offensive
parts, as other creatures, as harnes, hooves, tuskes, &c. where-
fore it is most inhumane to kill. 60. To shew in what ac-
count blood is, he appointed it onely for sacrifice, and David
must not build the temple, because he shed blood.

Whence it is, that Christ saith the devil a murderer; as
by his proper name; & how secretly, soever murder be com-
mitted, it is noted above all other, to be a crying sinne. *Christ*
murder cryed to heaven against him the *Egyptians* murder
made amongst the Jewes children, cryed against them i the
sinne of the rich, denying the hire of the poore, cryed to hea-
ven, and this is a kinde of murder also: in these places wee
reade of sinners that are crying for vengeance; to shew, that
murder of all sinners is the most crying sinne, so that the mur-
ders shall not rest, but if man revenge it not God will, if man
cannot know it, God will make it knowne, sometime making
the dead body to bewray the murderer, sometime the birds;
and sometime the murderers owne conscience. And hitherto
of the head sin against this Lawe we end to subjoyne yet on

Within the compasse of which come also make bare, that
by tale bearing stirre up strife, and occasion bloodshed, as
David stirred up *Saul* against *Abimelech*.

A second sinne here, is the next degree unto murder, all
injury done unto our neighbour, tending to the prejudice of
his life. 1. By striking and fighting in private, unjust quar-
relling, whereby it cometh to passe, that an eye, or tooth is
lost, the head, the face, or the arme is bruized, or broken,
or some other part of the body hurt. The Lord provideth
for the punishment hereof; *Eve* for *ye* strike for *ye* shall be
hurt, and so pay the charges of the party wronged, during the
time of the healing. 2. By grinding the faces of the poore;

Gen. 4.

James 5. 4.

2.

quarrelling.

Ex. 21. 24.

Esay 2. 15.

Ex. 22. 24.

p. 100

p. 100

3.

Against rail-
ling speeches

Mat. 5. 22.

p. 100

Pro. 12. 18.

Ephes. 4. 31

p. 100

in selling and letting without sufficient consideration
their hire, or in taking their treasures away from the poor, this is
also called oppression, by which rich men's hands are filled
with blood, and such an oppressing bloody sin, as that it shall
cleave more then actual murder, when the poor cry out
under this burden: the Lord directeth that his wrath shall
be kindled, and he will kill them off, as in 1 Sam. 2. 34. using any
unlawful means of impairing our neighbour's life, or health,
as if the Physician or Chirurgion shall deal falsely with his
patient, giving him rather things against, then for his health,
that he may be the longer under his hand, or having no skill,
or but little, shall pretend skill sufficient, and so keep him to
the endangering of his health and life; from such as be more
skillful: and likewise if the Apothecary, through a greedy
desire of gain, or by neglect, shall give one thing for another,
unlawfully, and improperly, instead of the prescribed,
here is manifestly a self-detriment, a degree of murder. And
as it is in regard of others, so also in regard of a man's
owne selfe, if he shall by any means willingly impair his
owne health, rather choosing to endanger his life in time of
sickness, then that he will be at charge for the means of re-
covery in the time of health, rather surviving through idleness,
then working; or on the contrary side, following drunken-
nesse, surfeiting and whoring, to the breeding of any some di-
seases in his body; thus, and whatsoever way else he taketh
to the prejudice of his owne life, besides his sinne against o-
ther Commandment, he is guilty of selfe-murder.

The third sinne is to raile, and revile in speeches, although
no stroke is given: for this is also a degree of murder, Christ
himselfe being Judge, where speaking of murder, hee saith,
*Whosoever shall say unto his brother, Racha, shall be worthy to
be punished by a Synnagoge: and whosoever shall say, Thou fool,
shall be in danger of hell fire:* For railing, and bitter words,
are like the pricking of swords, and therefore are not onely
forbidden, but all appearance here of by crying out aloud,
where the Apostle bideth to put away anger, with speaking,
and crying. And it is reason, that this should be forbidden
here, as a degree of murder, seeing experience teacheth, that

of

of words blowes doe commonly arise.

The fourth sinne is, to have murderous affections of malice, hatred, and envy against our brother, or but the first degree hereof, unadvised anger: for to prevent the height of these evill affections, the Lord threatneth such, as be unadvisedly angry, as culpable of judgement; and Saint *Lambert* saith, that the anger of man doth not worke the righteousness of God. This unadvised anger is heere arising in us, upon some private injury done unto us; or to our friends, picking us forward to revenge, and this may well be said, not to worke the righteousness of God, because it setteth not a man the right way, but contrary to that, which the Lord hath appointed us, saying, *Vengeance is mine, and I will repay it.* There is a kinde of anger, which is commanded: *Be angry, but sinne not*; but this is not an humane but holy anger, and hath these properties: First, it is only against sin, and not against that, which is a private displeasure done unto us. Such was the anger of *Moses*, when as coming from the Lord with the Tables of the Law in his hands, seeing the Idolatry of the people, he threw them downe, not being able to hold, when he saw God thus highly dishonoured.

2. It is only, because God is offended: for the same sin may be to the offending of God, & of our selves also; because it is some injury unto us: as when a servant neglecteth his masters business behind his backe, or spendeth his money at the Ale-house; or when a people walketh stubbornly against their Minister or ruler, in these, and the like cases, our anger must not bee for our selves, but for our God. Here in the *Moses* himselfe erred at the waters of Meribah, when the people murmured for water, so that he could not enter into land of Canaan.

It is not sudden, but upon deliberation, according to that precept, *Be swift to heare, slow to speake, slow to wrath*. Thus *Ambrise*, Bishop of Milaine obtained at the hands of *Theodosius* the Emperour, after that he had greatly offended by sudden anger, that hee should not suffer any decree made in his anger to be executed till thirty dayes after.

And thus doth not our time long, but it doth over againe,

Against Malice, Hatred, and Envy.
Mat. 5. 22.
Jam. 2. 20.
Quia ira
fratrum
non est
in vestra
cordis ab-
sconditum.

Rom. 12.
19.
Ephes. 4. 26
Properties
of holy an-
ger.

I.
Against sin.

2.
Because
God is offend-
ed.

3.
It is not
sudden.
Jam. 1. 19.
Theodor. 5.
cap. 17.

—

our _____ where _____

our owne weaknesse and finnes, *Gal. 6. 1, 2. Tit. 2. 2.* To consider wisely the providence of God in all indignities, that are by any man offered to us, as *David* did, when *Shimei* cursed him, *2 Sam. 16. 10.* 3. To avoid the company of forward and hasty persons, by whom thou mightest bee provoked, *Prov. 22. 24.* even as a man keepeth gunpowder from the fire. 4. To observe the countenance and behaviour of a man in fury. 5. To consider, that all such are fooles, *Eccles. 22. 2.* *Prov. 12. 16.* 6. The judgement belonging to this anger, *Mat. 5. 22.*

5. The fifth sin against this Commandement is all cruelty towards man or beast: for the righteous man is noted to bee mercifull, even to his beast. Cruelty is sometime in the very looke and countenance, when it is cast downe towards any man: thus was *Cain* towards *Abel*, before his murther, and *Labans* countenance expressed his malice against *Jacob*, before his departure: and this downward looke is a sin in any, when an ill minde is hereby set forth, as it is for the most part.

2. In the behaviour there is cruelty, when it is harsh and churlish, as *Nabals* is said to have been towards his servants, so as that they could not tell how to speake to him: of him therefore it is said, *He was churlish, and ill conditioned*, and this is an ill condition indeed, and unworthy a Christian, seeing our lesson is, *Learn of me, that I am meeke and gentle.*

3. When any way too much severity is used, by the rich towards the poore, by officers towards malefactors, dealing with them in all extremity; by governours, towards such as be under them, unreasonably correcting, or otherwise expressing an hatefull minde against them. This was a sinne in the Pharisees, that brought the adulterous woman to Christ, breathing out cruelty against her, and all they that have judgement mercifull, that are thus without mercy.

4. Cruelty is in the unmercifull usage of the dumb creature, working them without reason, pinching them in things necessary, beating, or killing them without mercy, or otherwise abusing them, so as that they sicken, or grow diseased hereby: all these are wicked acts, and shew wicked men, whose

5.

Properties
of cruelty.
Pro. 12. 10.
Cruelty in
the looke.
Gen. 4.
Gen. 31. 2.

In the be-
haviour.

1 Sam. 23. 2.
Mat. 23. 23.
Too much
severity
towards the
poore.

John 8.

Unmercifull
usage of the
dumb crea-
tures.
Pro. 12. 10.

1 Cor. 6.

Deut. 22. 9.

whose mercies are cruelty. For howsoever the Apostle saith comparatively: *Doth God take care for Oxen?* it is certaine, that God doth take care for Oxen and Horses, and for the very fowles of the aire: seeing that he hath made a law, forbidding, when a man findeth a birds nest, to take the olde together with the young. It is therefore to bee understood, that hee doth not take care for Oxen principally, and chiefly, but subordinately, as his care is towards all the creatures.

5. Cruelty, is in revenging injuries, for wee must not revenge our owne wrongs, but leave that to God, to whom it properly belongeth, *Rom. 12. 19.* Our fury is such against those that wrong us, that we cannot keepe any measure, but be more injurious if it were left to us, wherefore God taketh this office to himselfe, saying, *I will repay it.* So that the revenger arrogantly usurpeth the authority of the most high, and is most injurious to him, in that by his practice hee saith, either he knoweth not of the wrong done, or cannot, or will not revenge it. Againe, he wrongeth himselfe by provoking thus his adversary against him, oftentimes to his greater damage, and to make him hate him the more.

And hitherto of the finnes against the bodily life: Now therē be finnes also against the spirituall life and soule, according to the teaching of *S. Paul*, who sheweth a case, wherein a man destroyeth the soule of another, viz. when hee is an occasion of his stumbling, and falling into sinne. Thus Ministers murder, or at the least make themselves guilty of murdering the soules of the people, committed to their charge, when as through their default any of them perish. This is plainly taught in *Ezechiel*, whom the Lord told, that hee made him a watch-man over the people, and if the enemy, which is sinne, should come, and destroy any, he not giving them warning, their blood hee threatneth to require at his hands. If any Minister therefore, either by neglecting to reach and watch over the people, and much more, if by false doctrine, or a wicked life, he be an occasion that any die in their finnes, he shall undoubtedly answer for this soule murder if he endeavoureth being furnished with gifts necessary to save them.

The murder of
soules.

1 Cor. 8.

17. 1. 12.

1 In. Ministers

murder.

Ezek. 3.

3. 17.

Ezek. 3.

3. 17.

Ezek. 3.

3. 17.

Ezek. 3.

3. 17.

Ezek. 3.

3. 17.

Ezek. 3.

3. 17.

Ezek. 3.

3. 17.

Ezek. 3.

3. 17.

them, whosoever shall perill, he is acquitted, and shall have his reward.

The Caldee to imply the killing of soules here forbidden, rendereth it, *thou shalt not kill a soule*, *Abz. 20. 26.*

Againe, Parents and Masters, and all private Governours are murderers, if by their neglect or bad example, their children, servants, or pupils perish by ignorance, prophanenesse, or any other sinfull course of life, which they might have amended in them, by teaching, charging, reprovng, and requiring better things at their hands, and leading them on by a good example. For this, as hath beene shewed, is their duty, as it is to furnish them with things necessary for the bodily life: and therefore, as in the denying of these, they which are under their government perishing, their blood shall be laid to their charge, so is it, when they deny them means necessary for their soules; and much more, if they give them the poison of bad counsell, or bad example, this murdering of soules shall be charged upon them.

And lastly, every neighbour, that giveth his neighbour drinke to make him drunken, that stirreth up one against another to fighting and quarrelling; and generally, if hee inticeth any to sinne, or doth countenance, and favour, and defend it, to the heartning of a man on therein, every of these wayes he is the cause of the destruction of his neighbour, and shall answer as a soule murderer. For this is taxed in Gods word as an high offence: *It is he to him that giveth his neighbour drinke, that is, to make him drunken: and it is set downe as an height of sinne; which not onely doe such things, but favour such as doe them.* And good reason, seeing every man is bound to keepe his neighbour, as much as in him lyeth, from sinne, otherwise he is censured, as hating his brother: for, *Thou shalt not hate by brethren in thy heart*, saith the Lord, *but shall love him plainly and not suffer him to sin.* Oh then, how shall hee answer it, that provoketh his brother to sin? without doubt he shall be judged as an hater, yea, a murderer of his brother at the last day.

Now that we may avoid the horrible sinne of murder: 1. Let us stoppe the very fountaine of contention, which murder

2 Parents
and Masters

Deut. 6.7.

3 Neighbors

Hab. 2.15.

Rom. 1.31

Lev. 19.17

murder followeth: for pride will endure nothing, and is so wastfull upon it selfe, that nothing can bee spared for the poore;

2. Covetousnesse: for he that is greedy of gaine, will hunte after the precious life of a man, *Prov. 1.*

3. Riotousnesse, drunkenesse, and whore dome, whereupon how much bloodshed hath followed, who knoweth not? Moreover a man hereby wasteth and destroyeth his owne life.

Quest. 122. What is here commanded?

Ans. Out of the love that we beare to our neighbour, as much as in us lieth to preserve his life and health, and specially the life of his soule, by good counsell, exhortations, admonitions, and the like.

Explan. The duty here commanded, ariseth from the consideration of the sinne forbidden: for if it bee forbidden to murder, then it is commanded to save life; because hee that saveth not life when it is in his power, is guilty of murder. Now, as murder is either of mans owne selfe, or of another man, so the duty, that yee may bee free from the guilt of any murder, is to endeavour to save both a mans owne life, and the life of another man.

I.
To save our
owne life by
flying in
time of dan-
ger.

1 King. 19

First then, thou art here bound to preserve thine own life, by the use of all lawfull meanes: 1. In the time of danger, flying from one place to another; whether the danger be by persecution, as *David* was indangered by *Saul*, and therefore fled from him; and as *Athanasius*, an holy father of the Church, hid himselfe a long time, when he was sought for to the death by the *Arrians*, and as *Elijah* long before fled from *Jezebel*: or if the danger bee by famine, as *Abraham*, *Isaac*, *Jacob*, *Naomi*, and other holy persons have commonly done: or if there be danger by the plague, the chiefe cure of which devouring evil, next to repentance, is to change the aire, and that speedily, not in an opinion to be safe from Gods stroke, but in obedience to his will, who would have us to preserve our lives by all lawfull meanes, in the time of danger. And a principall ground of all this, is that commandement of our Saviour: If

they

The Duties of the sixth Commandement.

477

they persecute you in one city, flye into another, and the speciall command unto Eliab in the time of famine, and the Lords manifest apparition of Abrahams flying then, comforting him, and taking his part against Kings.

If it be demanded, but may Ministers fly in the plague-time, and leave their people?

Without doubt they may, if it bee Gods will to preserve themselves for the greater good of the Church, whereas, if they should harden themselves, & stay amongst the infected there were apparant danger of being cut off, and so to be prevented of doing further good in the Church.

Secondly, in the time of sickness, keeping thy selfe warm, and taking such things, as whereby thou maist be freed from the matter of thy disease, and by Gods blessing bee restored. Thus *Heczekiah* that was sicke unto the death, is bidden to take a lump of dry figs, and lay it upon the boile.

Thirdly, being set upon by wicked men, or by the enemy, defending our selves with our best forces.

Fourthly, by using lawfull recreation at lawfull times, by some extraordinary motion of the body, or otherwise clearing our minde and spirits, with the use of pleasant pastimes that are in themselves indifferent. Such is shooting, of which mention is made in the holy Scriptures. *He had them reach the children of Israel to shoot, as it is written in the booke of Iasher*. And musicke, unto which, many were brought up, and propounding of riddles and the like. But here is no toleration for gaming merely for gaine, which instead of recreating distempereth the minde and body, and is commonly accompanied with many foule finnes.

For the life of another man. This is preserved: 1 By almes-deeds, where necessity doth require: for thus *Iob* saith, that he had not scene any perishe for want of cloathing, &c. and some there are in this danger continually, unless they be relieved, and he that seeth it, and hath wherewithall to helpe them, but doth not, if they perish, is guilty of their death. *Prov. 21. 13*. He is unworthy of life, as being without all love of God, the giver of it, *1 Iohn 3. 17*. a very hard hearted Dives that shall soone come to be tormented without all ease

Mat. 10. 23
1 King. 17.
Gen. 12.
Gen. 20.

Quest.

Ans.
That Ministers may flye in the time of danger.

2 By using lawfull means in times of sickness.

Esay 38. 21

3 To defend ourselves with our best forces.

4 By using lawfull recreation.

2 Sm. 1.
18.
Neh. 7. 67.
Judg. 14. 9.

To preserve another mans life.

1 By almes-deeds.

Iob. 31. 16.

Aug. p. 106
fame morientem si non parvisi, occidisti.

case for ever, *Luc. 16.* And as almesdeeds must bee done to fave life, so and much more wages and dues are to bee paid to poore men, whereupon their living dependeth, *Deut. 24. 14.* *Thou shalt give the wages to the hired servant for the day, for thereby with susteineth he his life.* The wicked King *Ichoiakim* is specially censured for his oppression in this kinde, *Ier. 22. 13, 14. &c.* As the sinne of *Sodome*, *Gen. 18.* so this crying sinne. *James 5. 2.*

2 To help in
time of dan-
ger.
1 King. 18.
13.

2. By rescuing and helping a man in any danger, as *Obadiab* hid the Prophets of the Lord in caves, to save them from *Ahab*, and *Iezabel*, in the time of persecution.

And by helping those that are oppressed with wrong *Pro. 24. 11.* This did *Iob. 29. 17.* and *Jonathan* ventured his owne life to save *David*; and the midwives in *Egypt*, and *Rahab* saved the children, and spies, and were well rewarded therefore.

3 By pati-
ence and
meeknesse.

Prov. 15. 1.

3. By patience and meekenesse, preventing quarrells, and bloodshed, that doth otherwise oftentimes follow. The parts of this gentlenesse, and meeknesse are: 1. Soft answers, when any means be used to provoke us: for, *A soft answer putteth away strife.* *Dauids* fury was calmed, when *Abigail* came unto him with gentle and pleasing words: and without doubt, servants and children might escape many cruell blowes, if they would frame their tongues to this soft answering.

2. A stayed temper of affections whereby we are not suddenly moved, and for trifling matters, neither doe we keepe our anger as hath beene shewed already; *Be slow to anger, and let not the sun goe down upon thy wrath*: for thus is this dangerous sinne prevented, which for want of this stayed temper, many doe commonly run into.

1 Cor. 13. 5

3. A disposition alwayes to interpret such things, as are done against us, in the best sense that we can: as it is noted to be the property of love; *It thinketh not evil*; for by a misconstruction, men are often provoked causelessly to sinne against their owne soules, or when small matters are aggravated, and accounted greater.

4. A love of peace, and seeking it, with all men, as much

as may be, according to the precept; *As much as in you lyeth, have peace with all men*: And againe; Doeſt thou deſire to live long, and to ſee good daies? *Refraine thy tongue from evil, and thy lips that they ſpeake no guile, ceaſe to doe evil, learne to doe well, ſeek peace and enſue it.*

Rom. 12. 9
18.
Pſal. 34. 12.

5. Laſtly, a mind content, for the love of peace ſometimes to depart with a mans right, as *Abram* the uncle, gave *Lot* his nephew, his choyce, being content with that part, which hee left; and *Chriſt*, when he had proved, that he was not to pay tribute, or poll money, did notwithstanding pay it being demanded.

Gen. 13.
Mat. 17.

4. By interring, and timely bringing to the buriall, dead bodies of Chriſtian people, or others, which being unburyed would be noiſome, and prejudiciall to the lives of the living. Wherefore *Abraham* provideth a place to bury *Sarah* in. But this taketh not the hanging up of parricides, or other notorious murderers in chaines, without buriall, who are unworthy of the honour of Chriſtian buriall. And this duty doth more properly belong to the fifth Commandement.

Now, as there is a ſpirituall muſtering as well as a corporall, ſo there are duties to be done to preſerve the ſpiritual life; and firſt to preſerve thine owne, thou art bound to deſire the ſincere *milk of the Word*, as *S. Peter* ſaith, that *thou muſt grow thereby*, attend the preaching hereof, whereby ſaith may be wrought and confirmed, and that with all diligence, as it is to be preached in ſeaſon, and out of ſeaſon: thou muſt hide the Word in thy heart by ſerious meditation, as *David* did, and let it dwell plenteouſly in thee, pray continually for grace, and reverently receive the Sacraments, and unto all theſe joyne obedience; bee doers of the word, and not hearers onely, deceiving your ſelves. If any of theſe things be neglected, thy ſoule cannot live, thou deſtroyeſt thy ſelfe everlaſtingly.

1 Pet. 2. 2.
Rom. 10.
14.

Pl. 119. 17.
1 Cor. 3. 16

Jam. 1. 22.

To preſerve thy neighbours ſpiritual life: 1. If thou bee a Miniſter, teach, exhort, rebuke, uſe all meekneſſe, diſcretion, and diligence in doctrine and life, to keepe in the right way, to bring in ſuch as are out, to ſtrengthen the weak, to comfort the faint-hearted, to curbe the unruly, to informe the ignorant,

To preſerve
the life of
the ſoule.

norant,

norant, and erronious, and to further the sanctification, and salvation of all.

If thou beest a Judge, a Ruler, or a Magistrate in executing justice, seeke not onely in regard of temporall punishments, to make men afraid of sinning, but much more, because they shall thus damne and destroy their owne soules; commend an honest and devout course of life, both by word, and example: so, as *S. Paul* saith to *Timothy*, thou maist save both thy selfe and many others.

3. If thou be a father, or mother, master or private gover-
nour, teach and season youth in good things betimes, com-
mand them with *Abraham* to walke in the way of the Lord,
instruct them in the grounds of religion, out of the holy
Scriptures, even in their childhood, with *Timothies* grand-
mother, chastize them duely when they sinne against God,
as *Ely* did not, and in all things bee an example of holinesse
unto them, bringing them to the publike place of Gods
worship, and praying earnestly for them with *Ethana* and
Hannah, and thus thou shalt dedicate them with *Samuel* to
the Lord, and well provide for the salvation of their
soules.

4. If thou bee a private person, exhort such as are backe-
ward, and provoke unto love and good workes, reprove
such as offend, and suffer them not to sinne; such as are for-
ward in goodnesse, encourage with the Kingly Prophet,
who saith, *I was glad, when they said, Let us goe up to the house
of the Lord*: and by no meanes lay any stumbling blocke be-
fore thy brother, by which hee should fall and perish; and
thus many private persons to their great joy save the soules of
others, whilest others carelesse of these duties, like *Cain*
have murderous mindes, and say, *Am I my brothers keeper?*

And that we may in all these things be preserved from
murderous affections and courses, and performe all these du-
ties to our brethren, we must abound in the love of one ano-
ther, for, *Love enuyeth not, shinketh not evil, &c.* 1 *Cor.* 13.

And to perswade our hearts to love, let us consider both
the command of God, the whole Law tendeth to nothing
but this, thou shalt love thy neighbour as thy selfe. 2. The

excellency

Heb. 3. 13.
Lev. 19. 17.

Psal. 122.
1 *Cor.* 10.

1 *Cor.* 13.
1 *Cor.* 13.

excellency of his grace of love: 15) God sent his Son, his only
one dear life, to die for us: God made himself one with us, that
we might love together as one: And our love must not
be to friends only, but to enemies, and those that hate us.

and the wife. It would be expected to be a small

Quest. 23. What is the Seventh Commandment?

Ans. Thou shalt not commit adultery.

Quest. What is here forbidden?

Answer. First, all forward motions, as *Wells of Babylon*, *Paradise Lost*, &c. Secondly, all fally and unlearned speeches, *Songs and Books*, and *Ballads* of this sort. Thirdly, all courtly and chivalrous, and lastly, of the Church. Fourthly, all profane and unchristian of our country, as *the Spring*, *the Rose*, &c. and all other. &c.

pro. **Exp^o** The sin here forbidden, is not only the act of adultery, but whatsoever is any way against chastity or soberness, either in deed, in word, or in thought, directly, or indirectly, as a manner of sinning here against. For thus large, our Saviour sheweth the extent of this Commandment to be where he saith; *Whoever looketh upon a woman, as lust after her, hath committed adultery with her in his heart*, stretching this Commandment to the very thoughts, and this sin of such wicked thought as a wandering eye, *Matthew 5. 28.*

First therefore, this Commandment is broken by unclean
actions of every kind, whether by bestialitie, (Leuit. xi. 37.)
or by unnaturall lust, (Rom. xii. 26, 27.) and so foule an evil is
this, as that the Lord hath done more against it, even in the
view of the world; then against any other sinne; sweeping it
waye even whole kingdomes with fire and brimstone from
Heaven, not sparing any of that impure people, and continu-
ing the memorie of his judgement unto this day, by the
dead sea, which is thereby the Apples burying place; his
being nothing within them but fossils, and by the generall
desolation of the Countrey, void of every living creature.

Deut. 22. 22.

Ver. 23.

Against A-
dultery.Prov. 2. 17.
32. 7. 22.Job. 31. 9.
10.

Eccles. 10. 20.

Deut. 23. 1.

On this a kind of uncharitableness committed against one of two
and worse than benevolence; And this is adultery, which is also
fornication; as that the punishment appointed is death: If any
man or woman lying with a man married to another, they
shall die, even both twaine, to wit, the man that lay with the wife,
and the wife. If a maid be betrothed to a husband, and a man
be found with her, they shall both be put to death. The whole
Tribe of Benjamin almost was destroyed for adultery, and
David driven out of his kingdom. Judges 10. 1 Sam. 12.
And in common sense death should be the punishment of a-
dultery at this day, because, as by and by shall bee shewed, it
is a most foule and horrible sinne, and reason requireth that
the punishment should be proportioned according to the
sinne, for a most heinous sinne, not any light, but the most
grievous punishment of death, as God of old appointed. And
good reason that adultery should be thus punished, because
it is an abominable sinne divers wayes.

It is a breach of a most sacred Covenant made before
God; add the Congregation of his people in most solemn
witness sayes, it is a breach of promise made with God; for
the strange, this is the whoreish woman, is said to forget the
Covenant of her God. It is the greatest disgrace to a family that may bee, the
mother being a whore, the children bastards, and through the
condemnation of God following hereupon, the father being likewise
a whoremaster, according to that which is said, I will call him for
just against himselfe; If my house be hid, and covered by a
whore, for I will give my wife unto another, and for another I will
give mine upon him. For this is commonly scene, where the hus-
band is naught, the wife is given over to be a whore. And
the children begotten of such, beside that the Lord esteemeth
them as base, excluding them from bearing office in the Con-
gregation to the tenth generation, doe commonly follow
the steps of their adulterous parents; (a family is made of a
chaste household, and a Church of God as it ought to bee) a
very trybful, holie and sorrowfull come to God, and to all
good men.

It is an intolerable wrong to the husband, for he is thus abused, in that he nourisheth, brings up, and provides for as for his own, the bastard brood of lewd livers, and when adultery is greater then any theft, because a man is hereby robbed of his whole estate, defrauded of his chiefest worldly treasure, and prevented of his greatest comfort here, through the want of genuine true legitimate children, whose begetting being suggested in their heads: And above this, as I remember hath bene and is daily miraculously discovered, that it may be accordingly punished, so did the Lord appoint a miraculous way for the detection of adultery, that it might not escape unpunished: thus he gave, which the woman should period should drink, that she might knowe her thigh to rot, and her belly to swell, which is a certaine precise sign, as some report, at this day, which being laid upon a woman sleeping, maketh knowne whether she hath bene false to her husband.

How odious this sin is, appeareth by the punishment appointed by men, led onely by the light of nature: some adjudging the Adulteresse to be punished, with the cutting off of her nose, and the Adulterer, with a thousand stripes, as the Egyptians; some allowing to kill such, as they were taken in adultery instantly, as the Sæens; some adjudging that the Adulteresse should cut the throat of the Adulterer; so the next kin-man to him should cut her throat, as a people dwelling southward from the Indians; and some stoning them both to death, as the Turks. *Nobach*, hearing that one *And* and *Dodeshig*, Jewes, had committed this wickedness with two married women, broiled them to death upon a gridiron. *Salomon*, a Law-giver of the Iosians, appointed both their eyes to be put out, and when his owne sonne was taken in adultery, rather then the Law should bee broken, he spared one of his sinners eyes, and caused one of his owne to be put out. And yet more to shew how abominable it is to naturall reason, when *Cabades*, King of the Persians, made a Law, to tolerate it, his subjects took it so heinously, that they would not suffer him any longer to reigne over them.

Not onely men, but other creatures, led by the instinct of nature,

Num. 5. 12
Sed non ego
credulus idem

Num.

Hackl. pag.
561. Mung.
Cofa.

Per. Mart.
in 2. Sam. p.
241.

Deut. 22. 28.
Deut. 22. 28.

next unto it in foulness before God, and such as that who so-
ever falleth into the one, never maketh conscience of the other.
Many wayes is this a most detestable sinne: 1. Because indig-
nity is hereby offered unto Christ, the member of Christ be-
ing thus made the member of an harlot: for, *Know ye not,*
saith the Apostle, *that your bodies are the members of Christ?*
Will I then take the member of Christ, and make it the member
of an harlot? God forbid. Know ye not that hee which is
himselfe to an harlot, is one body? 1. Cor. 6. 15, 16.

1. Cor. 6.
14, 15.

2. Because that by no sinne is the body so much wronged,
as by this uncleanness, wherefore the same Apostle proce-
deth and saith, *I pray you that ye avoid them altogether, as the*
body, but be rather committed to fornication, than to defile
your body: that is, actually cutting off himselfe from Christ hereby,
and dissolving the covenant with his God. For the Lord
hath vouchsafed to joine us that beleeve, unto himselfe in ma-
riage; now by other sinnes, we offend greatly this our dearest
love, and are blemished and made loathsome unto him. So as
that he is at the point of cutting us off: but by fornication, ei-
ther spirittuall, which is with idols; or corporall, a man cut-
teth himselfe off from God. 1. Cor. 6. 18.

Vale 18.

3. Because, that by fornication, the Spirit of God, the
Spirit of all comfort, is wronged, and that extremely, being
thrust out of his owne house and Temple: for, *your body is it*
followeth in the same chapter, is the Temple of the holy Ghost,
henceforth a price; and is not your own. All which being put
together, any one of which sheweth this sinne to be abo-
minable to all Christians, that are not of seared consciences,
and altogether without feeling of Gods grace towards
them.

Vale 19.

And it is also noted, that whatsoever difference hath
beene put betwixt the punishment of this and adultery, yet it
appeareth even before Moses his Law, this sinne was death:
for when *Thamar*, *Judahs* daughter in law, had played the
harlot, *Judah* hearing of it, commanded that she should be
brought forth, and be burnt to death. Gen. 38.

Gen. 38.

And the whole City of *Sodom* perished for fornication
Gen. 19. and of the Israelites, 23000. in one day, 1. Cor. 10. 8.

aid:

Kk 3

And

Gal. 5. 19.

2181

Gen. 4.

2182

Gen. 34.

And amongst the Turkes, they are punished with eightie stripes; and how slightly sever these stripes of scimitation and wherry be passed over amongst men in these miserable times, there is a greater punishment than a thousand bodily deaths expressly threatened here against, viz. eternal death for he that doth these things, saith S. Paul, shall receive his portion in the Kingdom of Satan.

When the bed is defiled, although they marry together afterwards, God will judge it; Heb. 13. 4.

Secondly, this janketh them with men of the old world, who are said to have taken wives of all that they liked; that is, by lawful and inordinate coupling together with a man before they took them, and with unwearied (that is) who first deflowered Dinah, and then would have married her, but he snarred for it, hee and all the men of the City being slain therefore.

Thirdly, this is a continual heart-sore and griefe unto them, even when they behold that which either wife would be, one of their greatest worldly comfort; viz. their first borne; or any other in what number soever, being the fruit of the body; whom, when they behold, they behold their sin; and if contrary to their joy, as it is many times, who is unto them, the guilt of their sin is yet upon them.

But it is objected by the patrons of fornication, that it is not so heinous, because not against the light of nature, for the Gentiles thought it indifferent having but this light; and 1 Cor. 6. it is numbered amongst indifferent things.

To which I answer, that whores yet were most infamous amongst the heathen, a sort of women, as one of them saith, neglected by the gods, and scarce worthy the name of women, neither was ever any heathen man, that loved his daughter, willing that she should be thus abused. And as for the numbering of fornication amongst indifferent things, as blood and strangled things, this argueth nothing, because elsewhere it is numbered with adultery and other most horrible finnes, 1 Cor. 5. 10. 11. 12.

On the act of fornication is compared with a new kind woman, viz. the prostitute, the sinner, and the whore, &c. and this

this is incest, whether it be in marriage, or out of marriage, and
 so heinous is this, that death is appointed for a punishment
 hereof. *Wittenberg* heard, that one among the Corinthians
 had taken his fathers wife, he detested it as abominable, and
 so abominable, as that the like was not heard of among the Corin-
 thians, and ceased not till he had caused him to be excommuni-
 cated, and cast out of the Church of God. *people*
 Incest brought down through the just judgement of
 God to destruction, and in such a case as that it is to be fea-
 red, his soule perished also. *law*
 Now is it a sinne of Idelt in a man to marry his brothers
 wife, whereas the Jewes were commanded to raise up seed
 to their childlesse brethren? how shall these two lawes bee
 reconciled?

The law against incest is generally binding all people of all
 countries, and perpetuall for ever: the law of the brethren ta-
 king the brothers wife was being issue, was a speciall excep-
 tion to this law, peculiar to the Israelites, and to last but for a
 time, whilst there was a speciall reckoning made of the first
 borne, and of his seed, still continuing him as it were alive, thus
 typifying the first borne amongst many brethren, who with-
 out having any seed further raised up unto him, doth himselfe
 remaine alive forever. Wherefore in no case may the like
 now be tolerated, for it is a foule sinne.

Or the act of uncleanness is with a second wife, in the
 time of the first: for, howsoever it may seeme, that there is
 no direct law against this, and because the most holy Patriarch
 had many wives, that it is no sinne, to have more wives to-
 gether: yet now certainly it is no lesse sinne then Adultery
 in continuall practice, to take a second wife, during the life of
 the first. For first, there is a direct law against it, made by
 God himselfe, *I beheld that man take unto a wife his sister, during
 her life*, which may also be read, one wife unto another, that
 is, a second, whilst the first is living: Otherwise, it might be
 lawfull, the wife being dead, to marry her sister, which is a-
 gainst all equity of these lawes. For, whatsover women be-
 cometh any way thy sister, thou shalt not marry, if she be
 the daughter of thy fathers wife, begotten by thy father.

Lev. 10. 29

1 Cor. 5. 1.

Quest.

Ans.

1. 1. 10. 1

1. 10

Polygamy.

1. 10

Lev. 18. 18

Lev. 18. 15, 16.

or thy brother's wife, as the reason is because thou art thy sister's only such an one is called sister, but is not, because the daughter of thy father's wife, begotten by another husband, must thou marry. But thy wife's sister is thy sister, and therefore it is unlawfull to marry her, though thy wife be dead; whence it followeth, that this Law must be understood, as being against Bigamy, which is, having two wives together, though they be not sisters, but strangers one to the other. 1. The first infirmation is against it, God making but one man, and one woman. And why did he make but one, saith *Malachy*, because he sought a godly seed. 2. There is no expresse and positive toleration therewithall in all the Book of God, for having more wives together than one, but much to the contrary. They twaine (saith Christ) shall be one flesh, not three, or more. And, To avoid fornication, saith *Paul*, let every man have his own wife, and every one his own husband, not wives, or husbands. And *Zenobius* is branded to be the first that had two wives.

Mal. 15.

Mat. 23. 7.

1 Cor. 7. 1.

Obiect.

Is it not a toleration, when *Abraham* doth hearken to *Sarrah's* voice, willing him to go in to his maid *Hagar*, and when she being with child by him, hath an Angell sent to comfort her, in regard of that she went withall? And when *Nathan* telleth *David* that the Lord hath given him *Saul's* wives and concubines: And when *Jacob* obtained so much favour in the midst of his wives and concubines?

Sol.

It seemeth to have beene a secret and implicate toleration to them in particular, and so for others of those times: but what is that to us under the new Testament? The Lord, who made the Law, can dispense with this Law as it pleaseth him, for ends best knowne to himselfe. Though it were no sinne in *Abraham*, tilting *Hagar* upon his wives motion, yet it was a sinne in the Emperour *Valentinian* to take *Iussina*, upon the commendations of his wife *Severa*, and to make a Law, to tolerate it in others. Though it were no sinne in *Jacob* to take sourse wives and concubines, yet it was a sinne in the Emperour *Charles* the Great.

Secret. lib. 4. cap. 26.

Whence it appeareth, how grosse the impudency of the Pope is, who hath taken upon him to dispense with these

fins.

finely, as with such, in Edward King of Portugall, who married two sisters, and Harbertus Queene of England, had two brothers, and Ferdinand King of Naples, married his Aunt by the disposition of Pope Alexander the sixth; and Pope Adrian the fifth, gave leave for a man to marry with his own sister. The same may be said of fornication and whoredome, the Popes of Rome doe generally tolerate it, taking tribute of the Stewes.

Lastly, there is a tract of uncleannesse committed without a companion, namely, by wilfull pollution, yea, and sometime by casuall arising from voluntary sole going occasions.

Secondly, this Commandement is broken by uncleane and filthy speeches; *Evill speeches corrupt good manners.* Corrupt talke is a signe of a filthy and corrupt minde which is within. And good reason is there, that if poisonous drugs be forbidden to be kept in the house, that the signe should be forbidden to be hanged up also: if stewes and whoredome be forbidden, that the signes and allurements should be forbidden also. Yea filthy words are expressly forbidden. *Let not fornication or uncleannesse be once named amongst you, as it becometh not Saints:* and in a frame to speake of the things that are done of them in secret. If thou wilt be merry therefore make not mirth by filthy talking or reading: for this is scurrilous and sensuall, be seeming men given over to brutish uncleannesse, without all commemoration of the account to be made at the resurrection.

Thirdly, this Commandement is broken by unchaste thoughts and desires of the heart; for he that looketh upon a woman to lust after her, hath committed adultery already with her in his heart. These desires and lusts doe sometime exceed, for that they are not motions vanishing away againe, but continuing the trouble and disquiet of the minde, and this is called a burning in lust; *It is better to marry then to burne.* Lust and fleshly desires in any measure, are members upon earth that must be mortified, even as fornication and adultery it selfe: according to that precept; *Mortifie your members which are upon earth, fornication, uncleannesse, inordinate affections, affluence, covetise.*

Fourthly,

25
1 Cor. 15.
34.

Ephes. 5, 3.
11.

3.
Mat. 5, 28.

1 Cor. 7, 9.

Col. 3, 5.

4.

Fourthly, this Commandment is broken if any man or woman, on the toying of parents, sin herein: it is wrong done to the father, he is robbed of his virginity. *Cor. 7.* Lastly, if his husband refraineth nor from his wife in the time of her sickness, or separation, or when fasting and prayer requireth it, *1 Cor. 7.* or other most sacred duties, so as they become seriously feels to satisfyeth himself, and marriage is not appointed to this end, but for the procreation of children, and for necessity only, that fornication may be avoided.

5.

Fifthly, this Commandment is broken by entering upon any degree of uncleanness, or unnecessary decoration and provocations hereto. For as every link of a chaine is a part of the chaine, and every step of the ladder, a part of the ladder; so every step to adultery, and every link to this chaine is a part hereof, and so is it for the means inducing and drawing onto it.

Here then are first to be censured, wantonnesse, either in men or women: it is one of the fruits of the flesh reckoned up with others, against which it is threatned, *that they which do such things, shall not inherit the kingdom of heaven.* Now this is partly in the eye, when it wandereth here and there in light manner, being used as a window to let in vanity, such were the eyes of the Daughters of Jerusalem, who are said to have *wandering eyes*, and these are called by *S. Peter, Eyes full of adultery.* It is partly also in the apparell, when the haire is over-curiously broyded, or curled, when the attire is over-cosly, or the apparell light and vaine, as is intimated by *Saint Paul to Timothy*, and partly in the gesture and carriage, which indeed is the principall wantonnesse, when as thus there shall be any allurement to adulterous acts; these gestures are to be scene in the whorish woman; in the booke of *Proverbs*, Shee is light-footed, now here, now there, familiarly kissing, and full of smooth and flattering speeches. Wherefore let all, that hate adultery, abstaine from every of these degrees, and not by any otherwise considering of them, labour in their judgement to make them tolerable, but weighing them as accidents or inducements of adultery, let them fly them, as adultery it self.

Secondly,

Gal. 5. 19.

Eph. 3. 16.

1 Pet. 3. 34.

1 Tim. 3. 9.

Prov. 7. 13.

13. 14.

Mar. 6. 22.

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towards one another, cannot be without sinne, for here is plainly the warning of the before said, as a fruit of the flesh, and an offering of themselves to further temptations. The daughter of Herodias danced before Herod, and others, perhaps not so wantonly as she does now a dayes, yet this did cost her dear. *David's* hands, as the *miracles* in the *gospel* of *John*. One *Archbishop* of whom you have read in *Antiquities* *Josephus* play, *William* had been together with others present at this vanity, they were all destroyed by the house falling down upon them. *Bartholomew* the *apostle* was slain by the *multitude* for his witness to god and man. *Bartholomew* abroad, to messengers of mine had light of the *sun*, and made his light for this is a great sinne, *Joseph* and of the *multitude*, *William* the *histor* is also set forth by this, *John* the *evangelist* walked in the twilight, in the evening, and the night began to grow blacker, and dark: and to be such, as whose feet cannot abide in the house. *David* the daughter of *David* be an example to take warning by, who going abroad to see the country, was taken by *Satan* and delivered up to the daughter of *Shileh*, who going out to dance, were taken by the men of *Benjamin*.

Let us then flye all these temptations and occasions of fleshly lusts, and especially take heed diligently in some honest calling, and be temperate in the use of meates and drinks, praying earnestly to God the fountaine of all purity to purifie and cleanse our hearts from all impure lusts. Sixthly it is against this commandment to restraine any from marriage, as the Pope doth, or to tolerate slaves, or to censure such fowle sinnes as little, with a very small punishment, as *Alexander 3.* Pope said, *episcopos possunt dispensare de adulterio & aliu levioribus peccatis*, for this maketh men bold to commit this sinne, and the restrainer of marriage layeth them open to it. Lastly, for parents, spare their children to marriages contrary to their liking.

2. 3. 4.

Quest. 124. What is here commanded?

Ans. To love temperance, chastity, and sobriety, and so to keep our bodies holy and pure, as a temple of the holy Ghost.

Explic. Having shewed the summe, the vertue to be embraced followeth, which is to keepe as the soule and minde, so the body and members pure and holy, without any adulation, spot and stain of uncleanness, and the reason is yielded by the Apostle, *Your bodies are not your own, ye are bought with a price, and your bodies are the temples of the holy Ghost.* If a man have an house of his owne, he may as hee thinke, goodly bee if the Palace of some noble person, or Prince bee committed to his keeping, to which that great person doth usually resort, he dareth not let it lie slovenly or uncleane, no more will a Christian man or woman his body, but keeps it pure for the great person of Gods Spirit, who doth daily come to him, as to his Palace and Temple. Wherefore, when the Apostle would in short deliver what the will of God is, he saith, *This is the will of God, even your sanctification, and that ye should abstaine from fornication.* And distinguishing men into some married & some unmarried he will exhortation bee all alike minded for this, seeking by purity to please the Lord. Now that we may the better be preserved thus pure and holy, consider first the parts, and then the means. The parts are modesty and sobriety. Modesty is a decent and comely carriage of our selves in all things. First, in the eyes, when they are stayed, and not wandering, as the adulterous eye spoken of before; but as Job, *tyed by covenant, and fixed fast, purposeth of not sinning here with.* Secondly, in the countenance, when it is bashfull, and not impudent, so to expresse which, maids were veiled in old times. Thirdly, in speech, when it is sparing (for the harlot is a babler,) when it is subtile and low (for the harlot is crafty) and when with speech it is lowly, and becoming a modest spirit, in speaking of things shamefull in themselves,

1 Cor. 6.
19, 20.

1 Thad. 4.3

1 Cor. 7.39

Eccl. 10.17

Job 31.1-12

Prov 7.31.

as is the phrase of the Scripture. *Adam* knew his wife *E-
vah*.

4.
1 Tim. 2. 9
Zeph. 1. 8.

Ezay 3. 24.

3.
Sobriety,
wherein it
standeth.
Luk. 21. 34
Prov. 23. 1.

Luke 14.
Acts 2. 46.

Ezek. 10. 16
Verse 17.

1 Tim. 4.
3. 3.

Fourthly, in apparell, when it is such as becometh men and women fearing God, not strange to the disguising of the person, as the Courtiers at Jerusalem, whose strange apparell the Lord threatneth, saying, *I will visit the Princes and the Kings children, and all such as cloath themselves with strange apparell: not exceeding a mans degree and calling, not light and vaine, nor over-curious, as the apparell of the daughters of Jerusalem, against which it is threatned therefore, That instead of a sweet favour, there shall be stink; instead of a girldo, a rent; instead of dressing of the haire, baldness; and instead of a stomacher, a girding with sackcloth, and burning instead of beauty.*

2. Sobriety is Christianly and temperately to carry our selves in the use of meates and drinckes: First, by avoiding excess: *Take heed, lest at any time your hearts be overfilled with surfeiting and drunkenness,* (saith the Lord) *and when thou sleepest thou shalt eat with a ruler;* saith *Salomon*, if thou hast meat given to the appetite, put thy knife to thy throat. Secondly, by honest mirth, seasoned with some holy and good speeches, as the feasts were unto which Christ was called; and the eating and drinking together of the first Christians. Thirdly, by eating and drinking at fit times, and not still, ever as we are invited by company, or disorderly appetite; for necessity, and not for fashion; for *we be to thee, O land* (saith the wise man) *when thy Princes eat in the morning: Blessed are thou (O land) when thy King eatest in season, for strength, and not unto drunkenness.* Fourthly, by a sanctified use of meates and drinckes, which is, when prayer and thanksgiving are used before and after them. *Meats* God hath created to be received with thanksgiving, for every creature of God is good, and nothing is to be refused, if it be received with thanksgiving, for it is sanctified by the word and prayer. If these rules of modesty and sobriety be observed out of a conscience of purity, then all acts repugnant unto these will much more be avoided, as being too grosse, not only for such as are Christianly, but even civilly modest and sober: as lustfull regards to yaukesq; ni. p. 101. 102.

The

The duties of the seventh Commandment.

10 The meanes to be preserved chaste and holy, are either generall, belonging to all; or speciall, some for married persons, some for the unmarried.

The generall preservatives are

1. To consider the neere union betwixt God and us, so great is his love, as that he hath married us to himselfe, in so much as that he is our husband, and we are his spouse, and as there is good reason, hee is most jealous over us, and cannot indure any impurity in us, if there be, he doth in the very instant of uncleannesse cast us off, as the members of an harlot.

2. To consider that God is holy and pure, and the devill an unclean spirit, unto whom he is joyned in fellowship that sinneth by uncleannesse.

3. To tie and bind our selves by covenant and vöwes from the occasions, which as sparkles of fire doe light upon the tinder of our corrupt nature, as *Job* 1. *I have made a covenant with mine eyes, why then should I binke on a maid?* Otherwise, where is that Christian care of not sinning, of which *Paul* speaketh, *what care?*

4. The speciall preservatives of single persons are: First, to beat downe the body, and bring it into subiection, as the Apostle did: to be abstemious, especially from such meates and drincke as inflame and lift up the body, and provoke to fleshlinesse; and in case of fleshly motions to pray heartily for grace against them, as also did the same Apostle. Secondly, to abstaine from the company of a woman in private, and alone, and in the dark, as *Joseph* with all speed went out from the presence of his Mistresse, who in this case tempted him. Thirdly, if notwithstanding these meanes thou canst not containe, but art troubled with fleshly motions, then flie to Gods ordinance, which is the best remedy for single persons, according to the doctrine of *S. Paul*: *To avoid fornication, let every man have his own wife, and every woman her own husband.* This is the rule of Gods Spirit therefore, whereas in some sinister respect, many young Gallants in these times, very incontinent yet will not marry, but rather borne in lust, or wallow in the mire of uncleannesse with harlots, because they are younger brethren, or their parents be living, &c. the inheritance is not yet

Ephes. 5. 30.
Preservatives generall.

Job. 31. 1.
2 Cor. 7. 10

1 Cor. 9. 27

Preservatives for single persons

2 Cor. 12.

Gen. 29.

1 Cor. 7. 1.

yet come unto them, so that they cannot marry so richly, or because they will not be tied to a wife, and the church attending marriage. These I say, doe plainly shew, that they are not scholars of the Lords schoole, but of the Devils, the master of uncleannesse. And whereas the Rominists doe seeke to prevent men of this meaner, by orders of Priesthood and Monkerie, binding them by vowes here from, how incontinent soever their mindes be: it sheweth plainly that they are not like Catholike Christians, *Paul says, Taught of God*, but of the devill, to whom it is proper to teach the doctrine of forbidding to marry, as *S. Paul the welch* *billies of T.*

The speciall preservatives for married persons are

1. To dwell together, and not separate, as some doe; *The husband must dwell with his wife, as a man of understanding.*

Sometime it falleth out that they must necessarily be separated for a time, as when the necessity of wars doth call hereunto: Now there is danger, as we may see in the wife of *Uriah*; but the Lord calling them to this separate living, we must take it as a calling in speciall manner to continency for that time: in cases unnecessary, it is an advantage giving against our chastity to the common adversary, *as the sawd 3533 of*

2. To follow that rule of the Apostle, *Let the husband give unto the wife due benevolence, and likewise the wife unto the husband*; and as he further expresseth, to carry themselves so towards one another, as those whose bodies are not in their owne power, but mutually in one anothers power, *as the sawd 3533 of*

3. To continue at times of extraordinary devotion, by mutual consent, according as *Paul* also teacheth, *Desirous was one another, except it be by consent for a time, that ye may give your selves to fasting and prayer.* *as the sawd 3533 of*

4. When women love to be at home, and their delight is in their hufwiferie, as the vertuous wife is described in the Proverbs; and *Saint Paul* chargeth, saying, *Let younger women marry and bear children, and govern the house.* *as the sawd 3533 of*

5. When the man esteemeth best of his owne wife, above all other women, covering her infirmities by love, and the wife doth likewise of her husband, and therefore they delight most in the company of one another.

For

1 Tim. 4.
1, 2.

1 Helpe of
purity in
married per-
sons.
1 Pet. 3. 7.

1 Cor. 47.
3.

1 Cor. 7. 5.

Prov. 30.
1 Tim. 5.
14.

For such mutuall fervent love is a singular preservative from the strange woman, *Prov. 5. 18.* Common means to all sorts of persons, to preserve them, besides those before mentioned, are two : 1. To delight in wisdom, that is, in the word of God, *Prov. 2. 16.* for man must have somewhat to delight in. 2. To be of a good and godly life, for he that is good before God, shall be delivered from the harlot, but the sinner shall be taken by her, *Eccles. 7. 28.* Since with her heart, as nets and snares and her hands as bands, catcheth and holdeth as it were in prison through Gods just judgement, him, that by his wickedness in the course of his life formerly is given over to this filchiness.

Quest. 125. Which is the eighth Commandment?

Ans. *Thou shalt not steal.*

Quest. What is here forbidden?

Ans. *All stealing : which is first by violence or secret taking away that which is anothers. 2. By oppression and tyranny in the rich towards the poor. 3. By deceit in buying and selling. 4. By using unlawfull trade or way of gain. 5. By prodigality, for thus doe men rob their children and posterity.*

Explan. The sinne against this, I say, is all stealing that is unjust going about to diminish the goods or estate of another man any manner of way. Unjust, I say because sometime men doe enter upon, and take away the goods and estates of other men without their consent, when they doe it justly, either being specially commanded by God, as the Israelites spoiled the Egyptians, and tooke away the inheritances of the Canaanites ; or when men being deputed by God upon due consideration, doe take away mens goods and lands, as forfeited by the Law, or any part of them, as a mulct or punishment for some offence justly laid upon them : the Lord himselfe is the Author hereof, where he appointeth as a punishment to the fornicator, the payment of fifty shekels of silver, and so the

Deu. 22. 29

Exod. 22. 1

1 King. 2. 1

1 Kinde.
Of robbery
and theft.

Exod. 22. 1

Ver. 1.

Luk. 19. 8.

1 Cor. 6. 10.

theft, or making restitution foure-fold : and it seemeth that the punishment of blasphemy besides death, was also the forfeiture of a mans estate, for that *Nabish*, against whom it was pretended, was thus punished.

To steale then, is unjustly to take away any thing from our neighbour : First, by robbery, or theft, either with violence, or in secret, it is the highest and first degree of sinning against this Law. The punishment of this sinne was appointed to be a foure-fold restitution; if hee had stolen a sheepe, and had killed it, a five-fold, if he had stolen an oxe, and killed it, and double, if the beast stolen were yet alive : not that the sinne was thus expiated and done away, but for that, without this restitution, it could not bee done away, according to the maxim in Divinity; *Non remittitur peccatum nisi restituatur ablatum*; The sinne is not forgiven, unless the thing taken away bee restored : Which *Zabow* being converted, knew well enough, and therefore saith, *If I have taken from any man by forged cavillation, I restore it foure-fold*. I say yet, that the sinne is not thus done away, because as a common punishment of sinne, it is threatened, that neither *thieves*, nor *crookes*, nor *drunkards*, shall inherit the Kingdom of Heaven. *Zach. 5. 4. The targe of Gold shall enter into the house of him that stealeth, and consume it with the timber and the stones thereof*. If he shall thinke it will doe him and his good, he is deceived, for any thing stolne bringeth a curse with it. If hee shall thinke it excusable, because it is but a little that he hath stolne, this rather aggravateth the sinne, that by so little he is waged to provoke God to curse him, and to serve the devil; he that will doe this for a penny, what will not he doe for a pound? let the devill mend his wages and hee will certainly mend his worke. If he shall say he knoweth not what shift to make, he is so poore, this Fault sine is a very bad one, to make God his enemy, and so to be debarred of all comfort. Whereas thieves and robbers are felons amongst us, and punished with death, it is done upon good reason : because without this aggravation of punishment, no man should possesse his owne in peace, the baser sort of our Nation, being through idleness, and want of constraint, into labour, to

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prone

prone to filching and robbing. But alas, were it not much better, to take a stricter course for the employment of such idle men at home or abroad, then to send such troopes of idle and vigorous bodie to make *litram longam* for pilfering? Though they have nothing to restore, yet we have mines to dig, and many other publike workes, and may have more ~~spare~~ besides Bridewell. This is my poore judgement concerning these poore offenders.

And as there is stealing of things, so there is stealing of persons, mens daughters, or wives, or children. Thus *Shchem* stole *Dinah* *Jacks* daughter, and the *Philistines* *Sampson* wife, and the other sonnes of *Israhel* did steale *Joseph*, selling him into *Egypt*. And this is yet more heinous, then stealing away of mens goods, as is intimated, by enumerating it amongst other most horrible finnes, against which it is said specially that the law was given. *Num. 31. 16.*

What is to be thought of taking the spoile of the enemy, and of going against a Nation to conquer and subdue it, whether is not this a great robbery?

If it be upon just cause that warres are made and spoiles be taken, it is no robbery, but a just revenge of God, *viz.* if the nation thus spoiled, hath in former times notoriously wronged, and infested them without restitution, if it hath broken covenants solemnly made, &c. for in the like cases the *Egyptians* were justly spoiled, and the *Amalekites* by *David* and his men.

But if warres be made out of malice, or through vainglory, out of unsatiable desire of reigning faire and wide, and getting together abundance of riches, it is a great practice of robbery. As one *Dioniscus* an Arch-pyrate answered the great *Alexander*, being challenged for robbing and infesting the Seas: What is that to thee who infesteth the whole world, but because I doe it with a little Navy, and thou with a great one, I am called a theefe, but thou an Emperour?

What if a poore man, driven through necessity, steal a warme, to cloath, or to feed himselfe, having none other meanes of releefe?

Quest.
To take
spoile of the
emie.
Ans.

Quest.
To take
spoile of the
emie.
Ans.

Quest.
To take
spoile of the
emie.
Ans.

Quest.
A poore
mans stea-
ling.

Answ.

Prov. 6. 30.

Ver. 31.

Howsoever he be driven, this is stealing, and a head sinne here, although these circumstances doe somewhat extenuate and lessen it: whence it is said, *When doe not despise a thief, when he stealeth to satisfy his soule because he is hungry: but it is added, If he be found, he shall restore seven-fold, or give all the substance of his house, that is manifold according to the first Law, not to be sold for a servant. Wherefore take heed of the least theft, thou that art poore and needy, if thou canst, then worke and take paines honestly for thy living; if thou beest not able, with Lazarus rather lie and die at the gates of the rich, then steale, and so maist thou be recompenced with him in Heaven, other wise thou takest the way to hell. And for young dissolute persons that will rob to maintaine their riot, they shall assuredly pay deere therefore with shamefull ends, being hanged like dogs, and which is worst of all, unless they duely repent, with eternall most horrible paines: for a little pleasure in riot, mixt also with dread and feare.*

If any ungracious children or servants shall take by stealth from their parents or masters, thinking this theft excusable, let him read Prov. 28. 24. He that robbeth father and mother and his kin, is a shame, is companion of a destroyer; For the nearer such be to thee, the greater is thy sinne, as to kill a father is greater then to kill another.

Oppression of
many sort.
3 Kinde.

The second kinde of theft is oppression, and wronging without recompence taking, and this is a farre stretching sinne; a monster with many heads. 1. In Kings and Princes, when as tyrannically they exact upon their poore subjects, taking unreasonable of them for their owne pleasure. The Lord made this an occasion of the peoples revolt from Rehoboam, when without all mercy he threatened saying, *My least part shall be bigger then my fathers loines, whereas my father said to the people, I will make your burden light, I will make your yoke grievous, I will make your burden heavy.*

2 King. 12.
25.

2. In the Officers of Kings and Princes, which extort from the people more then they are by their Lords commanded, even to the private enriching of themselves. This was the publicans sinne, who were the Officers of the Romanes, the Lords of the world, and therefore were odious amongst all

all people, and therefore called Publicans and sinners. When they came to *Iohns* Baptisme, desirous to know what they should doe, this was commanded them as their maine duty; *Require no more then that which is appointed unto you*, as if failing in this, they were guilty of so notorious a sinne, as that whatsoever else they did, they could not escape Gods wrath to come.

Luk 3. 13.

3. In Noblemen and great persons, which take away the lands or commons of meaner persons, or inforce them to sell for feare of their displeasure, at an under-reckoning. This was *Abahs* sinne against *Naboth*, and so felonious a robbery, as that God arraigned him, and condemned him to lose his blood, as *Naboth* had done. If any now adaies doe the like, as God knowes there be many, though he murder not directly that he may possesse, yet if he abuse his power to the wronging of the poore or meaner persons, he is a robber by oppression, and may looke for his punishment threatned in this case. *The Princes of Iudah are like those that remove the bound, therefore will I poure out mine anger upon them like water*, that is, without any stay or let.

3 *King.*

1 *King* 22.

Hos. 10.

He that by violence abusing his power taketh any thing from another, doth like the ungracious sonnes of *Ely*, 1 *Sam*. 2. 16. whose sinne is said to be very great, and brought a most horrible judgement, for they would take the fat of the offerings by force.

4. In rich men that take advantage of the poore mans necessity, through which he is constrained to sell lands or goods, not giving to the worth for them. Against this, as a fore oppression, the God of Israel gave a Law to his people, saying, *If thou sellest ought unto thy neighbour, or buyest of him, thou shalt not oppresse, but according to the number of the yeeres from the Iubilee, thou shalt buy of thy neighbour; if there bee many yeeres, increasing the price, &c.* But this Law, or the equity hereof, is little regarded now adaies, even amongst such as take themselves to be Gods people, every man almost every where being onely for himselfe.

4 *King.*

Lev. 25. 14.

5. Judges and justices, or any other Ministers of Justice, or subordinates under them, which have their hands open

5 *King.*

Esay 1.23.

Ver. 24.

6 Kinde.

Pro. 11.26

7 Kinde.

Ex. 22.26.

Deut. 24.6.

Ezek. 18.7.

to receive bribes, and then they are ready to worke on any side. Judging most unjustly for the rich, and against the poore; for in judgement there ought to be no respect of persons rich or poore but all should be done according to righteousness. *Levir. 19. 15. Their Princes are rebellious,* saith the Lord, and the companions of thieves, *every one loveth gifts, and followeth after rewards. Therefore I will ease me of my adversaries, and avenge me of mine enemies.* I would to God that this were ever before the eyes of every corrupt Judge and Justicer, and of every griping unconscionable Lawyer, and pilling officer in every Court, that such are companions of thieves, and Gods grievous enemies.

6. In such as toward deare seasons hoord up their Corn, and the like, in fore-stalling of Markets, Ragrators, &c. Ingrossers, which are so set upon their owne private gain, as that they endeavour by all these meanes to inhaunce the price, to the utter undoing of the poore. These are thieves of the Commonwealt also, they are accursed; *He that withholdeth the corne, the people will curse him, but blessing shall be upon the head of him that selleth corne.* Many bitter cryes be daily sent up against such Cormorants by the Lords poore people, and curses uttered, which shall not be in vaine.

7. In such as take pledges of the poore, which they cannot spare, but to their great hinderance and hurt, and such as restore not the pledge; for the Lord hath forbidden to take thy neighbours garment to pledge when he hath no more, or at the least, to restore it yer the evening when it serveth to cover him: also, *No man shall take the upper or the nether millstone to pledge.* And for restoring any pledge taken, it is a property of him that shall live, and not die; *Hee hath restored the pledge to his debtor,* whereas hee that hath not restored shall dye. A fearefull doome against many misers in these times, that without all conscience, take advantage against poore men, when lands being laid to pledge by mortgage are forfeited, the poore man not being able to redeeme it: for in this case thou must give the full price as it is worth; otherwise, looke how many pledges thou keepest, so many witnesses dost thou keepe, to testify thy oppression against thee at the latter day.

8. In

off. In such as let lands or monie, letting them upon the racke, and not so as the hirer, by Gods ordinary blessing, may be saved harmelesse doing his best endeavour, this is called a biting and devouring of our neighbour. For these lettings are both so alike as I take it as that they may well be joynd together according to that Law, which if it be rightly applyed, belongeth equally to them both; *Thou shalt not give to biting to thy brother, either money, meat, or any thing, that is put to usury, or biting; so that, if there be any way that the wicked heart of man hath devised to oppresse by, in letting any thing, it is a breach of this Law, and a devouring oppression. Wherefore let both the caterpiller-like usurer, and the unconscionable Landlord apply the threatnings of the Law, wheresoever they finde them, as well to the one as to the other, being both deepe planged alike into the same damnation.*

It is the sinne of this nation to oppresse both these wayes, and no doubt but the Lord hath some great judgement to punish it, and such is the blindness of the Usurer, oppressing with his money, as that he cryeth out upon the Landlord, and of the rent-racker, oppressing with his land, as that he cryeth out upon the Usurer, and neither of them see into their owne sinne, to turne there from. It is the practice of too many in our nation to oppresse this way, no conscience being used, but as a man can by most cunning devices procure his owne greatest gaine. Wherefore repent, and let neighbourly love beare rule, which is the fulfilling of the Law. Let nothing to the hinderance, but to the benefit of the Hirer: be content with a moderate gain, so shalt thou shew love and have love, which through unconscionableness is waxen cold all over this our world.

For as touching up the mischiefes of usury, saith, it is forbidden, *Exod. 22. Levit. 25. Deut. 23.* inveighed against, *Nebem. 5. Ezek. 18.* It is against God, Scripture, and nature, against faith, hope, charity, and all Christianity. It is against Lawes Ecclesiasticall and Civill, it weakeneth Cities, exhausteth poore men, and it crusheth artificers. It spoileth the Christian name, and it dishonoureth Christians.

Kind,
Oppression in
letting lands

Deut. 23. 19

Deut. 23. 19

Deut. 23. 19

Deut. 23. 19

9 Kinde.

Man maketh men Jewes, and fillethe the purse and helle together.

9. In such as sell upon trust, eorn or ware, the buyer wanting ready money, which take more then a just price therefor, without all reason. Is this the love wherewith thou lovest thy neighbour as thy self? Is this an helping hand reacht out unto him in his need? It is a reaching of him a knife to cut his throat, when hee asketh thee bread; a treading him downe into the water with thy feet, when he craveth thy hand to helpe him out. Wherefore either sell not upon trust at all, and so deny altogether to doe the office of love, or else sell for an indifferent gaine, even when thou trustest.

10 Kinde.
Against
Bankrupts.

10. In such as faine themselves bankrupt, to deceive their creditors, bringing them thus to compound for their debts sometime at five shilling in the pound, sometime at lesse, Hee is a wicked man that borroweth and payeth not againe. Their credit is rupt, that is, broken before God and man. Under the colour of poverty, they enrich themselves with other mens goods, and rob the poore in deed.

11 Kinde.
To deny la-
bourers hire
Dea. 24. 14.

11. In such as hire labourers to doe their worke, but either defer to pay their hire, or deny some part of it. Against this the Lord hath commanded, saying, *Thou shalt not oppresse an hired servant. Thou shalt give him his hire for the day, neither shall the Sun goe downe upon it, lest he cry against thee unto the Lord, and it be sin unto thee.* So that this is an oppression, and a crying oppression, to put off the poore labourer by delays, who hath present need of his wages, but much more, if any part be with-held from him. This is a sinne making so loud a cry, as that it ascendeth up into the eares of the Lord of hosts for revenge, as Saint James sheweth. The greatest men are most guilty of this, who abound here, but if they had none other sinnes, they shall be stript even for this, of all comfort, and every penny detained from the poore, shall be a fearefull testimony against them at the day of judgement.

James 5. 4.

But on the other side, the servant or labourer for hire, is a cheefe also to his master, if hee doth his worke deceitfully, or spend his time for which he receiveth wages, idly: and if through the infidelity or negligence of servants the master

be.

be damnified in his goods: for servants must serve their masters with all faithfulness, as Christ Jesus. *Ephes. 6. 5.*

12. In such as having wronged his neighbour any way, though unwittingly, yet if coming to the knowledge of the wrong done, hee shall refuse to make any recompence, the fault being onely his: as when cattell breake into a mans corne, being sufficiently fenced on his part that oweth the corne, if hee shall demand recompence and shew his losse; it is oppression not to make recompence in some reasonable manner, but much more, if hee in his owne knowledge could not but conceive before of this losse like to come to his neighbour.

12 Kinde.

And unto this we may adde the deteining of any thing found, lent, pawned, or any way else coming into our hands. *Exod. 23. 4. Levit. 6. 3, 4.* This is against the common rule of equity, as yee would that others should doe unto you, so doe yee unto them, he that loseth his purse would gladly have it restored to him againe by him that findeth it, therefore he ought to doe likewise by another, and poore labourers must have their wages paid them without delay: *Levit. 19. 13. Deut. 24. 10, 15.*

The thirteenth kinde of theft is, fraud and deceit in buying and selling, and this is alike threatned as oppression; *Let no man oppresse or defraud his brother in any matter, for God is the avenger of all such things.* Deceit is practised divers wayes:

13 Kinde.
1 Thes. 4. 6

First, by false weights and measures, or by some device, giving lesse then measure, this is an abomination to the Lord, For, *Thou shalt not have, saith God, in thy bagge two manner of weights, a great, and a small, neither shalt thou have in thy house divers measures, a great and a small. For all that doe such things, and all that doe unrighteously, are abomination to the Lord thy God.* Let them looke to it therefore that have two Kindes of weights and measures, one to buy, and another to sell by, their practice is abominable.

Deut. 25.
13, 14.
Ver. 16.

Secondly, by mixture of base things, and such as be nought or little worth with things of price, and so selling all together as if all were best. This was the sinne of the Israelites, *Cormorants,*

Amos 8. 4.

Ver. 6.

morants, against whom the Prophet inveigheth, saying, *Hear ye this, O ye that swallow up the poore, that ye may make the needy of the land to faile, saying, when will the new moon be gone, that we may sell corne, &c. and sell the refuse of the wheat?* And this is the finne of many Trademen, Corn-masters, and Hop-masters, and of such as Deale in every commodity in these daies, strange are their devices, to make things that are sold by weight heavier, and to stretch such things as are sold by measure, and to make the greatest gaine of base corne or other necessaries, wines, and the like, which are too many to be named. I thinke that no age did ever comenere this our age for this deceit, wherein there are so many *Zacheuses* unconverted, taking away from one another by forged cavillation; God grant that they may speedily repent as he did, for their owne comfort and salvation.

Thirdly, by setting a faire glosse upon all things to be sold, that the buyer may thinke it farre more precious then indeed it is, and pay for it accordingly. Thus they sinne by theft that sophisticate any wares, or use false lights and flights, or overreach the buyer by outwardly placing that which is goodly, and hiding the base and little worth. This is a colourable deceit to circumvent the simple, but they that use it shall be taken in their owne craft.

Fourthly, by setting forth the thing to bee sold, by extolling speeches, though it bee unworthy. This is so common, as that many who are accounted honest men, doe fall into this dissimulation also, and prove themselves scallers.

Fifthly, by factions, when as two or three compact together, that when one is selling the other shall come and bid him such a price to deceive him that intendeth to buy indeed.

By these and the like devices fetcht from hell, whilst they thinke, that they deceive others, and advantage themselves, they doe greatly deceive their owne soules, losing eternall life, for the base gaires appertaining to this life; *For what shall it profit a man, if hee shall winne the whole world, and lose his own soule?*

Luk. 9. 35.

The

The fourth kinde of theft is, the practice of unlawfull Arts and meanes to get riches: as judiciary Astrology, whereby it shall be undertaken to judge of particular future events, the blacke Art, whereby the devill is consulted with to finde out things lost, and Palmistry, whereby it is pretended to tell fortunes by beholding the hand. Howsoever it may, and doth oftentimes fall out to be true, which is thus foretold, yet these Arts are to be condemned, as for the open or secret compact betwixt the practisers and the Devill, and the presumption, entring upon the search of Gods secrets, and so climbing, as it were, into his chaire of Omniscience: so for that they are altogether vaine and unprofitable to such as make use hereof, no danger being the more prevented; and if things lost be recovered, the losse being no whit the lesse notwithstanding, but far greater, because God is lost for the devill, who thus discovereth things lost and getteth soules.

Againe, to make a trade of gaming to gaine hereby, because men are hindered hereby, and many undone in their outward estate. Moreover, to make paintings for womens faces, disguising and monstrous attires, uncivill and immodest apparell, and many other things, which serve meerely to set forth pride and vanity, and to sell these things, it is unjust gaine for the blazons of sinne.

Lastly, to keep stewes, or whores, to gaine thereby, is to tolerate this wickednes for yeerly pension of mony, raked out of these sinnes (as the Pope doth) as it is an intolerable abuse against the seventh Commandement, so it is the most odious theft against this Commandement of all others.

The fifth kinde of theft is by prodigality, and riotous wasting that which God hath lent unto a man, to provide herewith for wife and children, and to pay every man his. For our goods in this world are not our owne to use as wee list, but committed to our dispensation, that we should honestly and soberly use them to such ends as God hath appointed: as a servant therefore having received money of his master, to be laid out to such and such uses, if he will spend it upon his owne pleasure, it is a theft to his Master; so he that having the goods of this world, more or less, at the hands of the

Lord,

*Against
Prodigality.*

1 Tim. 5. 8

Lord, to the end that he may live comfortably hereupon, ow nothing to any man, and provide for his owne, if God permits, if contrariwise he shall wast and consume them amongst harlots, and drunken companions, and gamesters, and other vaine pleasures, he is a theefe to the great Lord of all; and a worse theefe, as *5. Paul* calleth him, then many an infidell. He robbeth and depriveth his owne bowels, his children, his owne flesh, his wife (O savage and inhumane!) of all meanes of maintenance, and leaveth them helpelesse, exposed to hunger and cold, and povertie.

Moreover, it is theft to be niggardly and pinching to a mans selfe in his diet, and apparrell, or any other comfortable thing of this life, when God doth not abridge him thereof. Such men are said to be hated of God, and contrariwise he, that taketh the comfort of that he hath, to bee beloved: *Eccles. 2. 26.* God dealeth with such miserable caritises, as with his enemies, for that they are slaves and drudges to riches all their life, and then another must enjoy all. It is an evill sicknesse, and a plague of the soule, *Eccles. 6. 1.* And as he that killeth himselfe is no lesse guilty of murther then hee that killeth another, so is he that pincheth and stealeth from himselfe, as guilty of theft, as if hee stole from another. Againe an idle person robbeth himselfe: *Eccles. 4. 5.* He putteth his hand into his bosome and eateth up his owne flesh, *Prov. 24. 34.* Idle persons are the prisoners of poverty. Lastly, he that rashly becommeth surety for another to the undoing of his family. *Prov. 20. 16.* It is no kindnesse, but great unkindnesse, for a stranger to undoe himselfe, wife, and children, it is unnaturall.

Quest. 126. Is not this Commandement broken any other way?

Ans. Yes, covetousnesse in heart is also a great sin against it, and unmercifulnesse; and lastly, robbing of God in things dedicated, in Tythes and Offerings.

Expplan. These finnes are not put off to the last place, because the least, for they are most heinous, but because they deserve a distinct consideration by themselves, as being rather against

against God then against man. Covetousnesse is an insatiable most eager desire of having more, carrying a man on to the obtaining of worldly gain, through any meanes, though unconscionable and wicked.

For first, it is called *avaritia*, a desire of having more, and *amor pecunie*, a love of money, that is, of it, in a superlative manner, so as that the minde is taken up night and day with worldly cares and devices to get the things of the world, there being an ever-great distracting feele of wanting these things, according to the word used by Christ, *ad pecuniam non est curatus*. This very desire of the world is covetousnesse, and the root of all evill; this is the serving of Mammon, so as that the man that hath it, cannot serve God; for he that thus loveth the world, *the love of the Father is not in him*.

Mat. 6. 25.
1 Tim. 6.
10.
Mat. 5. 24.
1 Joh. 3. 15.

If it be demanded, how covetousnesse is the root of all evill, seeing pride was the first sinne, and hence doe spring many others; yet covetousnesse is selfe.

I answer, it is so called, because covetousnesse as a roote hath all the sappe as it were in it, from whence other sinnes draw their nourishment, as pride, luxury, &c. because by money gotten by covetousnesse all are maintained; againe, there is nothing so vile and base but covetousnesse will doe it.

Secondly, I adde, Carrying a man on to the obtaining of worldly gaine, through any meanes, because hereby covetousnesse doth expresse it selfe before men, and when any man is come to this, without conscience of right and wrong, to get what he can, his sin is perfected, nothing remaineth now for him, but as a just reward, death and damnation, the drowning of his soule in perdition for this foolishly admiring the dust of the earth, and adoring the wedge of gold, and that that day should come upon him unawares, wherein hee shall bee sent into the torments of Gods enemies. If any man heare therefore be oppressed with worldly cares, choaking the seed of Gods Word, hindring from heavenly meditations, and devout prayer, though there be no meanes of wicked gaine outwardly used, yet it is a covetous heart, a server of Mammon, and an hater of God, but this is only between God and a mans owne conscience. Again, if any man seeketh gains by oppression,

Jam. 2. 14.
15.
1 Tim. 6. 9
Luk. 21. 34
2. 4. 20.

pression, by deceit, by unreasonable sparing, when he ought to spend haughtily himselfe for covetous before men also. Now to stay our hearts from coveting, that charge of the Psalmist would seriously and often be thought upon. *Psal. 62. 10. If riches increase, set not thy heart thereon*, and then he addeth a motive, *power belongeth unto God, and so thee belongeth none*, as if he had said, riches, to which wee are so greedily caryed, have no power to helpe us in sicknesse, neither is it herefrom that we have any succour, but from Gods mercy. And as another motive, *Then rewardest every one according to his works*, that is, not according to his wealth, but according to the good that he hath done therewith. And why then should we so covetously seek after these things, to the irdangering of our soules, which when we have, they have no power to helpe us, and God, who alone is of all power, is made thus our enemy and to be against us? Againe covetousnesse, as thornes and bryars choake the seed of the word, *Mat. 13.* as also it is said, *Ezek. 33. 31. They heare, but their hearts is gone after covetousnesse*, they cannot heare to profit the soule. And this is the right understanding of covetousnesse, whences it appeareth how fouly they erre, that account him covetous who is onely frugal, and desirous to keep within the compasse of his estate in his expences. There may be a covetous heart in the sight of God indeed, but that is not seeme to thee, and therefore thou judgest, if thou shalt take him for covetous, thou sinnest by taking upon thee Gods office. Contrary to which is that precept of the Apostle, *Judge nothing before the time, till the Lord come who will light things that are hid in darknesse, and make the counsels of the hearts manifest*. Woe is to them that condemne the righteous, and a double woe then is to them that delighting in riot themselves, doe passe their sentence upon men of more sober and stayed mindes, taxing them as covetous, because they will not drinke and spend superfluously at the Alehouse, nor entertaine lavish and riotous idle packs, good fellows, as they call them, in their houses.

Unmercifulnesse is a benumbednesse of Christian love, hardening him that is affected herewith; so, as that he will not bestow any thing where apparant necessity doth require.

22. 3. 16
3. 11. 17
1. 01
22. 3. 16
21. 10. 1

21. 1. 10
22
22. 3. 11
22. 14. 10

1 Cor. 4. 5.

And this is the kind of this stealing against God, for man to take private wealth, which he himself so richly, as that hee hath made his hard-hearted heart example of his vengeance, even for this adjudging them to hell fire with the devill and his Angels. For the Lord commeth in the person of the poore, which are poore indeed, that is, impotent of body, and unable to helpe themselves, or necessarily by Gods hand call into poverty and want, and what thou deniest not to such, thou deniest unto the Lord, from whom thou receivest all, and unto whom thou owest all, who will also charge thee in the last day, saying, *For what have I served thee, and thou didst not serve me naked, and thou didst not let me be sick, and in prison, and thou refusedst me now.*

Mat. 25.

Lastly, robbing of God, which is called sacriledge, is in things dedicate, either when money is taken or given simoniacally, for preferring a man to any Ecclesiastical dignity, wherein he shall receive the benefit of these, or when they are taken away, and in tithes and offerings, when they are unjustly paid, and without conscience of the right. For as the Lord hath forbidden stealing from men, so, and much more strictly hath he forbidden stealing from himselfe, and appointed more precisely the duties to be paid to his Ministers in his stead. Now that wee may say something of this sinne, to move the consciences of all such as make conscience of any stealing, it shall first be shewed, that tithes are due by Gods Law under the new Testament: secondly, wherein it is defended about the payment of tithes: and thirdly, how God is robbed in things dedicate.

3.
Against sacriledge.

2. 2. 2. 2.

Tithes due by Gods Law.

1. That tithes are due even in these times, appeareth from direct Scripture. *All the tithes of the seed of the ground, and of the fruit of the trees are the Lords thy Gods: wholly as the Lord he saith not shall be, or let them be, as Origin hath well observed of other ceremoniall Lawes, which were to last but for a time, as of the Passover, This shall be a Law or ordinance unto ever, and so of other ceremonies. And as it is said of the seventh day, it is the Lords Sabbath, so of tithes, they are the Lords. Where arise this sound reason: That which is the Lords peculiarly, and personally, and not by any new ordination*

Arg. 1.
Lev. 27. 30.

Ex. 13. 24.
2. 7. do H.

Arg. 2.

1 Cor. 9. 14

Arg. 3.

1 Cor. 9. 14

Arg. 3.

Heb. 7. 3.

nation for Aitise; this is so he paid, yea, without all difference of times, of the old and new Testaments; that such are tithes, they are the Lords, and not made so by any such ordination, therefore they are to be paid even under the new Testament also. It cannot be maintained, that tithes are ceremonial, or appurtenances of the Leviticall Priesthood: for God, though he gave them to the Levites, yet did not first found them in that incorporation; but only transferred his owne right to that order of Priesthood, *quousque*, so long as it should endure; and after the ceasing of that Priesthood, the same right descended as it were by entail to the succeeding Ministry of the Gospell. In a word, Tithes were due to the Leviticall Ministers, not as Leviticall, but as Ministers; and so are successively due to the Evangelicall Pastors, as Pastors, and not formerly as Evangelicall. And if *per impossibile*, the Gospell should cease, yet should not tithes cease, but be paid to whatsoever Ministry could be assigned to collect the place thereof.

This appeareth further by Scripture, concluding the same by consequence; *It is ordained* (saith the Apostle) *that they should live of the Gospell, that preach the Gospell*, even as they did live of the Altar, *that did minis at the Altar*. Whence I reason thus; That is due now, and to be paid under the Gospell, without the payment of which, the Preachers cannot be maintained according to Gods ordinance; but such are tithes, God having ordained them only, and not other means: for if some other means could be shewed to have beene ordained by God, to maintaine Preachers, then Tithes only are of his ordinance. Therefore Tithes are due now in these daies of the Gospell.

This appeareth further, because that *unto Aaron*, and *unto men after his order*, Tithes were to be paid, so they were paid unto *Auschisadeek*, after whose order is Christ, in whose name, and representing whose person, are the Ministers of the Gospell; according to the Apostles reasoning to the Hebrewes, *that the Tithes, that did minister there, be paid unto them, as unto Aaron, and unto his order*. Hence I reason thus; That which is Christ due, as he is a member of Gods

Gods blessing unto the people, that is, the due of his Ministers serving in the same office: but Tithes are Christs due, seeing they were *Melchisedecks*, even as they were due to the Priests after *Aaron*, because due to *Aaron*, and they are Christs and *Melchisedecks*, as they were a meane of blessing, for *Eben*, in this respect *Abraham* is noted to have paid Tithes to *Melchisedeck*, when he met him and blessed him. Therefore they are due to the Ministers of the Gospell. And to such as will understand, the Apostle *Paul* is most plain for Tithes: Let him that is instructed, make him that hath instructed him, partaker of all his goods. What, must he make his goods common unto him, that he may use any of them as himself? none will grant this, I am sure. Must he onely give him some smal matter, as an almes at his discretion? Ah, forced construction, to make part of all, some gratuity onely out of the mony. Thus there remaineth no way, else, to make him partaker of all thy goods, but by the due, paying of thy Tithes from all sorts of thy increased goods, namely, which arise from thy Corne, from thy Fruit, from thy Cartell, &c. which are called all thy goods.

Gal. 6.

A fourth Argument may be taken from the custome of the Church of God in all ages. *Abel* and *Cain* acknowledge something due to the Lord, when they bring unto him part of their increate. *Abraham* more particularly paieth the Tith of all. *Jacob* voweth to give the tenth to the Lord. Under the new Testament, there was a community of things amongst Christians for 100. yeeres according to *Tertullian*, which being dissolved by *Urban* Bishop of Rome, Tithes came againe into use, according to *Origen*, *Cyprian*, and *Gregory*, along before the Laterane Councell, by which the Popes of Rome making them Ceremoniall, tooke advantage of impropriations for their owne gain. Who so would be further instructed here in, may read the learned Treatises written of this subject by Doctor *Carlton*, now Bishop of Chichester, by Master *Roberts*, Minister of Norwich, and others. It is to be renounced therefore as an error, to hold that Tithes are not now due by Gods Law, and the Ministry should live upon the benevolence of people, as *Wickliffe*, being deceived in his

Arg. 4.
Gen. 14.
Gen. 28. 12

judgement, did. It is not enough to say it was a ceremony, and so belonged only to the time of the Law: for though a figure might be found here in (as *Artemus* hath observed, an Hebrew letter expressing ten, setting forth the first letter of Jesus) yet it was not merely ceremoniall, as other things that had no further use but to prefigure Jesus; this being a maintenance for Gods Ministers; such as he hath ordained twayes to be in his Church, though not after the same order, yet such (as hath beene shewd) as unto which tithes are also paid.

It followeth now therefore, that I shew the manner of paying tithes rightly, in all such as would live by rule, and keepe a good conscience.

I.
The right
paying of
Tithes.
Lev. 37. 31.
Lev. 7. 10.

First, they are to be paid without diminution, either when they are paid in kinde, or a price is given for them. If any man among the Israelites would buy his tithes, he must adde a fifth part to the price, if he payeth it in kinde, it must not be changed, giving a worse for a better, for if it be changed, thur both it, and that for which it is changed, shall be holy, hee shall forfeit both. Contrary to which, is the corrupt manner nowadaies, wherein for the most part, either the worst, or least is paid for Tithes, or lesse money then the Tithes is worth, it being a comon reckoning of worldlings, that the Tithes is not so much worth, as one of the nine parts. And yet this is one of the least abuses, if we consider the customes, by which, instead of giving a fifth part more, onely a fifth, or fourth part is paid, six pence for a Tithes worth two shillings and six pence, or a penny, or three halfe-pence, for that which is worth a shilling, or more: and he thinketh that he doeth honestly with God that doth thus. But let any man indifferently consider this Law, and hee shall finde that no such custome ought to be amongst men fearing God, although Gods Ministers, for quietness sake, be content to accept of it, and no more hath beene paid a long time; for the thing, and not the custome is to be regarded, if thou wilt goe by the rule of Gods Law, which can onely order thy going might.

2.

Secondly, Tithes are to be paid yearly, every year, of the increase.

increase of corne, of cattell, of fruit, &c. for, *All the Tithes of the Land both of the seed of the ground, and of the fruit of the trees, is the Lords, and every Tribe of bullocks and sheepe, &c. Thou shalt give the Tithes of all, yeare by yeare. For I have given, saith the Lord, all the tenths of Israel unto the children of Levi for an inheritance, and the reason is added, for their service about the Tabernacle.*

Lev. 27. 30

Deu. 27. 11

Num. 18.

12.

Now, whereas it seemeth to be put in the mans power, so that he duly pay his tithes, to impart hereof unto the poore, and to eat and drinke, and be merry herewith, he and his family: because the Lord saith, *If the way bee too long for thee, thou shalt put it into money and carry it, and when thou comest at the place which the Lord shall chuse, thou shalt bestow the money, for what so ever thine heart desireth, &c.* And againe, whereas it may seeme, that it was sufficient to doe thus once in the three yeares, because it is said, *At the end of the three yeares, thou shalt bring forth the tithes of all things increase the same yeare, &c.*

Deu. 14. 24.

Deu. 14. 28

We must for the right understanding hereof, have recourse to the originall Law, by which, as hath beene shewed, the tithes are appointed for an inheritance to the sons of Levi, they dedicating the tenth of them unto God: now, if they were their inheritance, then no private man could have any power in the disposing of them, more then the Levites had power over the land given to any other tribe for inheritance. Whereas then a tithes is spoken of, as being in the owners power: It is to bee understood, that as the Rabbins teach, this was not the annuall tithes or tenth of their increase but a tithes rising out of the nine parts, which they were enjoined to bring up and spend at Jerusalem every third yeare. For they were appointed to pay three tithes. 1. Yearly every yeare to the Levites: A second, yearly to bee spent within their gates, in relieving the poore: and a third upon the third yeare. Thus the Rabbins, grounding that for the reliefe of the poore at home, upon *Deu. 14. 28. And shalt lay it up within thy gates: ver. 29. and the fatherlesse shall come, &c.*

Thirdly, touching things dedicate to an holy use, if any man shall presume to take them, and turne them to private use,

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Mal. 3. 8.

Lev. 27. 28

Prov. 20. 25

Quest.

Answ.

Acts 19. 13

hee stealeth from, and robbeth God, according to that challenge made by the Prophet, saying, *To have robbed me, and yet say, wherein have wee robbed thee? In tithes and offerings.* And the same Law maketh things dedicate sacred also, and such, as it is a robbing of God, to take them from the Church. For every thing (saith the Lord) *separate from common use, whether it bee man or beast, or land, is most holy to the Lord, it may not be sold nor redeemed.* And it is destruction to a man, saith Salomon, to devoure that which is sanctified, and after the vowes to enquire.

How great a sin this is, see in the example of *Archai*, that took the accursed thing, *Iosh. 7.* and of *Ananias* and *Sapphira*, *Acts 5.*

What is then to be thought of Impropriations, whereby both glebe and tithes of many townes, are taken into the hands of meeke Lay-men, some small Vicaridge. or pension being allotted to the Minister?

I cannot with beating of my braines devise how to excuse these usurpers from sacriledge or robbing of God, and therefore many thrive thereafter that have them. True it is, that the first Authors hereof have the heaviest answer to make, as being directly guilty of this sinne, but this is no excuse, even for such as have purchased impropriations, knowing the very glebe lands to be dedicated to God, and by gift voluntarily, but irrevocably made holy, and that tithes, are in themselves, holy by original institution, which if they were unknowne, the case were otherwise. They therefore that sin least this way, offend first by consent unto their predecessors, Church-robbers: for if thou didst not thinke it lawfull to buy and sell these things and to alienate them from holy uses, wouldst thou meddle with buying them in the same manner? Secondly, they offend by impoverishing the Ministers of Gods Word, to their great discouragement, taking their things, unto whom they ought to communicate their owne things. Thirdly, by usurping the Ministers duty, unto whom as it properly belongeth to minister about the holy things, so to possesse things hallowed and dedicate, for which it may be said unto them, as the spirits said unto the Conjurers, *Ioh. I know, and Paul: but who are ye?* Fourthly, they offend.

send by oppression, taking the tithes of the people for nothing, hiring for small pension some simple cheape Sir John, under whom the people perish for want of knowledge.

What is to be done then by such as have these things left them for inheritances by their parents, and want all other meanes of living?

Quest.

Ans.

In my opinion, their safest way for clearing and unclogging their consciences, is either to dedicate themselves unto God, if they can by studious endeavour attaine to any sufficiencie, that they may be worthy of a Ministers living, and for hereafter leave it to the Church: or if they be unapt to learning, sell it at some indifferent rate to some sufficient Minister, that may, and will not onely for his owne time performe the Pastorall duties, but also entaile the tithes in such manner, that all conveyance of them shall be void, other then to a Minister, who shall discharge the Cure. And so it is like, that the Ministers in possession will still breed up their sonnes, or other heires to succeed as well in *Officio*, as in *Beneficio*. Nay moreover it is not improbable, that upon such condition imposed, the Ministers possessing thus as purchasers in Lay-fee, and yet being bound to all Church-performances, will be content to convert the Tithes into Church-fee, reserving onely the Patronage to themselves and their heires; and so in proceesse of time the Church may be re-invested in Gods right, thorough many now wronged Parishes in this Kingdome. Deepe judgements may perhaps propound other more plausible or passable courses; I have made bold to cast in the mite of my weake understanding, but fervent wish: nor so much, I protest, for the enriching of any of our profession, as for the restoring God his owne, and the disburthening many detrimors of so heavy a load of sinne. In this, or any other probable course for restitution, there will I grant, be to the restorers some losse of worldly wealth, but it will turne to great gaine, viz. of a good conscience, which will feast thee every day, whereas thou canst not but lose this way still, cleaving to that unjust gaine, offensive so many waies, as hath beene shewed. Oh that God would give power to these words, that they might enter into mens hearts, and never cease speaking.

king there, untill they dispose themselves to steale from robbing God, and make some restitution of the se holy things: meaner persons doing as hath been said, and the greater which have thousands besides, extending their bountie, restoring freely to the Church, and sparing from many superfluities.

Quest.

What is to be thought of religious houses and lands, which in times past have beene given to Friars and Nuns, &c.

Ans.
Of religious
houses.

Those cages of uncleane birds were deservedly dissolved, both for their owne impurities, as also for their originall foundation, being out of blinde zeale ordained to the maintenance of idle bellicie, superstitious Masse-mongers, and invaders of Tithes, which were due to the locall Pastors, and not to the swarmes of mungrell Friars. And truly it were to be wished, that the footsteps and memorialls of those Church-robbers were abolished, & not still preserved, by exempting Abbey lands from paying any Tithes. The Friars had then some pretences that they prayed for the people, and sometime preached to them also: but now the Lay-men that succeed the Friars in those Purloyneries, have no shadow of such pretence, but defraud the Church against all reason, and against Law too, as some thinke. Now as for the lands and Mannors thus bestowed by our devout Ancestors, I doe not see that superstition did so inteparably sticke to them, that they might not at the suppression have beene diverted to some better publike use for the Church or Common-wealth, at least some large portion of them. But of all in this kinde, most laudable is their worke, that have converted any such lands and houles to the maintenance of students in good learning, which may grow up as profitable plants in the Church of God.

Lastly, we may adde here infidelity in those, that have monies committed to their trust for publike use of the poore or Common-wealth, converting them to their owne private benefit: this is worse thevery then that of poore men stealing their neighbour goods, because they rob the Common-wealth trusting them, which is most shamefull and heinous and the deceitfull executioner turning any of the goods of the testator to his owne use, unconscionably robbing this poore orphans of their due.

Quest.

Quest. 127. What is here commanded?

Ans. *To doe to all men as I would they should doe to mee, and by diligent paines-taking to get mine owne living in that estate of life to which is pleaseth God to call me.*

Explic. Having been so large already in shewing the sin, it doth more easily appeare, what the duty according to this Law is. And this in briefe is set downe by Christ; *To doe to all men, as ye would that they should doe unto you:* and that is in the executing of any office, in buying and selling, in lending and borrowing, and in giving and taking, &c.

Mat. 7. 12.

In executing any office, as of a King, or a Judge, or of a Justice, &c. without respecting the person of the rich, or favoring the person of the poore, doing justice betwixt a man and his neighbour, even as thou wouldest have it done unto thee, if thou wert to be judged, and therefore shutting the eyes against kindred in the flesh, acquaintance and greatness, and thy hands against bribes. In doing the office of a steward, or collector of any duties, taking no more then the due. In doing the duty of a Master, to allow servants things convenient, of a squire, to be faithfull in doing service, and every other office, dealing justly, though power be in thy hands, to advantage thy selfe in doing other wise.

Lev. 19. 3

1. In buying and selling, thou must doe as thou wouldest be done to, not seeking to live out of other mens losses, but selling according to the worth of the thing, and no more, and in buying giving accordingly, as the Lord hath by Law provided; *Lev. 25.*

2 In buying and selling.

2. In borrowing and lending to the needy, lending freely, as thou wouldest gladly borrow, if thou wert poore and needy, and as is commanded, *Lend freely, looking for nothing againe:* no, not for the thing lent, being but some small summe, which thou canst well spare: and if thou canst gratifie any neighbour without thine owne hinderance by lending, to doe this freely also for love.

2 To lend freely.

Luk. 6. 35.

Againe, if any thing be lent for gain, which we call letting, not to exact upon any man, but to cleave to this rule: and if thou borrowest, be carefull to pay againe, not only at the time appointed,

2 King. 4.

Deut. 22. 1,
2, 3.Ex. 22. 7, 8.
Vcr. 14, 15.

1 Cor. 6. 7.

Jam. 1. 27.

1 Joh. 3. 17

appointed, but by continuall providence against that time : and if thou hast not otherwise wherewithall, sell such things as thou hast, to satisfie thy creditor, as the poore widdow of the Prophet sold her oyle. If thou findest ought of thy neighbours, if the owner may be known, thou must restore it, as is by Law provided : *Thou shalt not see thy brothers ox, nor his asse goe astray, and withdrum thy selfe from them, but shalt bring them againe to thy brother; and if thou know him not, thou shalt bring them to thy house, until thy brother seeketh after it, and so shalt thou doe with all lost things of thy brother.* If any thing be committed to thy trust, not by any deceit to beguile thy brother of it, but to deliver it againe when it shall be required. If thou hast hired any thing, and it perish, or be hurt under thy hand, thou must make it good. If thou beest any way wronged, not to goe to Law, if by any other meanes thou maist be restored; and not for trifles, for we must rather depart from our right in something, especially where the Gospell is scandalized by contentious brabling among Christians, according to the Apostle; *Why rather suffer ye not wrong? why rather sustaine ye not harme?* And as we reade of Abraham, that to avoid contention, yeilded unto Lot, being his Nephew, from his right. And if wee bee constrained to goe to Law, then not to prosecute matters in malice, seeking the hinderance, but the reformation of our adversary, and recalling him from his error, if it be a criminall cause; and faire recovery of our owne right, if it be a civill cause. And if thou hast done any man wrong, thou must make him restitution, and if he be not living, to some of his, as *Zacchaeus Luke 19.* and is commanded, *Levis. 6. 1.* and if there be no such, restitution must be made to the Lord, by giving it to the Priest. *Num. 5. 8.*

4. In giving and taking, doe as thou wouldst be done to, in mercy relieving the poore with cloathing, meate, and drinke, and other comforts according to his necessity. *The pure religion and undefiled before God, is to visite the fatherlesse and widdowes in their adversitie :* So that he which performeth not this duty, having this worlds goods, hath no true religion in him: yea, he hath no love of God; for, *if any man heere this worlds good, and seeing his brother in want, shutteth up his compassion*

compassion towards him, how dwelleth the love of God in him? yea, he hath no faith; for, faith without works is dead; yea, he hath no sure foundation; for, the rich are wanted to berich in good works, to be ready to distribute and communicate, laying up in store for themselves a good foundation: yea, he hath no conformity with God, as the child of God hath; for, do good, saith the Lord, to them it as hath you, that yet may be the children of your father which is in heaven. Now that this duty may be rightly performed, it must be done liberally, according to a mans ability, for he that saith liberally, shall receive liberally, and with all chearefulness, and not grudgingly, for God loveth a cheerefull giver. And for taking, there must bee no more taken then is given, neither must they aske, and receive almes, that are not pressed hereunto by necessity: labour must not be neglected, and an idle idling vagrant life entered upon, for this is to breed a confusion, and to hinder the poore indeed, and to rob the spicke. And thus much of following the rule which hath beene embraced, even amongst the Heathen by the Law of Nature, *Quod tibi non vis fieri, alteri ne facias*: Inasmuch, as that *Alexander Severus*, an heathen Emperour of the Romans, caused it to be written in all open places, and market-places, that it might be continually before the eyes of all people; That which thou wouldest not have done to thee, doe not to another man.

Now there is further added, as a speciall meanes to inable unto this duty: by diligent paines taking to get mine owne living, in that estate of life to which it pleaseth God to call me.

For that we may doe the duty of this Law, we must first be in a lawfull estate and calling, according to the Precept, *Let every man abide in the same vocation wherein hee was called*: and as a remedy against stealing, and as a meanes to enable us to give to the needy, it is said, *Let him worke with his hands the thing that is good*: so that thy calling must be good and honest, otherwise what thou gainest hereby is stolen, and if thou givest, it is not accepted: it must be profitable to Church or Common-wealth.

Secondly, thou must be diligent herein: for, *In the sweat of thy brow* (saith the Lord) *thou shalt eat thy bread until thou returne*

Jam. 2. 10.

1 Tim. 6. 17, 18.

Mat. 5. 45.

2 Cor. 9. 6, 7.

Gal. 6. 7.

Rules of obedience to this Commandment

1 Cor. 7. 30.

Ephes. 4. 28.

Gen. 3. 17.

1 Tim. 6. 6

1 Tim. 6. 6

1 Tim. 6. 6

1 Tim. 6. 6

1 Tim. 6. 6

Heb. 13. 5.

1 Tim. 6. 6

1 Tim. 6. 6

1 Tim. 6. 6

Prov. 21. 5.

1 Tim. 6. 6

1 Tim. 6. 6

1 Tim. 6. 6

Gal. 15. 4

Pro. 25. 14

1 Tim. 6. 6

Diligence was at the first enjoined. Adam, when he was first created, was to till the garden. The Lord himself (though a most omnipotent estate, and pure act) is in continual action, creating all things; the Angels have wings to express their diligence and celerity; the Sun, Moon, and Stars, with all the heavenly bodies, are always in motion; and the smallest creature, the very Bee and little Fish, are diligent in their kind, all which teach man diligence in his calling, and by such diligence the wealthiest living, somewhat, shall be the better able to give to him that needeth, as is added:

Eph. 4. 1. 2. *Working ye out from the heart, as unto the Lord, and not unto men; as unto the Lord, ye shall serve the Lord Christ; ye shall serve the Lord Christ, ye shall serve the Lord Christ, ye shall serve the Lord Christ.* Thirdly, thou must be content with thy present estate: for, *Psalm 128. 1.* *When thou shalt eat, thou shalt not have hunger, when thou shalt drink, thou shalt not have thirst, when thou shalt sleep, thou shalt not be weary, when thou shalt wake, thou shalt not be sick.* Discontent, besides that it is ingratitude against God, is a ground of all lawless practices, to grieve more, and vexeth, and kills the spirits, from the works of our callings, but contentation finisheth from that which is unlawful, and putteth life into our best labours and endeavours.

He is covetous that is not content; for it is said, *Heb. 13. 5.* *Let your conversation be without covetousness; and be content with such things as ye have.* And that we may be content, we must labour to be godly; for without godliness it is impossible to be content; the godly know, as it is added in the same 5. ver. that God will not leave nor forsake them.

Fourthly, thou must be frugal and thrifty, to save that wherewith the Lord hath blessed thee, not spending it unnecessarily upon vanity, nor losing it through neglect; *The sluggard desireth abundance, and he knoweth not that it shall come unto him; he shall not have it, because he hath not laboured for it.* And that we may be frugal, we must labour to be godly; for without godliness it is impossible to be frugal; the godly know, as it is added in the same 5. ver. that God will not leave nor forsake them.

Fifthly, thou must be constant to perform all thy lawful promises; for, *Pro. 25. 14.* *As the snow which is hid, so is the labour of the diligent; but he that is slothful, he shall not have it.* He that is slothful, he shall not have it; for, if he maketh any speech of promise of doing any thing to the benefit of another: For, he that boasteth of false liberality, shall be found to be a liar, and shall be without gain. He bringeth poor men into a vain hope of some benefit to be received, but

but doth nothing, or hee maketh a shew before others, as in the manner of many, seeming good and beneficiall, and making faire promises; but in deede least of all, they shall have reward accordingly.

The Anabaptists in standing for a community of all things, take away the very subject of this Commandment, which is a propriety of worldly goods: for if there be no mine and thine, there can be no stealing, and so this Law is superfluous. Touching the Community objected in the Apostles times, *Acts 2*, it was not generall, for in *Antioch* they had still severall possessions, and the Apostles exhortation to the Christians at Corinth, *1 Cor. 16* 1. *2 Cor. 8* intimateth, that they had their severalls likewise, and for those that entered into this Communion at Jerusalem, it was voluntary, as may be gathered *Acts 5*. and they had not all things so common, as that they reserved not still something proper, but according to the saying, *unicuique omnia sunt communia*.

Quest. 128. Which is the ninth Commandment?

Ans. Thou shalt not beare false witness against thy neighbour.

Quest. What is here forbidden?

Ans. All false witness bearing, which is first by false accusing and witnessing against our neighbour before a judge, 2. By slandering and back-biting, and by all readines to hearken to such false reports. 3. By flattering and smoothing any for advantage against the truth. 4. By lying, or telling any murmur against our conscience.

Expl. In this Commandment, the maine intent and scope is, to preserve the good name of our neighbour, and our owne credit and good name: for, by false witnessing and lying, as our neighbours disparagement is sought, so a mans owne is procured: and this Commandment is apply placed next to that against stealing, because he that will steale will lye to hide his theft, and therefore, *Levis. 19. 11.* stealing and

and lying are forbidden together. In the 6, 7, and 8. Commandments sinnes of action are forbidden, here sinnes of word against our neighbour, the tongue that unruly member being principally tyed, as in the 10. the thoughts of the heart only. The maine sinne therefore here, is unjustly, or out of malice, to detract from the good name of our neighbour.

First, I say, unjustly, because sometime a man is so bad and notorious, as that he which should goe about to maintaine his credit, should endanger himselfe of the woe to such as justifie the wicked. Of such like it is just and right for a man, according to their deserts, to complain either before God; as *David* did of *Achitophel* and *Dag*, who had most notoriously expressed their malice; and as *Elijah* did against the *Israelites*, who had killed the Prophets, and broken downe the Altars: Or before men, as *Paul* doth of false teachers to the *Galathians*: and so doth *Peter* and *Jude*, giving them disgracefull names, that others might take heed of their company, and being infected by them: or before themselves in publike, as *Paul* calleth the *Galathians* foolish & bewitched. And *Esay*, the *Israelites*, Princes of *Sodome*, and people of *Gomorrah*. Or lastly, in private reproving offenders, for, *Thou shalt rebuke thy neighbour for his faults, and not suffer him to sin*; and if he heareth not thee, tell it to the Church, saith *Christ*; complaine to the Governours of the Church, from whom he may receive due censure. But it is offended in making such complaints upon any, either if it be but upon conjecture, and not apparant certaintie, or in doubtfull actions, that may have a better construction, or out of malice, or vaine-glory, seeking by the disgrace of our neighbour, to bring our selves into credit: Or lastly, being in as great, or greater fault our selves: for, *He that is without sinne amongst you*, saith *Christ*, *cast the first stone at her*. And *hypocrite, cast first out the beame which is in thine owne eye, and then shalt thou see more clearly to cast the mote out of thy brothers eye*.

By the word neighbour, any other man is to be understood, as *Luke* 10. 29. *Gen* 11. 3. *Heser* 1. 19. *Prov* 18. 17. for we are all of one blood, *Acts* 17. 26. the Septuagint render it *thy adversary*.

The

1 King. 19.

Gal. 3. 1.

Lev. 19. 17

Mat. 18. 17

John 8.

The sinne against this Commandement therefore, is unjustly to detract from the good name of any man by any means.

First, by unjust and false accusations, and witnessing before any Judge, or suborning false witnesses, the Lord hateth false witnesses, and they shall perish: *Prov. 6:19, 21, 28.* If any doth thus, the Lord provided, *That he should by the judge be done unto, as he had thought to have done unto his brother:* and where it is concealed from men, God will be avenged, as in *Naboths* case against *Ahab* and *Jezebel*. This is a double most heinous sinne, a most high degree of taking Gods name in vaine, when in his presence, before his Vice-Gerent, the false is witnessed, and the height of sinne is committed against this Commandement. By false witness: 1. it is sinned against God, whose Commandement is contemned. 2. against the judge who is deceived. 3. against thy neighbour who is hurt. 4. against the Common-wealth, which is disquieted, and therefore such by the Law are most infamous, and accordingly punished.

Secondly, by accepting of sleighty witness against a man, and the Judges proceeding hereupon in sentences of condemnation: for by Gods positive Law, there must be sufficient witness of two or three: when *Pilate* proceeded to judgement against Christ in this case, he made himselfe as guilty as the Jewes that falsly accused him.

Moreover the Judge is guilty of sinning against this Commandement, that for bribes or affection giveth false judgement, because he belyeth God, in whose place he sitteth, saying in effect, this is the sentence of God, and because his neighbour against whom, is shamed and discredited. Lastly, the Lawyer, that beareth his wit and polisheth his tongue to speake falsly for a bad cause, his practice is a trade of publike lying and slander, the loadstone to move his tongue is not the right, but the fee. Whereas it is objected, *vigilanti jura subveniunt*, the Lawes helpe those that be waky, it is the adversaries part to espie out the deceit, and so so: justify his good cause, but thus the Lawes are made *astuto subvenire*, to helpe the crafty, whereas they should helpe the just onely, and.

I.

Deut. 19. 17

1 King 22.
Unjust accusations.

2.

Deut. 17. 6.

Pro. 17. 15

3.

Lev. 19. 16.
Rom. 1. 30

and be against the subtle worker of mischief. Thirdly, by slandering and back-biting: for, *Thou shalt not walke about with tales*, saith the Lord. It is noted, as one of the properties of such as are given over to a reprobate sense, to be back-biters; and much to complaining against this is the booke of the Proverbs. Such are worse then devouring beasts, & fowls, making a prey of men even whilst they live: whereas others devour onely dead things. Hee that hath an ill name we say is halfe-hanged; the back-biter therefore that causeth an ill name is halfe an hangman to his neighbour, poysoning, as with dead Cantharides, with his venomous tongue, the boxe of precious ointment of his neighbour, which is his chiefe treasure, and with the sharpe Razer of his tongue, en-treth his throat, and pierceth his sides, as it were with swords and speares.

There are three wrongs done at once by slandering: 1. the slandered is defamed. 2. the party, to whom, is brought to have an uncharitable opinion of him without cause. 3. the slanderer corrupteth his owne soule with a pestilent lye.

And yet this is a common practice in these miserable daies, one of the same fountaine, as to feed forth the sweet water of blessing God, for the brackish water of malediction or speaking evill of our neighbours. For so much as thou falsly detractst from thy brothers good name before men, is detracted from thine before God in heaven, to the razing of it out of the booke of life which he hath written.

4.

Exod. 23. 2

Fourthly, to have a mans eares open to receive false rumours and tales against a neighbour: For, *Thou shalt not receive a false tale*, saith the Lord. The slanderer is as a theefe, he that hearkens to him as the receiver: for if there were not some which delighted to heare, and so did give encouragement, there would be no carrier of tales. Prov. 17. 4. He is said to be wicked, that giveth heed to false lippes, and a liar that hearkeneth to a naughty tongue. Contrariwise the godly, Psal. 15. will not receive a false report against his neighbour. Prov. 12. 19. without are not onely liars, but such as love lyes.

5.

Fifthly, to be long-tongued, and be ready to blaz abroad the

the infirmitie and slip of others: for he that is not carnall like *Ismael* after the flesh, but Spirituall, doth *rejoice* saith by the spirit of *wisdom*. The man of understanding will be of *secret*; he is a foole that seeketh thus to disgrace his neighbour: He that is of a faithfull heart, concealeth a secret; he is a slanderer that discovereth a secret.

For a man may sinne as grievously by speaking against another in some cases, although he saith nothing but the truth; as if he told lyes against him, that is, if he telleth something done or said by him with a malicious minde to endanger him, as *Dag* spake of *David* to *Saul*, and the *Ziphims*, and the *Princes of Persia* against *Daniel*. It is also a sin not to speake the truth for another, when he knoweth it: *Leuit. 19. 16.*

Sixthly, in the heart to thinke, and judge ill of our neighbour, without apparant cause, or for some infirmitie to passe sentence of judgement against any man: for judge nothing, saith the Apostle, before the time when the Lord will lighten things that are hid in darkness. He is made subject hereby to Gods judgement that judgeth another man. *Mat. 7. 1.* for hee usurpeth Gods office, to whom alone it belongeth to judge, *Rom. 14. 4.* And hereby he is convinced to be without the love of his neighbour, because love thinketh not evil, *1 Cor. 13.* And this want of love in the Jewes is intimated by our Saviour Christ, to be the cause of their evill furnishes and judging of him, when he saith, if I by *Belzebub* cast out devils, by whom doe your children cast them out? *Mat. 23. 27.* of their children and friends, whom they loved; they would never have judged so. Hee that furnishes evill against another wanteth wisdom: *James 3. 17.* otherwise he would not so rashly like a foole spend his judgement, as the rude Barbarians did upon *Paul*, *Acts 28. 4.* He hath an evill conscience, for they thinke most ill of others, that are worst themselves, as *Saul* of *David*.

Seventhly, to be possessed with vaine-glory and self-love, which is the fountain of all disgrace doing unto our brother: as *Eliab*, *David*'s elder brother, out of an high conceit of himselfe and of his owne valour, made base account of his younger brother *David*, and extolled his worth. When a man

Gal. 5. 22.
Pro. 11. 13

1 Sam. 22.
Chap. 23.

Dan. 6.

6.
Hard say-
mises.
1 Cor. 4. 4.
Rom. 2.

7.
Vaine-glory

is

1 Tim. 6. 4.
Prov. 27. 2.

is putt up, saith Saint Paul, hence commeth strife, envy, railing, evil surmises. Wherefore, *Let another man praise thee, saith Solomon, and not thine owne mouth.* Such is the basenesse of a proud minde, as that it will build up the owne credit, with the ruines of another man; and varnish it selfe over with oyle pressed from anothers credit, even to the utter spoyling and tearing of it in pieces. As hee that without conscience seeketh to enrich himselfe out of another mans goods: so is he whose tongue runneth over the world, to rob his neighbours of their good name, and to make all other men no body, that himselfe onely may be somebody, it was a speciall marke, wherewith the false teachers amongst the Galatians were branded.

And these vaine-glorious persons, as they are false in speaking by way of detraction from others, so they are commonly false also in speaking great things of themselves, by boasting and bragging, which is taxed as a most fowle sinne. *Rom. 1. 30.* And if not thus, then by debasing themselves, as if they had no learning or good parts, expecting that others should hereupon take occasion to praise them. *Nec te collaudas, nec te culpaveris ipse*: is a saying knowne to children. And if a man debaseth himselfe through temptation, as void of grace, he is the devills instrument to slander himselfe, and therefore must repent of it.

8.
Against flattery.

Eightly, to flatter and sooth men contrary to the truth for advantage, praising him, that is, or may be beneficiall unto thee, or into whom thou desirest to insinuate thy selfe for thine owne benefit, when he is not worthy any such praise, or when the contrary is true of him. As if a man should praise him for liberrall, which is vainly prodigall, or covetous: for wise, and understanding in such things, as wherein he hath little or no skill; for devout and holy, when he is negligent of holy duties, and prophane; for discreet, when he is Machiavell-like politike; for humble and familiar, when he is base and degenerate; for ordering himselfe well in all things, when he doth palpably amisse in many things; and like *Guarto* in the Comedy, swearing it to be true that *Thraso* saith, how false soever. Flattery is called in Hebrew *Chablar*, signifying either

either bloudy, smooth, and soft, soft because the flatterer
 with smooth and soft speeches; or *dividers*, to divide, be-
 cause in flatterers, the tongue is divided from the heart. So
 that flattery is the framing of the tongue, to smooth speeches
 against the conscience, to surry favour with a man, in some
 worldly respect, or as *Augustine* hath defined it, *Est fallaci-
 lauda seductio*: A seducing by deceitful praise. In the New
 Testament it is called *macculia*, *lycophanie*, from a decree
 made amongst the Atticks, that they should be punished
 that caried Figges out of the Countrey, and if any man could
 detect them, he was appointed a reward: whence it came
 to passe, that many promoter-like persons, accused many,
 and sometime falsly, pretending to be best common-wealth
 men, and lovers of the Countrey, but intending their owne
 gaine by oppressing others, like most of our Informers, and
 Catchpoles. Great is the mischief of flattering and unwor-
 thy praising of men, both for that a wicked man is thus kept
 from repentance, thinking highly of himselfe by reason of
 this flattery, and because wicked men are brought by this
 meanes into credit, when they shall be praised to the higher
 powers, and have authority in Church or Common-wealth
 committed unto them, to the great dammage of many either
 in soule or body, or outward estate. And within the com-
 passe of this sinne come they that testifie for any man to bee
 admitted into the ministry, whom they know to be un-
 worthy. *He that praiseth the wicked, the people shall curse him.*

Prov. 29: 24. Now of flatterers there are foure sorts:

First, some flatter to circumvent others, that they may the
 more easily effect their malicious projects, as *Isaiah* dealt with
Achaz, asking him how he did, or using some such kinde
 speeches unto him, but with his hand smote him that backe-
 red his *Sauers* servants flattered *Devil*, commending it as an
 high favour to be the Kings sonne in Law, that he might bee
 untrapped and endangered.

Secondly, some flatter, by commending beyond all mea-
 sure, for their owne private benefit: of these it is said, *He that
 praiseth his friend without discretion, rising early in the morning,
 it shall be counted for a curse unto him.*

2 Sam. 3.

37.

Pro. 27. 14.

Again, if a truth bee told against the knowledge of the teller, it is a lye, for it is not that which a man speaketh, but the manner how he speaketh that maketh it a lie: according to the description of the Psalmist, *They speak deceitfully every man with his neighbour, and speak with a double heart.*

Psal. 12. 2.

Lying is expressly forbidden, *Deut. 19. 16. Psal. 19. 6. Psal. 104. 7. Ephes. 4. 25.* And although it may seeme but a light matter, because it is onely in word, yet it is indeed a most heinous sinne, and in some respects corrupting more then other great sinnes. For 1. it is against the nature of man, seeing we all naturally desire to know the truth of things, and abhorre being deceived by a lie, for which cause to have the lye put upon a man pierceth deepe and stirreth up to revenge. 2. This maketh a man like a devill. *John 8. 44.* others but like a beast.

Lyes amongst the ancient have beene distinguished into three sorts: *officiosum, perniciosum, jocosum.* An officious, a pernicious, and a jesting lye. The officious is the telling of an untruth, meerely to save a mans owne life, or his neighbours, or their goods, or their freedom and peace, without intending any hurt unto another. This kinde of lye hath found favourers amongst the ancient. *Origen* defended it, and *Gregory* held it to be lawfull under the old Testament it, wherefore he saith that the midwives lying unto *Pharaoh* to save the children of the Hebrewes, were rewarded, *God made them houses.* The *Priscilianists* held this to be lawfull, and so continued undiscovered in their heresie a long time, wherefore *Consentius* fained himselfe a *Priscilianist* to discover them: but it is reprov'd by *Augustine*, especially upon this reason, if it were lawfull to pursue a lye with a lye, then robbery might be pursued with robbery, adultery with adultery, and one sinne with another. This officious lye was the common refuge of holy men in their dangers, of *Abraham*, of *Isaac*, of *Rebecca*, of *Isaac*, of *Rahab*, and of *Iehu*, in the hottest of his zeale of God. This hath ever yet beene held a sinne amongst soundest Divines, both *Augustine*, *contra mendacium ad Consentium*, and others, because it is con-

Ephes. 4. 25

John 8. 44.

mony to the truth, which is commanded, and our words the signes of our mindes are hereby abused, and our neighbours deceived, and if in the owne nature it be evill, it will must not be done that good may come of it, and therefore they have excused *Abraham* and *Isaiah*, &c. from being guilty thereof. *Abraham*, for that she was his Sister, *Isaiah*, for that he said Prophetically, I am thy first borne *Esau*, and *Paul* for that he also said Prophetically, *I know him not to be the high Priest*, seeing the Priesthood after *Aarons* order was at an end in *Christ*. It is extenuated and lessened indeed, the lesse it breaketh the rule of love: for this is the maine reason why lying is sinfull, and unbecoming a Christian, because we are members one of another, and by lying we deceive and beguile one another like strangers, yea, like enemies: Hence it is, that the lyes before mentioned, though they be recorded in the Scriptures yet they are not taxed in those persons, because it was to save life, not to destroy, to fulfill things pleasing unto God, not against his will.

2. The pernicious lye, is the telling of an untruth to de-
ceive, and to hurt a mans neighbour, either for some base
gaine, or out of malice. This is a common practice amongst
tradesmen, and buyers and sellers of all sorts, and amongst
Sycophants before spoken of. But it is an essentiall property
of the devill, and makes them the children of the devill, at
which all should quake and tremble, *He is a liar from the be-
ginning, and the father of lyes*. He deceived *Adam* and *Eve*,
to the woe of us all, he was a lying spirit in the mouth of the
false Prophets of *Abiah*, and is in the mouth of all such as
speak lyes.

To this kinde are to be referred all publike lyings before
spoken of in witnesses, Judges and Counsellors, and if any
man teacheth as the word of God, and his will, that which is
false, he is also a publike pernicious liar, such as the man of
sinne, by his lyes bringing many soules to damnation. *Thes.
2. 11, 12.* The lyes of slanderers also and backbiters, &c.
are of the same sort, for they are all most pernicious, and by
the just judgement of God, are often turned to the destruc-
tion of the liar and slanderer, as *Haman* lye against the Jewe,

Daniel

Daniel's accusers lye, Dan. 6. and the elders lye that accused Susanna.

The jelling or sporting lye, is the telling of things not true for the recreation of the hearer, having none other end of morality; or it is, to tell untruths, so make a gull of the hearer, or to sport and please a mans selfe and his owne vaine glorious humour. Thus jellers make a practice of lying and sinning, whilst they exercise their scurrilous wits, in telling strange inventions of their owne, which be most false. And the evtr-witty rakehells of these times, who devising and spreading false newes, account it the best sport to deceive the credulous and simple, they are all liars, and set a worke of the devill; and to be rasked with them are vaine travellers and preaters, which meerly out of vanity because they would say something, set such things as they have seen or heard upon the palsters, stretching them most palpably beyond all credit, or etching incredible things out of their owne mynt, that never before saw any light: it is not so with mythologies, riddles, and parables, having good and usefull morall; for they are none other but parables, the more plainly and effectually to set forth good things.

And the like is to be held of ironyes and hyperboles often used in the holy Scriptures.

And unto these may be added another kinde of lye, which may be called *fuscum*, a varnishing or colouring lye, to hide, and cover over some sin after that it hath been committed, as *Oruba* sought to colour over the starrtyon *Elisah* his master, saying, *thy servant went no whither*; and *Ameh* did *Saphira* sought thus to colour over their sacrilege, but it turned to their greatest shame. This is to lay a plaster lentive upon a contagious sore, making it the worse, and the covering of bad seed with earth, making it to grow the rather. The fig-tree, which was but single before, is thus made double, because the party sinning having thus solved it, hath no further care of being purged by repentance, and amendment, and desirous of justice, for that all offences of reformation are taken away.

And thus we see how God provideth for truth and justice.

rice, without which, neither Church nor Common-wealth can stand, in every place, in the temple and the court, and in the private house. And because justice is hindered many wayes, by the ignorance or corruption of the Judge, by the eye of the witness, the depravation of the Lawyers, or the eye of the accuser, or the false teaching of the Pastor, hee hath opposed against all these this commandment: *I thou shalt not beare false witness.*

Quest. 1.

Ans.

If it be demanded, ought a man therefore being examined of a fault worthy of death, or imprisonment, or other punishment to confesse it, if he be guilty? Doubtles, he is either to keepe silence, and then his answer may be, *non tenere, or respondere*; or else, if he will answer positively, he must professe his owne innocency, or confesse his owne guilt expressly.

Out of a necessary ground *Isha* exhorteth *Abba* to confesse his theft; *My son give glory unto God, yea tell the truth*: so that as thou makest conscience of giving God glory, thou must not in this case deny but confesse the truth whatsoever thou suffer, seeing thou art worthy.

Quest. 2.

Ans.

Mat. 10. 33

1 Pet. 3. 15

What if a man bee called in question for his conscience, and religion, the acknowledgement whereof will bring him in danger unworthily, may he not deny it for his owne safety, keeping his heart right before God, seeing he is inquired into, not for the edification of any, but for his owne destruction?

No, he may not deny it, as he would not bee denied by Christ before the Father: for, *hee that denieth me before men, faith the Lord, I will deny before my father which is in heaven.* Herein *Peter* fell grievously, and therefore being converted, he endeavourteth to strengthen others against the like fall, willing them to be ready also open and give an answer to every one that asketh you a reason of that hope, that is in you. So that a man must not onely deny with the *Priscilianists*, his religion, but when like cause is offered in the midst of greatest danger, with *Paul*, to confesse the mine of his beleefe: as nature bindeth him still, notwithstanding, in circumstances, and other quiddities, he may be silent for his owne safety.

1601

1601

May

May not a man by equivocations, or mentall reservations, blindfold the truth, to save himselfe from danger?

These are devices fetcht from hell, and therefore to be avoided by all such as looke for heaven. Equivocating is speaking in words of a double sense, but yet so, as that we would have it taken contrary to the truth of that, concerning which it is questioned. The devill is the first Author hereof; he deceived our first parents by his equivocations, for which Christ calleth him a liar, as hath been shewed: for both *Dii* Gods, had a double sense, there being *superi* and *inferi*, such as be called Gods in hell beneath, as in heaven above; & *divinae scientiae*, knowing, which is as well by experiance, as by theory or contemplative understanding. And ever since the devill hath made equivocating his ordinary phrase of answering such as seeke unto him.

When *Julian* consulted with his Oracle at *Delos*, *Delphos*, and *Dadana*, being to fight against the Persians, it was answered, *Omnes tui decedimus trophaos & spolia, Thera juxta fluvium ducere*: All we Gods have decreed to carry the trophies, and spoiles by *Thera*, besides, or nigh to the river; *Thera* being the name of a place in *Julians* Empire, and the name of a river, that runneth thorow *Assyria*, in the Persian Greeke, so that the victory being gotten by the enemies, the prophetic was verified, and he deceived by equivocation. In the dayes of *Iustinus*, it was foretold by the devill, *Mundus cum prole periturus*, that *Mundus*, or the world, with the offspring should perish, inasmuch, all expected an end of the world, but one *Mundus* with his sons went to the warres, and were slaine, thus the Prophecie was fulfilled. In the dayes of *Valens*, he foretold that one whose name began with these foure Greeke Letters *θ. ε. ο. δ.* should reigne next, of which fore there were many, which was the occasion of *Valens* his tyranny against many. And many such like instances more might be given, when *Arius* presumed thus by equivocation to deceive, he was punished with a miserable death voiding out his very bowels upon the stoole. And yet this is an ordinary practice amongst Jesuites, defending it also from the best examples of Christ and the Apostles. Whereas they

Quest. 3.
Against
equivoca-
tions.
Answ.

Mus. Conf.
mag.

Theod. lib. 3
cap. 2.

Socrus. lib. 4
cap. 15.

doe herein most foully blaspheme. For though Christ were
misunderstood of the woman of Samaria, touching the wa-
ter that he spake of, and by his Disciples touching the temple
that he could destroy, and raise up againe in three dayes, yet
he had no meaning to deceive by thus speaking, but to re-
move their mindes from carnall to spiritual conceits, betwixt
which and the gestures equivocating, there is no more pro-
portion, then betwixt heaven and hell.

And the same is to be said of the Apostles, speaking words
that might be taken two wayes, or in two diuers senses: a
Mentall reservation is such an answer, as wherein some clause
is reserved in the minde of the answerer, making the answer
true, how contrary soever the words are to the truth.

For example, it being demanded, Did you not come lately
from beyond the seas? he answers, no, though hee did, with
this mentall reservation, to passe into Scotland, Poland, &c.
Did you say or heare Masse since you came into England? he
answers, no, when he did, with this mentall reservation, I did
it not to tell you. O strange device to mocke men, and God;
this is a degree beyond *Belshazzar's* invention, never the like
heard of before in any age. Be ashamed hereof, even ye first-
borne of *St. Marye* Jesuites, unless ye will take upon you to be
tutors to your owne father.

10. This Commandment is broken by gestures, although
a man saith nothing, as if they be contemptuous, and tending
to the vilifying and disgracing of his neighbour, as the wic-
ked Jewes nodded their heads at Christ, when he hung up-
on the Crosse, in way of disgracing him. *Psalm* 22. 7. For
hereby a man may come to bee, as ill thought on, as when
with open mouth he is railed upon or slandered.

11. By false records, as *Ezekiel* 4. 19.

12. By deriding and mocking the godly, as the chil-
dren did *Elishah*, and *Tetiah* and *Samballas* the Jewes.

Quest. 129. What is here commanded?

Ans. As much as in us lieth, to preserve the good name of our neighbour, and our own good name, keeping our ears against false reports, and suppressing them, & at main, whatsoever comes of it, speaking the truth.

Explan. First, we must by all lawfull meanes maintaine our owne credit, and a good name for, *propter bonum nomen*, *propter bonum nomen*, and hee that will use that care which hee ought, to the preserving of his neighbours good name, doth beginne with looking to his owne. Yet it say, that we must doe it by lawfull meanes, because therobe some that doe *inire fawm*, too earnestly seeke after credit, and offend hereby *scilicet non sicut debet* *sed sicut vult*.

It is unlawfully therefore sought?

First, by hypocrisie, as the *Pharisees* sought the praise of men, by pretending exceeding great godlinesse, for which they are censured by the Lord, to have their reward. So also if any seeke fame, by making a most excellent shew, that he may be seene, he may indeed get a name before men, but hee shall lose it before God.

Mat. 6.

Unlawfull meanes to get fame.

Secondly, by flattery, as *Abshon* is noted to have flattered the people, using all courtlike words, that so he might make a way to the kingdome; such are those courtiers, Gallants now a dayes, that use all courtship towards others, having most proud hearts, and making most lowly shewes; these and the like, get the names of most kinde Gentlemen, and lowly, when they are proud, and inflame themselves into men for advantage, by thus setting up their names amongst them.

propter bonum nomen
non sicut debet
sed sicut vult

2. Tim. 3.

Thirdly, by the neglect of a mans duty, when he ought to oppose himselfe against mens sins, winking at them and forbearing to censure them, when his office doth require it, that he may thus have the report of an honest, quiet man. After this manner, to seeke and to obtaine a good name, and to be well spoken of, is to be infamous and vile before God, who hath threatened such, saying: *What is your name, when all men shall speak well of you, for so did they to the false Prophet*.

Mat. 23.
Luce 11.

The

Lawfull
means of
fame.

Prov. 10. 7.

Ecd. 10. 2.

1 Sam. 1. 30.

Mat. 7. 2.

Philos. 3. 1.

Our duty
towards our
neighbours
good name.

Rom. 1. 8.

Acts 16. 2.
3 Cor. 8. 1.

The lawfull means of getting and maintaining a good name, are:

1. To live well and righteously: for the memory of the just is blessed: but the memoriall of the wicked shall rot. Whatsoever goods parts a man hath, yet if there bee any thing scandalous in him, it is a flye in a boxe of precious ointment, corrupting it all.

2. In all things thou must endeavour to glorifie God: for, Such as honour him, saith the Lord, I will honour them: seek to maintaine and advance Gods fame, and thou shalt be sure of a good name, though thou seemest to be vile before some men: as David in dancing before the Ark. Thou must speake well, as much as thou canst, of other men: for it is just with God as thou measurest unto others, so that it should be measured to thee againe.

3. If there be any other thing which is honest, which is just, which is pure, which is worthy of love, which is of good report, if there be any vertue, if there be any praise, thinke on these things.

Now for the credit and good name of our neighbour, that we may doe our duty aright towards the maintaining hereof.

1. We must have a good opinion in charity of our neighbour, and a desire of his credit, and thus we must shew when indeed he is well reported of by congratulating with him for the good report that goeth of him, as Saint Paul professeth his joy, for the faith of the Romans, which was published throughout the whole world: and likewise towards other Churches and particular persons. And if we be not likewise affected to the good report that goeth of our neighbour, but doe contrariwise repine at it, as though something were hereby detracted from us, as is the manner of many, we are farre from maintaining his good name, as our duty requireth.

2. We must speake of the good things in our neighbour to their praise and commendation: as the Christians at Lystra and Iconium, are said to have reported well of Timothy: as Paul commendeth the charity and forwardness of those of Macedonia.

3. Wee

104. Wee must conceale and hide the infirmities of our neighbour, sparing to speake of them to his disgrace: for, *wee are to be silent in all trespasses*: and *know one anothers sorowes*, saith the Apostle, and so fulfill the Law of Christ. Little care of the neighbours good name is in him, that is ready to set abroad his weaknesses.

105. And if a neighbour hath done any thing, whereby a reproach is made in his good name, we should grieve for it, and seeke to bring him to repentance, and so to repaire it againe.

106. If any thing be done by our neighbours that may have a tolerable construction, wee must be content with it, and not in the worst sense. This was the civility of the rest of Israel towards the Reubenites and Gadites, on the other side Jordan, which had set up an Altar for a testimoniall: they sent first unto them to understand the thing, before that they began to war upon them: and Joseph willing to make the best construction that he could of *Maries* being with child, determined secretly to send her away.

107. Against all slanderous tales and reports against our neighbours credit, to stop our eares, it is commended as a necessary property in such as bee inhabitants of Gods holy mountaine, not only, not to slander, but not to receive a false tale against his neighbour. And what love is there in such as be ready to hearken to back-biters, unlesse it may notoriously or evidently appeare to be no slander. Wherefore thou must not only not hearken to such, but reprove them, and deliver the wronged, as *Obedmelech* did *Jeremiah*, *Ier. 38.* and *Nicodemus* spake for Christ, and *Genulial* for the Apostles: *Mat. 5.* and the blinde man made to see, for Christ, *Ioh. 9.* and the thiefe upon the Crosse. And thou must be angry with them, and make them knowne, as most odious persons, going about to corrupt thy neighbour of his principall jewell, more worth then all his substance.

108. Some there are that are present when their neighbours are spoken against, but will not once open their mouths to speake in his defence, although they know it to be false, which is said: This is to become guilty against this command, because he that doeth this, defendeth not the good name of his neighbour.

Pro. 10. 12

Gal. 6. 2

1 Cor. 13. 4

1 Tim. 5. 1

1 Pet. 4. 8

1 John 4. 7

1 John 4. 19

1 John 4. 21

1 John 4. 23

1 John 4. 25

1 John 4. 27

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1 John 4. 97

1 John 4. 99

For
whether a
man may
praise him-
selfe.

1. Sam. 12.

1. Sam. 12.

1. King 18

1. King 18

1. King 18

neighbour what he say. He doth not, as he would be done by in the like tale, and therefore saith
Whether may a man, to preserve his owne credit, and to get him a good name, speake of such things, as are praiseworthy in himselfe, seeing it is forbidden: *Let another man praise thee, and not thine owne lips?*

This is to be judged of, according to the fountain from whence it proceedeth, if it cometh from pride and self-love, one of a desire to be famous, and highly thought of, as it is in most, it is to be condemned as pride it selfe, which maketh a man hateful to God and man; but if it cometh from necessity, because otherwise a man shall be unjustly in disgrace through slanderous tongues, there is a time to seeke to maintaine his owne good name: Thus did *Paul* justifie himselfe, and extoll his owne gifts and labours; or else because otherwise some aspersion shall bee cast upon Gods glory, something slanderous laid upon his servant, being imputed to him, as if *Samuel* had not stood forth to justifie himselfe, and to publish his upright dealing in his Judges Office; or lastly, because otherwise sometime even such as are of excellent deserts might remain unknowne, and be used as enemies, where there is none else to make them knowne. Thus *Obadiah* telleth *Elijah* to his owne praise, that he hid in hundred Prophets of the Lord, fifty in a cave, and fed them with bread and water: and *Nehemiah* speaketh much of his goodnesse towards the Jewes, desiring the Lord to remember his mercies.

Out of these cases we must neither praise our selves, nor be delighted with the praises of other mens meuners; but specially in case a flatterer shall goe about to extoll us unreasonably, we must reject all such praising, because we shall be guilty of his liques. *Herod* that was praised as a God, was

Lastly, the duty here is, in all things to speake the truth, whatsoever cometh of it, not to be afraid of the faces of the greatest, standing for the truth of the Gospel: as to feare a multitude of men in witnessing the truth for the meane, not for feare of death, or other punishment, to deny the truth of any fact, making a lyable conscience. To be a lover of the truth

prodigian

truth

truth is to be like God, and the greatest place that can be. *Thou hast loved truth and hated lying, Psal. 45. Therefore God hath adorned thee with robe of glory, &c.* and the Pharisees when they would praise Christ most highly, said we know that thou teachest the way of God in truth. For thus, as *Isaiah* said unto *Abas*, thou givest glory to God, whatsoever is become of thee; other wise thou advancest the devill the father of lyes. *Thou art a follower of God, as one of his deare children; and though thou lose something here, yet thou shalt be rewarded an hundred fold; other wise as a bastard and issue of the devill, thou shalt with him be adjudged to hell fire, as by the sentence of Ihu.* *And yet in speaking the truth thou must be wise; if it be a truth tending to the credit or discredit of thy neighbour, thou must not speake to credit him before his face, but sparingly; least it be counted in thee base flattery; but behinde his backe; and contrariwise, if it be to his discredit, nor behinde his backe, nor to his face before others; but to himselfe alone, *Mat. 18. least it be counted malice and spleene.**

Iosh. 7.

Revel. 22.

Quest. 120. Which is the tenth and last Commandement?

Ans. Thou shalt not covet thy neighbours house; thou shalt not covet thy neighbours wife, nor his servant; nor his maid; nor his Ox, nor his Ass, nor anything that is his.

Quest. What is here forbidden?

Ans. All first motions in the mind unto sinne; springing from original sinne, though no consent be yettled unto them.

Exples. This Commandement is here been already said, is divided by Romanists into two, that the two commandments might be reckoned but one. But this, as hath been showed is their sophistry; and against all reason, there being two so distinctly delivered of two arguments, the inward and outward worship of God here one and the same argument, evil motions and lusts of the mind, and no well distinction in the matter, but only numerative of diverse objects. *They do demonstrate*

manifeste that all this is but one Commandment: compare *Exod. 20. 7.* with *Deut. 5. 1.* and you shall finde the order of this enumeration inverted; in the one, the house first named, in the other, the wife, which would never have beene done, if they had beene two different Commandments.

There be two wayes of expounding this Commandment generally received; 1. by the first motions of evill arising in the minde without the consent of the will; and according to this, these words: *Thou shalt not covet*, are thus expounded, thou shalt not have any first motions in thy minde, against that love which thou owest unto thy neighbour, whereby the way may be opened to sinne against him in any kinde; either through the desire of pleasure or profit, whether the profit be inheritance, his house or goods; man, maid, cattell; which were allike bought and sold in those times: all beginnings of sin must be resisted, that the soule may be pure and fit for Gods Spirit, to joyne it selfe unto. Now the Lord perseth on here in reckoning up particular evill motions against our neighbour, and saith nothing of motions against his own Majesty, not that men are not as apt herein to sinne against God, neither for that these motions are more excusable, but because as more heinous in any common understanding, they are to be avoided rather, being against him from whom every good thing, and onely good cometh.

The sinne against this Law, then, is, when ill motions of any kinde are first in the minde, whether against God, or against man, though no consent be yielded by the mindes approbation and liking well of, and thinking to put these motions in execution; for as grosse affections and desires make the soule impure in Gods sight, so his piercing eye-sight be-holdeth it if there be any beginnings afaire off, and cannot abide them according to the Psalmist.

That the very first motions unto evill are sinnes, and so must needs have place here, appeareth: 1. because *Paul* saith *Rom. 7. I had not knowne lust to be sinne, but that the Law saith, thou shalt not lust.* Evill motions with consent are not unknowne to naturall men to be sinfull; therefore these be not all the evill motions in our hearts, but such as passe away

without

Psal. 139.

without any inward consent: which no naturall man can know without this law to be sinne. 2. Because they proceed from originall sinne, and such as the tree is, such must the fruit needs be; wherefore these motions coming from sinne are without doubt sinnes and make us subject to Gods curse. 3. Because lusts draw the heart away to sinne: *Iam. 1. 14.* so that we had need to beware of them.

And if euill motions coming from originall sinne be against this Commandement, then here cometh to be censured also originall sinne in us, derived from *Adams* sinne, viz. the leprosie of our corrupt nature, which is called lust, and concupiscence; the flesh, &c. which is a part of originall righteousness and holiness, and a pronenesse to all sinne and wickednesse.

This is daubed up with intempered mortar, by these of the Romane Church denying it to be any sinne, but a disease onely in nature, as the hereditary stone or gout, whereas the Apostle plainly teacheth even this to be sin, saying, *I had not knowne sinne but by the Law, for I had not knowne lust, excepte the Law had said, Thou shalt not lust, or covet,* by which words it is evident that it is truly a sinne, and against this precept to let passe that of *David*, in sinne was I conceived; they are made lyable unto death that sinned not as *Adam*, that is, having no sinne but this originall. Of this Argument, hee that pleaseth, may see a large Tractate in my foure-fold Resolution.

To returne againe to first motions unto sinne, such motions here censured I define to be motions in the minde; springing from originall sinne, or the flesh in us, because some euill motions are suggested by the devill, which are not our sinnes, unlesse by consenting we make them so. Such motions had our Lord when he was tempted; but we must learne of him to resist constantly, lest they by admitting, become our sinnes. These diabolicall temptations are commonly knowne, either because they are sudden, and come into the minde without any object leading hereunto: or because they are often, yea, hundredths of times iterated without intermission, like Ordnance planted to batter downe a wall, to the

Rom. 7.
Gal. 5. 17.

Rom. 7.7.

Psal. 51.
Rom. 4.

Mat. 4.

Motions
from Satan
known
long.

2 Cor. 12.

7.

the insatiable of the fleshies of mind and body, and weak-
 king of the senses: 3. On the first they are inclined to things
 horrible to man, as to murders of others, or of others
 self: Or, because they move to things unpleasant, tedious
 and irksome: Or lastly, because they are violent, and inforce
 almost to the doing of that unto which it is moved: if any
 time a man be tempted hereby in things pleasing to the
 flesh, he is to be warned, when hee had that prick in the
 flesh, the wing of Satan, to buffet him: And David, when
 he was stirred up to number the people; or if some outward
 object be used as a snare to allure, as Evee was allured by
 the sight of the goodly fruit, they are not so easie to bee dis-
 tinguished from fleshly motions, which alwayes defile
 where they come, how lightly soever they passe away again,
 though this bee also denied by the Romanists, calling them
Evitales vitioles, quia viciatim continentur acquirunt light pecc-
 dilles: *wherewith the regenerate cannot be defiled.*

Lastly, I say, all first motions to include, not only original
 corruption, and first motions hence arising, without joying
 in them; but much more, if there be joy and delight, though
 there be no content in the heart to put them in practice, it is
 as much also here forbidden, such motions only as are joyed
 with content, being against other Commandments.

So that he which is pleased in motions arising in the mind
 to have such house and goods of another man, or such wo-
 man, being another mans wife, and therefore breaketh out in
 vain wishes; although he doth not plot and devise in his
 minde how to attaine them, hee is a sinner in the highest de-
 gree against this Commandment.

If his thoughts wherein he is delighted be aduercous, hee
 is guilty of adultery: If murderous, of murder, and is defil-
 ed hereby according to that saying of Christ: *From within,*
come out of the buds of man, evil thoughts, murders,
fornications, murders, thefts, covetousness, wickedness, &c.
All these evils things come from within, and defile a man. All
 which serveth to helpe us to a sight of our owne spiritual
 deformity, who ever is bent inward as to that if the Lord
 should enter into judgement with us, the holiest man were
 never

Mar. 7. 22.

Ver. 23.

neverable to abide it, seeing he hath about him the flesh, the root of bitterness, and often euill motions though hee striveth against them, and some taking up their heart with delight by their pleasing insinuation. And thus the Law doth the office rightly, to conclude all under sinne, that we might all depend only upon Gods mercy for pardon and salvation.

And hitherto of the first way of expounding this Commandement, the other is, that by coveting, here is to be understood, that not onely euill actually committed is a sinne, but harbouring in the heart, although it never commeth into act. For this Commandement saith *Ferus*, is added for the explaining of the former, because the common people seeing no punishments inflicted for euill affections in the minde, would not otherwise have thought them to be sins. And it was added to convince every man of sinne, because we all beare in us lust, the rinder of vice, neither can it be perfectly rooted out of any in this life, yea, God hath therefore purposed to burne all things with fire, that the corruption of our flesh might be consumed, to doth he hate this uncleanness of nature in us. And for this all Saints had need to pray, as Christ taught his Apostles, forgive our trespasses. Hitherto *Ferus* of the first part his becomingly doth he doth w and

And all this is true, here are first forbidden all euill affections and desires of the heart for explication of the precept before going. They are forbidden in them, but not expressly; for which cause this expression was necessary here. 2. Not onely euill affections swaying us, but being onely conceived in the minde without consent or desire to put them in practice. And thirdly the desire of any thing, that is our neighbors, which he is unwilling to part withall, or which is not to be parted withall, or to his losse and hinderance. So for a rich or great man to desire the house or land of a meane person, and to be urgent to have it, although he payeth for it, is a sinne against this Commandement. He may say happily, seeing I have bought it and paid a sufficient price for it, I can no way be blamed. But so *Naboth* would have dealt with *Naboth*, and it is not onely the getting away of a mans house or ground at an under-rate, that is sinfull; but the grieving of him,

him, who is unwilling to part with it, but onely that either for feare or for the respect, which he beareth to a great man, he will not deny it to him being urgent about it. And to desire to have another mans wife, although it be onely with condition, if shee were free from her husband, or hee were dead, is a great sinne, because there cannot in such but bee a desire of the husbands death. And lastly, he that desireth to have any thing, that is his neighbors at a lesse price, sinneth much more, for thus he covereth something of his neighbors. And this coveting of the things of another doth alwayes argue a minde discontented, or not well content with his owne, which is against all true piety. If it be demanded here, why the house is named before the wife? some answer, because the house belongeth to the whole family, and it is a greater sin to wrōg more, then to wrong one. But seeing this order is not kept every where, but sometime the wife is named before the house, as *Gen. 5.* it is not to be thought otherwise of, but as of a thing indifferent, which be named first, the house or the wife. But in that the wife is named before any other of a mans goods, and the man and maid servant before the beast, &c. I assent unto them, that hold the dignity of the wife to be hereby intimated, and that she is to be esteemed above all other things, that a man hath, for house and ground are the inheritance of fathers, but a prudent wife cometh of the Lord, *Prov. 19. 14.* And that good servants are more to be esteemed, then our cattell or other worldly goods. And therefore if any of their other goods were stollen they were onely to make restitution that stole them, but for a man stealing they must die, *Exod. 21. 16.* Lastly, in that after the enumeration of particulars, it is added, *nor any thing that thy neighbor hath,* it is to be noted, that not onely the desiring or taking against our neighbors will any great thing from him is a sinne, but also any little matter, if it be but an apple, a point, or a shoelatchet. Now that we may the better be preserved from these finnes: 1. Let us consider our unworthinesse of these houses and good things of this world, which we have, although they be never so meane. 2. That it is the providence of God, whereby we come to be so appointed,

pointed, as we are, and it is fit that we should be at his disposing in all things, especially seeing that he maketh all things to worke together for the good of his. 3. The deceitfulness of our owne hearts, in that howsoever wee thinke, if we had such houses, &c. we should be fully satisfied, yet having them we cannot tell whether we shall be as little satisfied as now we are. 4. Let us shut our eyes against the beholding of such objects, as whereby we may be tempted, for by the outward senses, the fire of concupiscence is kindled within, as we may see in *Hevah*, and *David* beholding the beauty of *Bathsheba* &c. and withall let us pray daily for the extinguishing of this fire in us, and to have a fire of heavenly desires kindled, all these things being condemned as vanities.

Quest. 13. What is here commanded?

Ans. To keepe our very hearts and mindees free from all evil motions and thoughts, contrary to any of the Lawes and Commandements of God; and to be well contented with our own.

Expla. The duty commanded here, is our thorough sanctification, not only in deeds, but even in heart and thought also, as the Apostle prayeth for the Thessalonians; *The very God of peace sanctifie you throughout, and I pray God that your spirit, and soule and body, may be kept blamelesse, unto the coming of the Lord Iesus Christ.* The parts of this are mortification, putting off the old man which is corrupt through deceivable lusts: and vivification, which is, the putting on of the new man, which after God is created in righteousness, & true holiness. It is otherwise called Regeneration or a new birth, without which a man shall never see the kingdome of heaven.

Now of this new birth there be foure degrees or parts:

1. The birth of a pure and holy minde, hating sin, and loving the Law, this was in *David*; *Lord, how doe I love thy Law and all false waies I utterly abhor,* and in *Paul*, *I consent to the Law that it is good: and, I delight in the Law of God concerning the inner man, and I hate the thing that I doe.*

2. Stirring and moving in holy duties, as a living man doth the actions of the living, which a dead carcassee cannot doe. This stirring of the regenerate, is ceasing to doe evill, and

1 Thes. 5.
23.

Ephes. 4. 24

John 3. 5.

Rom. 7. 16

Psal. 34. 12

learning to doe well, doing the duties of piety towards God and of love towards man.

1 Pet. 2. 3.

3. An earnest desire of food, whereby this new life may be maintained: *As new borne babes desire the sincere milke of the Word that ye may grow thereby.*

2 Pet. 3. 18

A growing up towards mans estate, in knowledge and holinesse, according to St. Peter: *Finally brethren grow in grace, and in the knowledge of Iesui Christ.*

Now the Law sheweth all this to be done, but helpeth not to the doing, and so leaveth a man destitute of all comfort, that all conceit of righteousness in man might be taken away, his frailty and weaknesse might be acknowledged, he might despaire of his owne power and ability, that he might bee set a worke to seeke out of the Law, means of fulfilling the Law, and to become righteous before God.

And yet to be the more excited to a godly care of keeping these Commandements in every thing let us consider, whose they are, and what blessings are promised to such as keepe them, and what curses are threatened to the disobedient. And hitherto of the ten Commandements.

Of

Of keeping the Law.

MY good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serve him, without his especiall grace, &c.

Very sely in this publike Catechisme, after the setting downe of the particulars required by the Law, we are put in minde of our owne weaknesse, and disabilitie to performe those duties in any measure, and therefore we are sent to seeke from above, a supernaturall assistance, which may fight with our corruptions, and helpe our infirmities: not that we are thereby advanced in this life, to a totall and perfect correspondence to the Logatrigour of these duties, but that we may know, that it is a greater strength, then our owne naturall abilities, which worketh in us a sound and sincere, though imperfect, obedience in this life, which is the Evangelicall performance of Gods Law, achieved partly by us in our weake endeavours through grace, and the rest by supply for us by our Saviours perfect satisfaction unto the utmost of the Law, as more distinctly appeareth in the Questions following.

Quest. 132. Is any man able to keepe all these Commandements?

Ans. No man upon earth hath, or can ever be able to keepe them perfectly, Adam onely excepted in the state of innocencie, and Christ who was both God and man.

Explan. For clearing hereof, we will deduce these Thefts,

*Man as the
first, able to
keepe the
Law.*

Ecd. 7. 31.

*These 2.
Man unable
to keepe the
Law.*

Job. 14. 4.

Rom. 7. 18

1 Cor. 2. 14

Ezek. 3. 11

*Ezek. 18.
23.*

2 Cor. 3. 5.

or positions; Man by his first creation, was able to keepe the whole Law without sinning: for he was made after Gods image, which, as is expressed by the Apostle, *in righteousness and true holinesse*: and God, saith *Salomon*, made man *righteous*, his heart was full of divine understanding, his will was altogether right, his affections holy, his power absolute to persist, and continue such alwayes.

Man, as his nature now is, cannot keepe the Law of God, neither the whole; nor any parcell thereof; but is altogether corrupt, his understanding darkened, his will crooked, his affections impure, and his best strength weaknesse towards the running the race of Gods commandements.

And when the best meanes are offered of being brought into the right way, he is apt to turne them into his own corruption to the increasing thereof, even as the spider turneth all into poyson. This corruption of nature is well set forth by *Job*, *who can bring a cleane thing out of filthinesse*? so that mans nature now is filthinesse it selfe: and so farre gone is it herein, as *Paul* sheweth, that speaking hereof in his owne person, he saith, *In me this is, in my flesh, dwelleth no good thing*. The understanding is so darke, as that, even like as a blinde man, borne blinde, doth not see any light, neither can he: *the natural man perceiveth not the things of God, neither can he*. The will is so crooked, as that in all things it is contrary to Gods will; according to that saying, *Nisimur in vetitum semper, cupimusque negari*; We are prone to that which is forbidden us, and we long most for that which is denyed us. See an example in the corrupt Jewes, unto whom the Lord sending *Ezekiel*, saith, *but they will not heare, neither will they cease*. The affections are so impure, as nothing is so good, but he is apt to hate, and impeach it; nothing so vile, but he loveth it; and is wedded unto it: as is shewed in the Jewes, saying, *The way of the Lord is not equal*; but, of their owne wayes, they thought most highly. The weaknesse of the whole man is such, as that he is not able to thinke a good thought, and as a dead carcase corrupted of it selfe, and stinketh more and more: so a naturall man increaseth in corruption, till that he becometh most vile, and runneth on to doe things even against

gainst nature: yet it is an opinion that men commonly are most apt to entertaine, that they are very iust, and have done all things by the Lord commanded and can doe so, as appeareth in that young man, *Luke 10. 25.* saying, all these have I kept from my youth, and in the Jewes at the promulgation of the Law, saying, we will doe all things, which the Lord hath spoken. And the Pharisees, it seemeth by a distinction maintained the same tenet; viz. that some Lawes were more weighty, and some little, for the breach of which God passed not so much, for against this is opposed. *He that breaketh the least, &c. Mat. 5. 10.* But man is not onely all corrupt by nature, but also apt to turne the best meanes into corruption, as that Christ himselfe is made a stumbling block, he that was given to raise us up to heaven, is made an occasion of stumbling and falling, the grace of God, which appeareth for our salvation, is turned into wantonness.

Rom. 1.

Man assisted by God grace, and regenerate, cannot perfectly fulfill the Law, but faileth still in many things. For though a man be now spiritual, and guided by Gods Spirit, not to sin, as men naturall, according to Saint *Iohn*, yet the flesh, the old man, corrupt nature is not altogether expelled, but remaining for their humiliation, and the exercise of grace in their spirituall combat, hindreth them from doing perfectly the thing they would, and swayeth them oftentimes to the thing they would not. Even as a very dull scholler, being excellently taught, and much laboured upon by a most skilfull Schoole-master, yet through defects of his nature, is imperfect in his learning, and erreth in exercises of learning, sometime against Orthography, sometime in false Latine, and sometime in frigid invention, misplacing of words, and using unproper words, untill that in continuance of time, he comming to perfect age, all these faults come to be amended. So the scholler taught by Gods Spirit, shall at the last, namely, *in patria*, come to perfection, and be without all error and sinne: but through the untowardnesse of his nature, cannot here *in via* doe any exercise, but there be faults escaping him.

Thes. 3.
Man cannot
perfectly
keepe the
Law.
1 Joh. 3. 9.

Hence it is, that Saint *Iohn* saith, *If we say that we have no sinne, we deceive our selves, and there is no truth in us:* and St.

1 Joh. 1. 8.

1am. 3. 2.
Rom. 7. 21.

James; In many things we have all; and Paul acknowledged it in himselfe, When I would doe good, evil is present with me. So that both Pelagianisme is to be rejected, that teacheth man to be able, out of the strength of nature, to keep the Law, and Semipelagianisme (that is, Popery) teaching that the regenerate are able perfectly to keepe it, yea, to doe more then it requireth, which they call workes of supererogation.

But they seeke to confirme this their erroneous doctrine saying, that no more perfect obedience is here required of us by the Law, then we are able in this life to yeeld; otherwise God should but illude miserable man, as if one should promise a lame man a masse of gold, if he would goe perfectly, which he knoweth, that hee is not able to doe. But that the Thesis before set downe contrary to this is true, and that the Law exacteth such perfect obedience as no man in this life is able to yeeld, appeareth by many plaine places, as *Acts 13. 38. Rom. 8. 3. Gal. 3. 21. Rom. 3. 20.* For the objection brought, *Jerome* answered it long agoe, *lib. 2. Dialog. adversus Pelagium: It is impossible to nature, but not to grace*: and *Augustine* having answered to the same effect, afterwards explaineth it thus, It is possible to grace, because grace covereth our failings: *lib. de spirit. & lit. cap. 36.* not that a man in grace can perfectly fulfill all things.

Quest.

Can no man attaine to perfection of righteousness according to the Law? How then is it, that some are said to be perfect, according to that speech of the Apostle? *So many as are perfect, let us be thus minded.*

Phil. 3. 15.
Ans.
Perfection
twofold.

Perfection is two wayes to be understood, either, as it is opposed to imperfections, and wants, and this is perfection of degrees, whereby the Law is kept without failing in any thing: thus no man can keepe the Law: or, as it is opposed to hypocrisie, and this is perfection of parts, whereby what is outwardly professed, is inwardly embraced; so that as the outward part maketh a good shew, the inward part is also right, and sincere. And thus *David, Iosiah*, and others are said to be perfect, and not otherwise: and thus every regenerate man can, and doth in some measure approve himselfe for perfect, though amidst great weaknesses.

Or

Or a man may be said to be perfect comparatively, in regard of others, that are more imperfect: or lastly, there is perfection in endeavour, when a man setteth himselfe so much as possibly he can to keepe not some but all and every of the Commandements of God.

Quest. 133. What is the breach of the Law, and the punishment hereof?

Ans. It is sinne, which if it be but once committed onely, and that but in thought, it makes the person committing it, subject to Gods eternall curse, which is everlasting death, in hell fire, the torments whereof are unspeakable, without any end or ease.

Explan. Next unto the consideration of mans weaknesse towards the keeping of the Law, commeth to be considered the punishment due unto him therefore. And here first I say, that the breach of the Law is sinne: because sinne, as Saint John teacheth, is a transgression of the Law: and without the Law, saith Saint Paul, sin is dead. And this sinne, though it be but one, once onely committed, yea, but in thought, subjecteth the sinner to the eternall curse of God. For that inbred corruption onely, even before it breaketh into action, maketh all men guilty of death, according to that; *By the offence of one man, the fault came on all men to condemnation.* But much more, if any man observe the whole Law, and yet faile in one point, he is guilty of all, as being actually a sinner also. Now the punishment, which is here said to be death, is otherwise called the curse: for, *curst is he, that confirmeth not all the words of the Law to doe them.* It is called hell fire, damnation, the second death, utter darknesse, the worme that never dyeth, and fire that never goeth out; the extremity being such, as that it causeth continuall weeping, and gnashing of teeth for sorrow, and no one drop of mercy is granted to ease any part of these torments: and all this is not for some long time, but thousand thousands of yeares, and still as farre from end, as at the first beginning.

Quest.

1 Ioh. 3.4.
Rom. 7.

Rom. 5.18
James 2.10

Deu. 27.26

Quest. 134. Is it not injustice to appoint so great a punishment for every sin, yea, even for the least?

Ans. It is very just and right, for the Lord to adjudge the very least sinne to hell fire: because his marke, which is perfect holinesse, set upon man in his creation, is removed, and a marke with the devills brand is made upon the soule of the sinner: for which it is just, that the devill, and not God should now have such a soule.

Exp. The Lord, which is just in all his wayes, and righteous in all his workes, cannot be unjust in punishing sin. Therefore this heavy censure against the least sinne cannot but be most just: and that this may more plainly appeare, wee are not to consider of sinne, as of an offence meereley, whereby a Law is broken, but as of a blemish, whereby the soule is stained, and so made unfit to be a citizen of heaven, where onely holinesse dwelleth, and none uncleane thing may enter. This blemish also is so great, as that it is said to defile the whole man, and that with such filthinesse, as is most loathsome. Now this being the case of any sinner, is it not just with God to condemne him to the place fit for him, and much more, because he preferreth by sin, Satans badge and cognizance before the Lords.

Againe, every sinne is an offence against an infinite Majesty, even the smallest, as well as the greatest: for the same God which hath said, thou shalt not commit adultery, hath said also, thou shalt not kill. He that hath said, thou shalt not doe ill, hath also said, thou shalt not thinke ill. Now according to the greatnesse of the person offended, the offence is to be estimated, if it be against a temporall King, it is a temporall death, if against the eternall King, it is eternall death in hell. For it is not with God, as with man, whose lawes, if they be broken, yet being of divers sort, only such, as concerne the Kings person, are reckoned to be against his Majesty, others against this, or that subject onely: but the Lawes of God doe all concerne his royall person, and any breach is rebellion,

Mar. 7. 23.

Sin worthy
of hell fire.
[ama. 3. 11.]

on, as *Samuel* called the sin of *Saul* sparing the *Amalekites*; *Rebellion is as the sin of witchcraft*, and therefore worthy of death and damnation.

1 Sam. 15.
23.

12. *Quest.* 135. If no man can perfectly keepe the Law wherefore then serveth it?

Moss of the pa:
572

Ans. Of excellent use notwithstanding is the Law of God.
1. To humble us, in regard of our miserable estate hereby discovered. 2. To be a rule of good life unto us. 3. To be a School-master to bring us to Christ.

The use of
the Law.

Explai. Seeing the end of the Law now, is not the perfect observing of it in all things, without any fayle, that the doer might to be counted worthy to live, which is impossible: it is needfull to be considered, to what end it now serveth.

And the first is, to beat downe pride, and to humble the most holy and best men living: For *I was once alive* (saith the Apostle) *without the Law, but when the commandments came, sinne revived*; and being more reformed by Gods grace, seeing what by Law he ought to doe, and what through infirmity he did, he cryeth out; *O wretched man that I am, who shall deliver me from the body of this death?* And as the Apostle so every man that hath his eyes open to see into the glasse of the Law, and thereby his miserable estate, seeth himselfe so wretched, sinne being about him to defile him, the threatnings of the law before him, the flesh behinde, still putting him forward to sinne, above him the Lord ready to take vengeance on him, and under him hell fire, the bottomlesse gulfe ready to swallow him up, with the mouth wide open: as that he cannot but joyne in an holy despaire with the Apostle, and condemne himselfe for a most unworthy wretched sinner. And being thus humbled, shall wee condemne the Law, and cast off all care of obedience, because it requireth so much more, then he can any way performe? Nay, he will the more love it, and admire the perfection of it, saying with the same holy Apostle, *The Law is holy, and the commandment is just, and good: and I delight in the Law of God concerning the inner man.* Even as a student in any

Rom. 7.9.

Vit. 24.

2.

Rom. 7.
12, 22.

Art.

Art, to the perfection whereof he cannot attaine (such bee the mysteries thereof,) yet he is the more ravished with the love of it, and striveth hard after the perfect knowledge of it, and never ceaseth. He saith not with *Esa*, What is this birth-right unto me? Because he is tyed to an hard taske hereby: but with *Saint Paul*, he presseth towards the mark, walking that way of good workes, which God hath appointed, using for a rule this holy Law of God.

For that the people of God under the Gospell, should yeeld all holy obedience to Gods Lawes, as farre as can in this life be attained to, appeareth, for that a promise is made *Ezek. 36. 27. I will make them to walke in my precepts*; and *Ier. 31. 33. I will write my Law in their hearts*. Where both the making of the Law the rule of their life is affirmed, and it is taught from whom wee must seeke for power thus to doe, viz. from the Lord and his spirit, who is therefore continually to be called upon to enable us.

And lastly, finding, that when hee hath done whatsoever he is able, he is an unprofitable servant, worthy of Gods eternall displeasure, he is driven to seek both meanes of satisfaction for his delinquencies and failes, and help to doe this hard taske, unto which of himselfe hee is so insufficient, and this satisfaction and help is the Lord Jesus Christ alone; For that which was impossible, to the Law, in as much, as it was weak because of the flesh, God sending his owne Son in the similitude of sinfull flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us.

And thus do we see the third, and last end of the Law, viz. to be a Schoolemaster to bring us unto Christ: and this schoolmaster is both the Ceremoniall Law, tutoring, and teaching by rudiments and figures, as little children, those that were not come to full age under the Gospell, and to us more principally the Morall Law, shewing the great need, which we have of a Saviour, and driving us unto him, as our onely refuge, to be made righteous; according to that; *The law was our Schoolemaster to bring us unto Christ, that wee might be made righteous by faith.*

Quest.

Rom. 8. 3.

Gal. 3. 24.

Quest. 136. How may we be saved from our finnes?

Ans. *Onely by the blood of Iesus Christ, laid hold upon by a true and lively faith.*

Expl. Being brought to despaire by the sight of our finnes in the glasse of the Law, and of the horrible punishments due therefore: it is necessary that we now looke for a remedy against so great danger: as the cunning Chirurgeon, when he hath searched a festered sore to the bottoome, applyeth himselfe to the Cure. And our onely remedy is the blood of Iesus Christ, according to that comfortable speech,

The blood of Iesus Christ his Sonne, cleanseth from all sinne. If all Angels and men should have done their uttermost, to deliver and save one soule, it were altogether vaine, they being all finite, the punishment by sinne deserved infinite, and therefore such, as could never be satisfied for, by creatures finite, but in an infinite time. It pleased the Lord for this cause, to send his onely begotten Sonne into the world, *that whosoever beleeueth in him, should not perishe but have life everlasting.*

And his blood doth save from all sinne: 1. By expiation. 2. By sanctification. Expiation is the satisfying of Gods wrath due to sinne, by bearing the heavy burthen thereof: and this did the Lord Iesus, when he abased himselfe, and became obedient to the death, even to the death of the crosse; when he redeemed us from the curse of the Law, being made a curse for us, for it is written; *Cursed is everyone that hangeth on the tree:* when in love, hee laid downe his life for us. And thus we are by his blood saved from sinne and damnation hereby deserved, even as a condemned person is saved, by some other man dying in his stead.

If it be demanded, whether Christ being the Son of God, could not have saved us by some lesse suffering, then death, seeing whatsoever he endured, was of infinite worth? I answer, that I take it not to be safe affirming or denying this: for if we shall say, that he could not, we should limit his Almighty power, if that he could, we should call in question his diuine wisdom, wherefore I say, that he could not so abundantly

1 Joh. 1.7.

John 3.16.
Expiation.

Phil. 1.8.

Gal. 3.13.
1 Joh. 3.16

dantly

Sanctifica-
tion.

Rom. 6. 3. 4

x. 1. 10. 1

Rom. 8. 1.
2 Cor. 5. 77

s. 1. 10. 1

s. 1. 10. 1

dantly have manifested his love towards us any other way, but by dying for us, and therefore let it suffice to know, that he hath voluntarily, and of his owne accord, suffered death, to deliver us from death and damnation.

Secondly, sanctification is the vertuall diffusing of his blood in our hearts, and in every corner thereof, by the working of his holy Spirit, to the cleansing of them from sin, so as that it hath no more dominion over us: For all we that are baptised into Christ, are baptised into his death, we are buried then with him by baptism, into his death, that as Christ was raised from the dead by the glory of the Father, so we also should walk in newnesse of life.

And such as are in Christ, are described thus, Which walke not after the flesh, but after the Spirit: If any man be in Christ, he is a new creature, old things are passed away, all things are become new. It is a vaine thing therefore, for any man to persuade himselfe of deliverance from sin and death, by Christ his blood, unless his conscience be hereby purged from dead workes of sinne, in newnesse of life to serve God. No price paid for the ransom of a slave can set him at liberty, if hee still beareth a slavish minde, that he will serve his old master alwayes: neither can any friend, though he will die for him that deserveth death, save him, if hee will still desperately cast himselfe upon mortall danger: nor yet can any water of Jordan cleanse from the foule leprosie, if the precepts of the Prophet be not obeyed. No more can that man be any better then a slave of the devill, though Christs precious blood hath been paid for ransom, if he will still live the servant of sin, and of the Devill: neither can hee be saved from death, though our dearest friend Christ hath once dyed for man, that still by sinning runneth upon the danger of death.

Not lastly, can any be cleansed from the leprosie of sin, unless his precepts be obeyed, who onely can, and doth direct rightly to use the streames of his blood for this end and purpose. Oh mad men then, that hope for deliverance from sin, but have sinne ruling and reigning in them! How hapneth it, that being so wise for things worldly and temporall, ye have no more understanding for things spirituall and eternall? How

is it that ye look for deliverance from death by Christs blood, when no power of this death is seen to mortifie and kill sin in you? What word have ye? What promise of God to build this confidence upon? As verily as God is truth, yet have none at all from God, whence then is the ground of your hope? What doe you build your comfort upon? Upon a shadow, upon nothing? Be ashamed, in time of this your folly, flatter not your selves in vaine, ye sinners, but lay hold upon salvation whilst it is offered, being sanctified and washed by vertue of Christ his blood in your hearts, so that all iniquity being expelled thence, it may by power of the same blood be expiated, and never appeare to your condemnation at the day of account.

Now as Christ his blood alone purgeth from sinne, so it must be applyed by the sinner unto his owne soule by the hand of faith. All the water of all rivers will not make a man cleane, unlesse with hands he be washed with the water: no more will Christ his blood make cleane the soule, unlesse with the hand of faith it be applyed unto it: For this cause, as the blood of Christ is said to cleane from all sinne, so faith is said to purge the heart from sinne, and to iustifie a sinner. That precious blood purgeth, and iustificeth, as the cause materiall; Faith, as the cause instrumentall.

1 Joh. 3. 3.
Rom. 3. 28

Quest. 137. How is faith first begun, and wrought in the heart?

Answe. Ordinarily by the preaching of the Gospell of Christ, the holy spirit inwardly opening the heart to believe those things that are outwardly preached to the eare.

Means of
working
faith,

Explan. Finding that Faith is the instrument of our justification and salvation, it is necessary to consider, how, and by what meanes this instrument is purchased, that if it be wanting, it may be sought here; if it be already attained, the means and giver hereof may be magnified and honoured. The meanes therefore, I say, is the Gospell published and made known, unto us, which the Spirit opening the heart, doth beleeve. For Faith commeth by hearing, and hearing by the word of God, and this word thus working faith is the Gospell; the

Rom. 10.
17.

Law

Law directeth to despair, the Gospel directeth by hope; the Law threateneth and filleth with feare, the Gospel promiseth and filleth with comfort; the Law sheweth our miserable estate, and what need we have of a Saviour; the Gospel sheweth a remedy against this misery, and pointeth out unto us our Saviour. There must be a kinde of faith, or assent to beleeve the Law also, but this is not the Faith, by which wee are saved from the Law, but when this is, and the Gospel is preached, even as a man at deaths doore, through extreame sicknesse, at the newes of some soveraigne remedy lifeth up himselfe, taketh it, and is recovered: So the sinner, even dead by the Law, at the newes brought in the Gospel of the remedy, lifeth up him'selfe with hope, and by faith taketh it, and is recovered out of his danger. And being so sick of sin, and weake, as that he cannot of himselfe doe it, the holy spirit is ready, holding up the hand, and opening the mouth of the soule to enable it to receive this wholesome medicine, as in the case of Lydia, of whom it is said, *That a certaine woman named Lydia, a seller of purple, of the City of the Thyatirians, which worshipped God, heard, whose heart the Lord opened, that she attended to such things as Paul spake.*

Acts 16. 14

Quest. 138. How is faith encreased?

Ans. Chiefly by prayer, reading, preaching, and bearing of the word, and receiving the Sacraments.

Exercises of
Faith,
Rom. 10.
14.

Explan. Of prayer, the Apostle speaketh, as of a chiefe fruit and exercise of faith; for, *How shall they call upon him, faith he, in whom they have not beleaved?* So that, if there be faith, that setteth a worke presently to pray. When the disciples beleaved, a chiefe care which they had, was to bee taught to pray, wherefore they came to Christ, saying, *Lord, teach us to pray; as John also taught his disciples.* And great reason is there, that faithfull people should pray often, prayer being a proper worke of faith, even as to speake is proper unto man: whence it is, that the Kingly Prophet saith, *I beleaved; and therefore I spake,* or prayed: as if he should say, *I had utterance, and therefore I uttered,* for what difference betwixt the tongue of man and beast, but in the speech?

Luke 11. 1

and

and what difference betwixt the beleever and the atheist, if he prayeth not.

Againe, as faith purgeth man, so prayer purgeth all things, and maketh them pure unto the faithfull; *Every creature of God is sanctified by the word and prayer.* Prayer is a conversing with God, and the most heavenly and sweetest recreation of the soule beleeving: whence it is, that continuall prayer and thanksgiving is commended unto us; *Pray continually, and in all things give thanks; and for the faithfull, saith David, praise is comely.*

1 Tim. 4. 5.

1 Thes. 5. 17.

The Word of God.

1 Pet. 2. 2.

Col. 3. 16.

2. Of the exercises of the word of God, it is spoken, as of the food and nourishment of the faithful soule; *Desire as newborn babes, the sincere milke of the word, that ye may grow thereby.* And againe, *Let the word dwell plentifully in you, even as good blood and juyce in the body, to make it thrive and grow.* It is a poore weake constitution that is not hungry, and taketh no delight in the meat and drinke: and it is a poore weakely soule, never like to grow to any good, that hungreth not after the word, and receiveth it without appetite. The word is the sinew and strength, the prop and stay of faith; it is the light, to guide all the holy affections thereof, that they erre not, and the heavenly riches making it most precious. It must needs be a crazed weake house, that hath no repairing; and he must needs wander much that wanteth light; and grow poore, that spendeth daily, and hath nothing comming in: so that faith that is not repaired by reading, hearing, and meditation, is very ruinous; if it wanteth this light, it will erre; if something commeth not in daily out of this treasury, it will be very poore and starved.

Lastly, for the Sacraments, these doe more sensibly convey Gods promises to our hearts; whilst we apply to us the inward washing of bodies, for the inward cleansing of soules and bodies; and whilst we feele, and taste the flesh and blood of Christ, of which in preaching we heare with the eare, even as *Thomas* was confirmed, when he felt the sides, and hands of Christ, crying out, *My Lord and my God.*

Quest. 139. What is Prayer?

Answer. It is a lifting up of the heart unto God onely, in the name of Iesus Christ, according to his will, in full assurance of being heard and accepted at his gracious hands.

t. prayer.

Explai. In the short Catechisme, upon the declaring of our inability to obey God without his speciall grace, there is very opportunely inferred, the meanes to call for, and obtaine this heavenly treasure of grace; namely, diligent Prayer: and thereupon is the young Scholler in Christs Schoole bidden to repeat the Lords Prayer, as the direction and ayme for asking of our heavenly Father all particular graces. Wherefore I here enter upon that part of the Catechisme, which concerneth Prayer: and because that unlesse we know what right prayer is, and what is the necessitie of praying, and when; and where it is to be made, we shall not be so disposed hereunto, as we ought; I have thought good first to handle these things in generall; and then to come nearer to the Patterne of Prayer, prescribed by our Saviour.

John 4-24.

Ex. 14. 15.

First, I say, that prayer is a lifting up of the heart; because that if all the best words in the world be spoken, without the lifting up of the heart, it is no praying, but a saying of the words, which a Parrot may be taught to doe: God is a spirit, and they which worship him, must worship him in spirit, and in truth. Moses prayeth thus, without the uttering of any words; and the Lord said, *Why cryest thou unto me?* as though lifting up his heart, even when hee used no voice, he had made a loud crying sound in the Lords eares: according to that old Distick,

*Non vox, sed votum, non musica chorula, sed cor,
Non clamans, sed amans clamat in aure Dei.
Non Brittest voice, but silent vovors;
Nor strings sweet sounds, but hearts that bowes;
Nor mumbled cryes, but flames of love,
Pierce through the eares of God above.*

Non

et

Such

Such also was the prayer of *Hanna*, which prevailed in her *shake in her bowels, her lips onely moved*. But there is a time, when the voice also must be used, as in the presence of others that they may be edified, and joyne in prayer also: and upon every other occasion of solemne praying, when the utterance commeth from the heart and spirit, though we be alone most private, the voice is well used, if it bee not Pharisaically to boast of our devotion in the eares of others, neere about us. For, Christ himselfe being retired and alone, prayeth with words; *Father, if it be possible, let this cup passe from me.*

1 Sam. 1.
20.

Mat. 26. 39
John 17.

And for his Disciples, whom he was to leave, he prayeth in many words, for their custody, for their unity, and for the glorifying of God by them. The heart lifted up therefore with words, or without words, is true prayer; but words without an heart, are not so. In stead of *praying*, this is *prating*, and a great abuse. So doe Laicke unlearned Papists, saying many prayers upon Beads, placing devotion in the labour of the lips, and scoring up by dozens mumbled-unknowne shreds of Latine; and many of our common people, in their morning and evening devotion, being drowzie, or having mindes taken up with other businesse in the very time, doe with their words beat the ayre in vaine, and deceive God of his dutie.

Prayer to
God alone.

I adde further, that prayer is a lifting up of the heart to God alone: because it is a part of his peculiar worship, and he is robbed, and his glory is taken, and given to another, when prayers are made to any other besides the Lord. It helpeth not, that is said, men upon earth doe pray one for another, as the Apostle prayed the Ephesians, and Thessalonians, to pray for him, and the sicke are directed by *S. James* to pray the Elders of the Church to pray for them. For though we have examples of requesting the living to pray for us, what one example is there to doe the like to the Saints in heaven? There is not one. What direction is there in all the Scriptures? Verily none at all. And as for imploring of aide; *Call upon me*, saith the Lord, *in time of trouble*; and, *Thou shalt worship the Lord thy God, and him only shalt thou serve*: but for calling upon any other, not a tittle in all the Bible to warrant it.

Ep. 6. 19.
2. Th. 3.
Ja. 5. 14.

Psal. 50. 14
Deut. 6. 13

Esa. 53. 16

1 Joh. 2. 2.

Rom. 8. 33

Job 14. 13.
14.

James 4. 3.

Lastly, what hope is there of praying to any other? Surely none; for *Abraham is ignorant of us; and Israel doth not know us*, saith the Prophet, no more (for ought we can tell for certainty) doth the blessed Virgin *Mary*, nor the holy Apostles, *Peter, Paul, &c.* A frantick, or at least an idle and addle part is it then in any to pray to Saints or Angels, there being no well grounded hope of good thus to be attained; and infinite danger at Gods hands, who will not suffer, but be avenged, if his honour be given to any other. I say moreover, that prayer is made in the name of Jesus Christ, to meet with that cavill of Saint-worshippers: it is presumption, say they, that wee will not offer to a mortall Prince, to come immediately to him, to make petition for any thing, without the mediation of some Courtier, much more to presse into Gods presence, without the help of some Saint. O stupid ignorance! O affected blindness! Is not Christ an helpe sufficient? I am sure *S. John* thought him so, when hee comforted the faithfull with these words: *If any man sinneth, we have an Advocate with the Father, Jesus Christ the righteous*: and *S. Paul*, when to the assurance of the faithfull he wrote thus; *It is God that justifieth, who shall condemne? It is Christ which is dead, yet rather which is risen againe, who is at the right hand of God, and maketh request also for us*. Neither of them, nor any other holy Apostle once dreamt of the mediation of Saints, or any other creature. Moreover the Lord himselfe doth so often bid us use his mediation in praying to the Father, that they must needs be very stupid, and dull of hearing, or such as wilfully blind-fold their eyes against the truth; which make any question about any other helpe to prevaile with God in our petitions.

Furthermore I adde, according to his will; because, if wee follow our own lusts in prayer, we may aske much, but shall little prevaile; *Ye aske, but receive not*, saith *S. James*, *because ye aske amisse; that ye might consume it on your lusts*. Wherefore that we may speed of that which we aske in prayer, it is necessary to frame all our petitions according to Gods will; we must therefore have the knowledge of the Law; teaching us to preferre the honour and glory of God before all other things;

things; and for this cause chiefly to pray for this, and that wee may bee instruments of honouring him, as the duties there set downe doe require: and in the next place to pray for grace to doe those duties of love, which are required towards our neighbour for the pardon of our errours and offences; and strength of faith, whereby wee may be justified herefrom: and lastly, for temporall benefits, and deliverances in the time of danger, as blessings promised to such as keepe the Commandements: wherein, because our daily failes are many, we must not be absolute, but with submission of our desires to Gods will, saying every one of us with our Master, *Not my will, but thy will be done*, as who knoweth what is best for us. Whence it is plaine, that ignorant persons which know not Gods lawes, cannot pray aright, nor they which are without feeling of the word of Gods grace, and of right affections towards his glory, but are onely led with a sense of corporall and outward wants and grievances.

Lastly, I say, With full assurance of being heard; for there must be no wavering in prayer: *Hee that wavereth is like a wave of the Sea, tossed with the winde, and caryed away: neither let that man thinke that he shall receive any thing of the Lord.* It is beleevyng, and fully assuring our selves of Gods favour, which maketh all things possible that we aske in prayer. This assurance, as a lustie gale of winde, caryeth our prayers with full saile to heaven, the desired haven: wavering and doubting like opposite uncertaine windes, carry them to some other place, and so they returne without speeding. Wherefore he that without doubting doth not beleve, that *God is, and that he is a rewarder of such as call upon him*, cannot have any good successe of his prayers: neither can a wicked man pray aright, seeing his conscience is ready to check him, and danteeth him, in regard of sinne that cleaveth fast to him, making his very prayers abominable to the Lord.

James 1. 6.

Quest. 140. What need is there that the faithfull should pray, seeing they are in Gods favour, who knoweth all their wants, hath pardoned their sinnes, and promised them all blessings?

Ans. By how much the more wee are in Gods favour, so much the more need is there that we should cheerfully pray, both to pay the duty that we owe unto the Lord, and to obtaine the blessings promised, and to renew our assurance of the pardon of sin daily interrupted through our great weakness.

The necessity of prayer.

Expla. The Christian soule purified by faith, needeth not to be pressed, by shewing the necessity to this heavenly exercise; being continually either *actu*, or *habit*, by present performance, or by generall resolution lifted up in prayer unto the fountaine of all comfort: as *David*, who professeth, that at midnight he prayed unto the Lord. Yet because the full may not seeme to have need to beg, nor they that have all things already to aske any more; I have shortly set downe some reasons of the necessity of prayer, even in those which through faith have all things already.

First, it is a duty which God requireth of us all, as a tribute of the great King of all: *Call upon me in the time of trouble, and I will heare and deliver thee, and thou shalt glorifie me*: that is, when thou wantest, pray; and when thou art full, still pray, and give glory to God. And againe, *Pray continually, and in all things give thanks*. The best subjects doe most willingly pay the duties of their Prince, and the most faithfull doe most duly performe this of Prayer to Almighty God: he hath little or no faith, that is little, or not at all in prayer. Yea, if any neglect to call upon God, he doth not so much as beleve that God is a rewarder of such as call upon him, or that hee heareth prayers any more then *Baal* did, when his Prophets prayed and cryed from morning till night, & had no answer: for he faith in his heart as *Iob* sheweth, that God is in heaven on high, that the clouds bide him, and he cannot see: and again,

What

Psal. 90. 14

1 Thes. 5. 17.

Job 22. 14.

What profit should we haue if we should pray unto him. So that faith is so far from cooling our devotion in prayer, when we beleue that God knoweth all our wants, that hee hath pardoned our sins, and we are made partakers of his promises, as that it setteth us the more on fire, and increaseth our fervency in prayer, as in a chiefe duty towards the Author of all this our comfort; and it is onely the want of faith that maketh men cold, dull, and backward in prayer.

Secondly, prayer is the reaching out of the hand of Faith unto the Lord, to receive his blessings promised: although he promisseth to the faithfull the things of this life, and of that which is to come; yet he doth not promise naked, to thrust them into their mowthes, as it were; but if they reach forth the hand to receive them.

That Beggar is worthy to goe without his almes, even when dole is most bountifully dealt to all, that will not offer himselfe to aske it, and put forth the hand to receive it. So grace and mercy being offered from above, we are worthy to be sent away without it, if we will not put forth the hand daily by hearty prayer to receive it.

Thirdly, prayer is the applying and actual putting on of Christ Iesus, to cover every part of our spirituall nakednesse, to cure every wound of our soule, and to strengthen every faculty of our minde. Now by sinning we are subject daily to make our soules naked to Gods judgements, to wound and hurt our soules, and to craze and enfeeble our spirits. If wee have faith, we have clothing, medicines, cordials, but without this exercise of faith by prayer, we are without the use and benefit hereof. Wherefore let Prayer be held as a most necessary exercise of the soule; and the most excellent of all other, whereby it converseth, and hath familiarity with God, as *Moses* had: you, let me be imprisoned with *Peter*; in the Whales belly in the bottome of the Sea with *Jonah*; forsaken of all men with *Paul*; or stoned to death with *Stephen*; by prayer I obtaine the Lords presence, and by him more joy, as some of the Martyrs have found by experience; then in the time of freedome from all sufferings, in so much that they have been grieved when they have been taken from the racks and tortments.

Quest. 141. I perceive by that which hath beene said, that it is necessary to pray, as well in prosperity, as in adversitie, what times therefore are specially to be spent in prayer?

Answer. It is necessary that every Christian make his prayers solemnly unto God every morning and evening, sitting down, and rising up from every meale, and at all other times as the spirit moveth, or other occasions and necessities doe require, to have the heart lifted up in prayer.

The times
of Prayer.

Explan. Seeing the necessity and excellency of prayer, the times follow to be considered of, which are both general and speciall. Generally, we are commanded to pray continually, and in all things to give thanks, that is, by continuall lifting up of the heart unto God, when we begin to awake, to sleep, to reade, to labor, when we walk abroad, come into the house, when we are in safety, in danger, by land, by sea, &c. For that which some have fondly taken upon them to performe in grosse and outward manner, sequestering themselves from all worldly imployment, that they might spend their whole time in prayer, tying themselves therefore to a great number of prayers, or to the rehearfall of the same prayers many times over, to make up the number, counted sometime by little stones, more lately by Beads; this, I say, as it is actually and vocally used by Monkes and Heretikes, commeth too neere the practice of ancient fond Heretikes, called *Enchirita*, and robbeth a Christian of all opportunities of doing other profitable and necessary duties to and for our brethren. Yet is there another kinde of continuall prayer well becomming a Christian, which is performed in a spirituall manner, and is to be intermingled in all the morall and civill actions of our life, without impeaching or interrupting them, namely a perpetuall disposition to lift up the heart unto God, and to bend and tend in all our actions to the glorifying of his name. This, by the due exercise of a spirituall prayer in their times, becommeth habitual, and extendeth it selfe to all times, consecrating the whole course of our lives and endeavours unto obedience and holinesse.

The speciall times of Prayer are both of publike and private prayers, the one subordinate, and such as is to give place unto the other.

The times of publike prayers, are the times in use in the Church of God wherein we live, when it is requisite, that we come duely and reverently together, even as of old, they came up to the Temple at Jerutalem to worship, from all parts. For, though now adayes there be no such place of speciall holinesse, so that for having respect unto the place, we may have the more hope of being heard in our prayers: yet it availeth much to frequent the assemblies of Gods people unto prayer. The prayers of many made together, are like unto many coales of fire together, making the greater heat, as saith *S. Chrysostome*. When the Lord would set forth a most strong and powerfull prayer, he joyneth *Noah, Iob* and *Daniel* together, in his name. Wherefore, I would to God that all would make more account of publike prayers, to come betimes and duely unto them. *Peter* and *Iohn* went up to the Temple to pray, even since the time that in all places God was to be prayed unto, and shall we preferre our prayers at home, before prayers there?

The times of private prayers of every person daily to bee made alone, and if he liveth in any societie, with others also. For it is not sufficient that thou prayest alone, and in secret, if thou livest in a family, or societie, where more doe usually come together to prayer; neither is it sufficient, that thou prayest daily in such company, if praying in secret be omitted.

It is to be feared that he which prayeth in company onely, makes no better prayers then the Pharisees, and shall lose his reward, seeing that to such as pray in secret it is promised, that the Father will reward them openly: and on the other side, if any man prayeth in secret, and neglecteth the joynt praying with others, it is to be feared, that he is left without Gods presence, to vaine speculations, seeing that he delighteth not to enjoy his presence in the midst of two, or three gathered together in his name.

Wherefore, it is necessary to pray daily in secret, morning and

To come to
publike
prayers.

Ezek. 14.

Praying in
company
and alone.

Mat. 6. 6.

Ex. 22. 39.

1 Tim. 4. 5

Jer. 10. 25.

Prayer at
going to
meat.

1 Tim. 4. 5

1 Sam 9. 13

2 Cor. 10.

31.

Praying in
time of
trouble.

Dan. 6.

Mat. 27.

Acts 2.

and evening, and likewise with company if it may be, according to the ancient rite of sacrificing a Lambe in the morning, and a Lambe in the evening, every day continually. For every Christian family is a little Church, as the Apostle intituleth some amongst the Christians, to whom he wrote, not that it is any way fit, now wee have allowance for publike meetings, to meet in private houses, for all religious exercises (for this is the way to faction, and against the unity of Gods Church) but especially for the prayers daily used in every such house, making it a Church, and Gods house; according to that: *My house shall be called the house of prayer*; and therefore the Prophet speaketh of this as a note distinguishing Christian and Heathen families, when hee saith, *Poure out thy wrath upon the Heathen, that know thee not; and upon the families that call not upon thy name.* Let all Governments of families thinke upon this, to set up prayers in their houses, that they may be Gods houses, and not houses divided from God, upon which he will powre out his wrath.

Again, prayers are ordinarily to bee used, when wee receive any of Gods good creatures for our sustenance. For by mans sinne, the creatures become accursed unto him; by prayer they are againe sanctified; *Every creature of God is sanctified by the word and prayer.* When a feast was made in the land of Zuph, it is said, that the people would not eate, untill that *Samuel* came, and had blessed the feast: even as it is said of the beasts, being gathered together to the waters in the wilderness, that for feare of poison they will not drink, till the Unicorne hath with his horne stirred the waters. And after meate it is necessary to praise God, and so as wee are commanded, *Whether we eate or drinke, or whatsoever we doe, we shall doe all to the glory of God.*

Extraordinarily, we must pray oftner in the time of any extraordinary danger or trouble, by sicknesse, persecution, battels and wars, famine and losses. *Daniel* at this time, besides morning and evening, prayed also at noone-tide daily. *David* in the like case prayed seven times a day, and at midnight. Christ prayed three times together in his agonie.

And the Disciples continued daily together in prayer.

And

And in those times of persecution, the faithfull are noted to have met to prayer, and to have continued three, sometime fixe dayes together, without taking food untill night. These times of trouble are more specially times of prayer, to make praying our practice night and day, and to procure others to pray with us and for us.

For the place and gesture to be used in prayer, we know, that now there is no difference of places, howsoever it hath beene in times past; for every where God may be called upon in spirit, and in truth: and for gesture, *Come* (saith the Prophet) *let us fall downe, and kneele before the Lord our maker.* Not that prayer is not available without kneeling, for *Isaac* walked in the fields and prayed; *Jonah*, lying in the Whales belly, prayed, &c. But because all worship both of body and soule is due to the Lord of all, and because prostration, or kneeling is a meanes to breed the more humility in the minde: therefore though kneeling be not alwaies necessary, yet it is to be preferred both in publike and private by all, that would yeeld unto God his due and entire worship: and in all publike prayers, it is the more duly and strictly to be used, where the orders of the Church doe expressly enioyne it, or the laudable custome of the congregation commend it. To conclude, the omission of decent and usuall gesture must needs be more or lesse scandalous, as arguing either coldnesse in devotion, or contempt of the Church, or discrepancy in opinion or in affection from the rest of Gods people, with whom we seeme to make but halfe consun-ction, whilst we deny the uniformity of our bodily humiliati-on. And thus much of the generall Introduction to Prayer.

Joh. 4. 20.

of



Of the Lords Prayer.

How, and according to
12. Quest. 142. **H**ow, and according to
 what patterne ought
 we to pray?

Ans. The patterne and forme of prayer for our direction, is
 the Lords Prayer. Our Father which art in heaven, hallowed
 be thy name, thy Kingdome come, thy will be done in earth as it
 is in heaven. Give us this day our daily bread, and forgive us
 our trespasses, as we forgive them that trespass against us, and
 lead us not into temptation, but deliver us from evill: for thine
 is the Kingdome, the power and glory, for ever and ever. A-
 men.

Explan. Having hitherto made way to the Lords prayer,
 following in the Catechisme, by considering some necessary
 questions: It followeth now, that we come more neerely to
 the prayer it selfe, which is our only absolute & perfect pat-
 terne. Concerning this prayer, consider we some things ge-
 nerally, and then particularly of the parts hercof.

Quest. Generally, who was the Author of this prayer?

Ans. Christ Jesus our Lrd, who with the Father and Spi-
 rit is God blessed for ever. He having been himselfe busied
 in prayer, was desired by his Disciples, saying, Good Master
 teach us to pray, as Iohn also taught his Disciples: and he said
 unto them, When ye pray, say, Our Father which art in heaven,
 &c. Whence it hath the name, the Lords Prayer, as the Lords
 Day, the Lords Supper, &c.

2. Consider therefore the excellencie of this Prayer, as
 Salomons Song is called a Song of songs: so this may bee a
 Prayer

Handwritten:
 13. Quest.
 1579.

I.
 The Author
 of this
 Prayer.
 Luke 11.1

2.

Prayer of Prayers, excellling all other prayers. And, as the Lords Supper, because by him instituted is of that reverend account, that whosoever eateth and drinketh unworthily, eateth and drinketh his owne damnation; so whosoever useth the Lords Prayer, being of divine Institution, unworthily, endangereth himselfe of damnation hereby. The Author is the Wisdome of the Father, and like unto himself hath made this Prayer, with admirable wisdome, drawing the whole Scriptures into a short Epitome herein, and comprizing all our wants of every kinde in a few words, with all most needfull directions about prayer, and reasons moving in the offering up of Prayer. So that if all men should all together have studied all their dayes, they could not possibly make a prayer of such worth and excellency.

Thirdly, consider the use of this prayer, which is both for the words, and the matter and forme. Some thinke, that it is onely to be used as a direction, by which wee may learne how and what to pray, and that the words are not to be used, because Christ saith, *After this manner pray ye.* Others thinke it the onely prayer to be used at all times, and upon all occasions, because Christ saith, *When yee pray, say, Our Father, &c.* But neither right, the truth is (that which maketh a perfect consent betwixt these two Evangelists, reporting what Christ said) viz. the use of this Prayer is not only to direct for matter, or for words, but for both, say these words when yee pray, or use this patterne for a direction, and frame all your petitions accordingly.

First, use the words of this prayer, if thou knowest not how otherwise, according to it to expresse thy minds, and though thou knowest, yet use it, and urge the Lord, as it were hereby to heare thee; for as *Cyprian* saith; A father will acknowledge the voice of his onely son, and the Lord cannot but acknowledge the voice and words of his Sonne, being uttered by any of the faithfull. But take heed, lest in praying these words, the tongue runne without the heart, as it must needs doe, in those that ceremoniously rehearse them, making haste to have done, even like unto a childe saying his lesson, which he hath conited perfectly. Such may say the words of
Gods

3.

Mat. 6. 9.

Luke 11. 2

Gods deare Sonne, and yet goe away without any notice taken of them, because they pray not his words, which is a harder matter to doe. Wherefore to pray these words rightly, thou must in some convenient measure understand them, and have the minde taken up with them, in the uttering, the heart still conveying it selfe into the meaning of every petition, which that it may be done, there must be used good deliberation in him that prayeth.

Thus, if this prayer be said, it is well used alone, or added to other prayers: like unto a wraistler, who having used his best skill and strength, to overcome in his wraistling, yet finding the victory getting to bee very hard, hee re-inforceth himselfe at the last, with all his might, force, and skill together, that he may carry away the prize; so the Christian man wraistling, as *Jacob* with God by prayer, in the end re-entrencheth himselfe in this prayer, that he may not depart unblest. Two extreames are here to be taken heed of: The one is, too much confidence in the words of this prayer often repeated, as some Popes of Rome have granted great pardons to seven *Pater nosters*, and as many *Ave Marias*, said over every day, or on some dayes, and in some places: which is grosse and superstitious: The other is, too much detracting from this prayer, by accounting it no better, or not so worthy, as a mans owne conceived prayer, which is derogatorie and arrogant. Secondly, use this prayer, as a forme of direction, learning hereby what to aske, what first and chiefly, with what affections and assurance.

For if we were left unto our selves, we would greatly erre in praying, asking oft-times those things that are not good for us, and against the will of God out of a fleshly minde. Wherefore our Lord hath reduced all things, which we may aske, into these few short petitions, and to goe out of these bounds, is not to offer a pleasing sacrifice, but as it were, with strange fire put to, to provoke him as did *Nadab* and *Abihu*, *Levis*. 10.

Quest.

Are not other prayers also to be used by us, though differing from this in order, yet consonant in matter?

Ans.

Yes doubtlesse; for otherwise, the Apostle *Paul* in his Epistles

Epistles would not have used such variety of order and manner in thankgivings, requests, and deprecations; for his spirituall children, for himselfe, for the whole Church: nor would the primitive Christians, in their joynt prayer for the Apostles have been so bold as to premise this part of thanksgiving, before their intreating of Gods assistance to the Apostolicall offices; as they did, when *Peter* and *John* being dismissed, and charged to speake no more in the name of Jesus, they all together prayed unto the Lord. Wherefore though this order be generally to be followed, yet neither is it alwayes necessary, nor yet is it a swarving from this direction, though some of these petitions onely bee asked in our prayers, and others bee omitted. But the error is, when wee goe beyond the rules here given us, doting too much upon worldly things, or having proud, unfaithfull, or malicious hearts, we make our prayers the labour of polluted lippes.

Ag. 4. 24.

Why doth the Apostle say that we know not what to ask, *as we ought, but the Spirit is selfe maketh request for us, with sighs, which cannot be expressed*: if this be a perfect direction teaching us all things? Or, are we not rather to hold it a generall direction onely for matter, and that to be true, which he saith for words, we know them not aforehand, we follow not any set forme of speech, but as the spirit giveth utterance at the time of prayer. And so here commeth to be inquired, what is to be thought of set formes of prayer, and whether it be well to use them?

Quest.
Rom. 8. 26

It is true indeed, we know not of our selves, as naturall men, what to aske, but the Spirit of God teacheth us, partly enlightning us by the Word of God, and partly stirring up this heavenly motion in our mindes, to pray, and long after the fulnesse of Gods grace, which is an argument of our full deliverance from mortality and basenesse, into perfect glory of soule and bodie, and this onely is the scope of the Apostle in that place. Again, because prayer is the worke of Gods Spirit, it may bee hence gathered, that all such as have the Spirit, and are regenerate, doe and are able in some measure to pray, to their owne comfort, having none other helps of prayers

Ans.

prayers made by men, or aforehand devised by themselves. Yet it doth not hence follow, that it is not good to pray in set formes of prayer, no more then it is not good to have staires, to goe up into an upper roome, because a man may make a shift to goe up by a ladder, or by some other meanes.

In publike, for the ordinary service of God, it is needfull there should be set formes of prayer, because it is not certaine, that every Minister of Gods Word hath the Spirit of prayer in him to teach him: and if he had, there would be danger through weaknesse of memory, of omitting many things needfull to be prayed for in the congregation, of excursions, and running out into clauses impertinent and idle, in so long prayers; and of tautologies, and repeating the same things againe and againe, to the wearying of the congregation.

And thus this heavenly service of prayer, should be unually performed, according to the inequality of the Ministers, some Churches having men able and sufficient, some againe very weake ones and deficient. For these causes, set formes have bene used anciently in the Church of God under the Law; *Moses* used the same forme of prayer, when the Arke removed, and when it stood still: by the commandement of the Lord, he taught *Aaron* and his sonnes a forme of blessing the people.

David made many Psalmes, which were formes of praise and prayer to be used publicly, as the 104, 105, 106, 107. Psalmes, the 91. Psalm was a Psalm for the Sabbath. Under the Gospell the first forme of prayer is the Lords Prayer, the first forme of blessing that of *Paul*, *The grace of our Lord Iesus Christ be with you all*: or more fully, *The grace of our Lord Iesus Christ, the love of God, and the Communion of the holy Ghost be with you all. Amen.* And since it hath been the custome of Gods Church to pray in the Congregation by set prayers. If therefore these rules following be observed, I suppose it shall be well.

First, that all use the set formes of common prayer, appointed in publike.

Secondly, if more speciall prayers are to be used before, or after

Num. 10.

35.

Num. 6. 24

Rom. 16.

24.

2 Cor. 13.

13.

Rules of
Prayer.

after the preaching of the word (for which no set common forme is, nor can well be appointed) that every man endeavour himselfe herein, either with words studied, and set before, or then judiciously and reverently conceived, as by the Spirit he is able.

Thirdly, that novices, or such as have not the gift of well conceiving prayers, use set formes of prayer, devised by others in private.

Fourthly, that such as use the prayers of others, labour to bee moved with the same spirit of the Authors, as if the words did flow from the Spirit in them.

Lastly, that no man stand here without endeavouring to goe further, if he can pray some set forme, but strive to grow to more perfection in this heavenly faculty, and to be able without the helpe of set words, to make knowne his desires unto the Lord. If any man shall thinke, as some doe, that this is presumption, without set words to come to God in prayer, when as to a mortall Prince we dare not, hee is greatly deceived, and sheweth to have but little understanding of the faithfull mans neerenesse unto God, and acquaintance with Gods holy Spirit. For, will such as wait about the Kings person every day, and talke continually with him, study set words afore-hand what to speake? They would indeed thinke of the matter concerning which they would speake, but for words they would not; especially if they had alwayes some eloquent person at their elbow ready to prompt them, and to tell them what to say: In like manner, faithfull men doe continually attend upon the Lord, and talke with him by Prayer, and the most eloquent Spirit of God is alwayes readie to prompt and helpe them: wherefore, so that the matter to be spoken of be thought upon before, it is no presumption to come without set words, in such, as by experience doe finde some sufficiency by Gods grace, to talke thus with their heavenly King and Father.

How to pray the Lords Prayer.
^{143.} **Quest. 143.** What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace to me, and to all people, that we may worship him, serve him, and obey him, as we ought to doe. And I pray unto God, that hee will send us all things that be needfull both for soule and body, and that he would be mercifull unto us, and forgive us our finnes, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sinne and wickednesse, from our ghostly enemy, and from everlasting death: And this I trust hee will doe of his mercy and goodnesse, through our Lord Iesus Christ, and therefore I say, Amen: So be it.

Explan. Here in brieft are set downe the most needfull things contained in the Lords prayer, with such plainenesse, as that even children may attaine some good understanding of the prayer hereby, which was the laudable intent of our Church, in providing this wholesome Milke for tender babes.

I shall not need therefore to adde any explanation of these words of our Catechisme, (being so plaine and evident of themselves) other then by pointing at the parts of the Lords prayer secretly diffused thorow this answer. The first parcell whereof compriseth both the meaning of the Preface, that he, unto whom we pray, calling him, *Father which art in heaven*, is the Lord God of heaven and earth, our common Father by faith, and heavenly, most glorious, and full of Majestie, from whom every good thing descendeth; and the meaning of the first petitions, that by our worshipping him, he may be glorified, & his name hallowed, by our living as his loyall subjects, and faithfully serving him, his Kingdome may come, and by our readinesse to obey him in every thing, his will may be done in earth, as it is in heaven, and not onely by such as readily obey, but by all people, his over-ruling power compelling the disobedient and stubborne.

The words next following, are the interpretation of the rest of the petitions, that he would give us all things needfull both

both for soule and bodie, which is to give us this day our daily bread, to forgive us our sinnes, is the next petition: to save and defend us from all dangers, &c. is, not to lead us into temptation, but deliver us from evill, from all sin and wickednesse, from our ghostlie enemy, and the end and reward of being led hereby, everlasting death.

The last clause, And all this I trust he will doe, &c. serveth to explaine the conclusion, for thine is the kingdome, &c. thou art a most gracious King, full of mercy and goodnesse in Jesus Christ; and this thy mercy and goodnesse shall thus be more glorified, wherefore I trust and assure my selfe, that thou wilt doe these, and in this confidence, I say, Amen.

Quest. 144. How many be the parts of this Prayer?

Ans. Three, the Preface; Our Father which art in Heaven: the Petitions; Hallowed be thy name; thy kingdome come, &c. And the conclusion. For thine is the kingdome, the power and the glory, for ever and ever, Amen.

Explan. This Prayer being an absolute forme of direction for us, hath in it all things needfull, both for beginning, proceeding, and concluding: the petitions are not nakedly set downe without a preface, neither are they left without a conclusion hemming them in on both sides, to shew both the necessity of preparation, when wee addresse our selves to prayer, and of observation when we have prayed. Preparation to prayer there must needs be, otherwise we shall be ready to offer the sacrifice of fooles, we shall draw neere to the flaming bush, with shoes on our feete, and treade on holy ground with uncleane feet, and compasse the Lords Altar with unwashen hands. Observation there must be when we have prayed, to give God the glory of our petitions granted, otherwise we shall deale deceitfully with God, and mocke him; (which he will not heare) pretending his glory and kingdome, but the sequell shewing, when we rest at the blessings received, that we intend our owne ease and pleasure.

Ecd. 4. 17.
Exod. 3.

Gal. 6. 7.

Q 142

Quest.

Quest. 145. In the Preface, why doe you call God Father ?

Answe. Because he is ready as a loving Father, to heare mee calling upon his name, whence I learne with boldnesse and confidence to come unto him in my prayers.

Explan. Having shewed the necessity of preparation unto prayer in generall, here follow the parts of this preparation in particular. And the first is, to consider rightly, unto whom we pray, and with what faith and affiance. He unto whom, is called Father, teaching us both who can pray, and what faith is required in praying. First; he onely can pray a-right, and as a true Christian, that can call God Father by adoption and grace through Jesus Christ. It is not sufficient, that he be thy Father by creation, for so is he the Father of the spirits now damned in hell; but hee must also be thy Father by regeneration, through the preaching of his Word, casting thee into a new mould of righteousness and holiness, according to his Image, wherein man was first made. For we have received, saith the Apostle, not the spirit of bondage to feare againe, but the Spirit of adoption whereby wee cry, Abba, Father: And the same Spirit beareth witness with our spirits, that we are the children of God. So that there must be a Spirit in him that will pray, making him the child of God by adoption, purging him to become holy, as he is holy.

Whence it followeth, that a wicked man living in sinne, cannot pray, seeing he, which is borne of God, sinneth not, who onely is indued with the Spirit of Prayer. All his praying therefore is a vaine beating of the ayre with a sound of words, neither shall he speed any more then *Esa* of the blessing belonging to the first borne, though hee cryed with strong cries and bitter. He may wish indeed as *Balaam*, Let me die the death of the righteous, but he cannot pray, and so is without fruit hereof, these wishes differing so far from faithfull prayer.

1. Because wishes are sudden and inconsiderate, straight-way ceasing, as a ball rebounding, when it is at the highest it falleth againe; Prayer is with deliberation, and giveth not over

Rom. 8. 15

Gal. 4. 6.

1 Joh. 3. 3.

1 Joh. 3. 9.

Differences
betwixt
praying and
wishing.

over without speeding of the thing desired.

Wishes are without respect of the meanes and care of right or wrong, in attaining the thing wished for: Prayer is with submission to the use of the meanes, and care of prevailing by right onely.

3. Wishes are for the most part of things worldly, I would I had such an house, such riches, &c. Prayer, is chiefly for things spirituall, and heavenly, one onely petition of fixe being for things temporall.

4. Wishes are sometime for things spirituall and heavenly, but very inconstant as *Balaams* wish, and that of *Simon Magus*, pray unto God that none of these things befall mee: Prayer perseuereth, as *Jacob* wrestling hereby, will not let God depart untill that he yeeldeth to blesse him.

Furthermore, as a wicked man cannot pray, so his saying of prayers is an abomination to the Lord. Of the wicked Jewes, *Incense is abomination to me*, saith the Lord: and *The sacrifice of the wicked, saith Salomon, is abomination to the Lord*. The King or some noble person would disdain it much, to be waited upon at the table with clownes all myrie, and dirtie, and the King of Heaven is no lesse offended, if any wallowing in the myre of sinne, come to give attendaunce upon him in prayer. Woe then to wicked persons that will steale, whore, prophane the Sabbath, drinke, oppresse, and kill, and yet come and worship in the Lords House. This is so abominable, that even naturall men, and Pagans doe abhorre it in Christians. *Penda* an heathen King of the Mercians, would not suffer any Christians, that lived contrary to their profession, to goe unpunished: so the Turke doth at this day. See then here the horrible estate of wicked men; pray they ought, it being a common duty of all men, and yet pray they cannot; yea, they sinne, if they pray, such a maze or labyrinth doth sinne bring them into.

Secondly, from the person unto whom we are directed to pray, we learne, if wee bee such, as can rightly call him Father, to come with all boldnesse and confidence unto him. Father sometime, and most commonly, setteth forth the first person in Trinitie: sometime, but very rarely, the second, as

Esay 1.13.
Prov. 15.8.

Haines
Chron p. 67.

Eſay 9. 6.

Heb. 12. 9.

Luk. 11. 11

where the Prophet ſaith, *He ſhall call his name Emmanuel, the everlaſting Father;* & ſometime the whole Trinitie, as where the Apoſtle comparatively ſaith, *Ought we not much more be ſubject to the Father of ſpirits?* We may therefore pray unto the whole Trinitie, but more properly unto the firſt perſon, God the Father, in the name of God the Sonne, by the aſſiſtance of God the Holy Ghoſt. But though we come before ſo high a Maieſtie, he is our Father, and doth accept us for his children, to our great encouragement, not to bee afraid, but to come often, and with all filiall boldneſſe unto him: *If a ſon deſireth,* ſaith Chriſt, *of any of you that is a father, for bread, will he give him a ſtone? If he aſke a fiſh, will he give him a Serpent? If yee then, which are evill, can give good gifts unto your children, how much more ſhall your heavenly Father give the holy Ghoſt, to them that deſire him?* What boldneſſe did Iacob uſe, ſaying, *I will not let thee goe, unleſſe thou bleſſe mee firſt?* and Moſes, ſaying, *Rather blot me out of the Book which thou haſt written?* And Abraham, diſſwading the Lord from deſtroying Sodome, if thirtie, if fortie, if thirtie, if twentie, if but ten righteous were found there? Children are bold and confident to aſke of their loving parents, and ſo are Gods children to aſke of him.

Chriſt Jeſus onely is the ſonne of God by nature, for which cauſe hee is called the onely begotten Sonne of the Father, *John 1. 18.* but wee are ſonnes onely by adoption and grace: of unprofitable ſervants we are made good ſonnes. And therefore when we call God Father, we muſt not thinke any thing ſingularly of our ſelves, as if hee were our Father ſpecially, but the common father of us all that beleeve, as *Auguſtine* ſpeaketh *Serm. 28. in Evang. Luc.*

Queſt. 146. Why doe we ſay, Our Father, and not My Father?

For whom
we muſt
pray.

Anſw. *Be cauſe I ought to pray for all other the children of God, as well as for my ſelfe.*

Explan. As we are directed for the perſon unto whom, ſo alſo for the perſons for whom we ought to pray, and that is, not for our ſelves only, or ſome few of our friends, but for all

our

our brethren and sisters by grace, that can call God as we doe Father. And these are to be distinguished into certaine ranks or orders.

1. We must pray for all such as are effectually called by the preaching of the Word, these are already our brethren, and fellow members of the same body of Christ, they are of the household of faith, and their welfare ought as much to affect us with joy as our owne.

2. For all such, as God in his eternall secret counsell hath appointed unto life, but are not yet called from their wandrings, to be of one sheep-fold, under one Shepherd the Lord Jesus Christ: we must pray for them, that God would hasten their vocation, as Christ hath given us example in his prayer for his sheepe; *I pray not for them only, which thou hast given me, saith Christ, but for them also which shall beleeve in mee through their word.*

Joh. 17. 20.

3. For particular persons, of whom we have received benefit, under whose government wee live, or which bee more deare or neare in the flesh unto us. Thus S. Paul promisetht that for the liberalitie towards the poore Saints at Jerusalem, there should be thanksgiving of many unto God, and, *Let prayers, saith he, and applications, and giving of thanks bee made for all, for Kings, and for such as be set in authority.* And such people, as with whom he had speciall acquaintance, hee professeth, that he made often mention of them in his prayers, and for the Jewes, that were his kinsmen according to the flesh, he sheweth his great earnestnes in prayer for their conversion.

2 Cor. 9. 12

1 Tim. 2. 2

4. For such, as whose necessity is more specially made knowne unto us, if they be in danger of sicknesse, troubled in minde, distracted upon any dangerous enterprise or journey or in any distresse. *If any bee sicke (saith James) let him send for the Elders of the Church, and let them pray for him.*

Jam. 5. 14.

5. For men generally of all estates and conditions, that they may be saved; for this is good and acceptable, saith Paul *in the sight of God.* And likewise for men of all Countries and Nations: for this cause we Englishmen must pray for Gods ancient people the Jewes, for Turkes, Heathen, and seduced

1 Tim. 2. 3

Mat. 5. 41.

whom we
must not
pray for.

Rom. 16.
20.

2 Thes. 2. 4

1 Sam. 16.
1.

1 Kin. 8. 27

Papists, that they may come to the unity of Faith.
6. For our enemies, and those that hate us: *Pray for them that hurt you, and persecute you, and love your enemies, saith the Lord: not that they may be blessed, and heartned to proceed in their enmity and malice, but be overcome with our innocencie, and requiting good for evil, and so have their heart turned unto God.*

Now as there bee some for whom we must pray, so there be others for whom we may not pray, but pray against.

1. The Devill, ours and Gods common enemy, wee must pray against him, that he may be confounded and troden under our feet.

2. All known enemies of God: *David* hath many Psalmes of imprecations, and praying against such: of this sort is Antichrist, which is an *Adversary*, and *exalteth himselfe against all that is called God.* Such was *Julian* the Apostata, against whom the Church prayed: and *Saul* was declared to be such unto *Samuel*, for which cause hee is rebuked for mourning and praying for him.

3. We ought not to pray for the dead; whose estate is unchangeable, as *Abraham* told the rich Glutton being in hell, that they which were there could not come hither.

Quest. 146. Why is there added in the preface, which art in heaven?

Ans. Not for that I beleeve God to be in heaven onely, for he is every where; but because to be in heaven, is an argument of great glory, wherefore I learne with all reverence and humility to pray unto him being our Father most glorious.

Explan. Here followeth the third thing in the Preface for our direction, *Which art in heaven.* This is not spoken circumscriptively, as though God were contained in the heavens; for the heaven of heavens are not able to containe him, or as though, if the heavens were not, God cannot be, as the inhabitants of the earth cannot bee, when the earth ceaseth; for God was before all heavens, and earth, and creatures. But God is said to be in Heaven.

1. First, for his glory, which doth most shine in the third Heaven,

Heaven, it being most manifested there to the holy Angels, and blessed Saints, by an immediate vision and fruition; as also his glory, that is, the manifestation of his wisdom, power, &c. is by way of ratiōall deduction, argued from the lower heavens, and the host of them, the Sunne, Moone, and Starres, according to the Song of the holy King; *The heavens declare the glory of the Lord, and the firmament sheweth his handiwork.*

2. There is not onely a naturall, but also supernaturall and extraordinary demonstration of his glorious attributes of Justice, Mercy, Power, and Wisdom, which are manifested from Heaven, as by the Prophets, who were immediately inspired from Heaven to declare them; and by Christ, who came from Heaven; and sometimes by the signes which the Heavens beare, portending great alterations, as before the destruction of Jerusalem, and the like: and lastly, by influences comming from the Heavens, most notably to destroy most notorious sinners, as the old World, against which the windowes of Heaven were opened to drowne them: and Sodome, against which fire and brimstone came thence to burn them up.

3. For his purity and holinesse, even as the heavens are pure, and not obnoxious to corruption in such manner, as the inferiour bodies are: yea, when they shal at the last perish and have an end, the yeeres of the Lord, the same pure and holy God shall last alwayes, according to the Psalmist; *Thou art the same, and thy yeares shall not faile.*

Psal. 102.
27.

4. For his excellent, majesticall, and inaccessible brightness, even as the most shining heavenly creatures, the Sunne and Starres. And all this serveth to breed in us humility, and reverence in comming before the Lord, even as the sinfull Publican durst not looke up to Heaven, but cryed, Lord, be mercifull to me a sinner; and as the poore Prodigall, Father, I am not worthy to be called thy child: for the proud the Lord despiseth, the rich he sendeth empty away, that is, such as acknowledge not themselves unworthy wretched sinners, and presume upon any thing in themselves: but the humble ones, that tremble at his Word, that doe reverence before him, hee will

Luke 18.

Luke 15.

Esay 66.2.

Mal. i. 6.

will looke and have respect unto. Which should make us to temper our boldnesse with humility, and reverence in praying to this our most glorious Father, that when wee would bee bold with him like sonnes, wee incurse not the blame of saucinesse and irreverence with the Jewes, and bee challenged with that sharpe saying, *If I be a Father, where is mine honour; if I be a Master, where is my feare, saith the Lord of Hosts?*

And yet these words, *which art in heaven*, as Calvin noteth, serve to set forth the power of God also. For to be in heaven what is it, but to bee above all things, and to have them in subjection. *Psal. 115. 3. Our God is in heaven, and doth whatsoever it pleaseth him: Psal. 2. He that dwelleth in Heaven laugheth them to scorne; he derideth all the potentates of the earth in their banding together against him, as whose forces he could easily breake. And thus by the word Father we are put in minde of his mercy, and by these words, which art in heaven, of his power, that we might be most confident in praying to him.*

Quest. 148. How many bee the Petitions of this Prayer?

Ans. Six, whereof the three former concerne the glory of God, the three latter concerne our selves.

Explan. In handling the petitions of this Prayer. 1. We are to consider of them in generall, and then in particular: Generally they be six, as many concerning Gods glory, as our owne necessities, and the first in order concerning Gods glory, the last our selves.

The equall number teaching us how gracious the Lord is towards us sinfull men, allowing us if we come with one request for the advancement of his glory, to come with another for our owne benefit, if with three for him, with three for our selves also. This is no small favour, when a mortall King will doe the like, happy would his subjects thinke themselves, and pray often, & heartily for his health, and honour, if premising prayers for his welfare, hee would allow them to petition freely also for themselves, being ready to grant their desires.

Happy

Happy then are we that serve so good a King, but unworthy of this happinesse, sith that ungratefully we seeke not his honour, but the satisfying of our owne worldly lusts, wee alloweth us to pray as much for our selves as for himselfe, three for our selves, and three for him; but wee pray three for him, and threescore for our selves, or nothing for him, and altogether for our selves, thus requiring the Lord evill for good. Let every man be ashamed of this, and desire as heartily the glorifying of Gods Name, as his owne necessary food and raiment, as the welfare of his owne soule.

The order of placing the Petitions concerning Gods glory first, and then those concerning our selves, teacheth, 1. that God is absolutely to be respected, and for himselfe, but man for Gods cause. He is the Sovereigne Lord of all, and the reverence of him ought to sway all; the greatest men are not so to be revered simply for their power and greatnesse, but for him, and in him; *I will tell you (saith Christ) whom yee shall feare, not him that can kill the body, but him that can destroy body and soule in hell fire.* And this is the argument used by the Apostle, to perswade obedience to the higher powers, *because there are no powers but of God, and the powers that are, are of God.* Even as the rivers come from the Sea, and runne into the Sea, so all mens greatnesse, and that they are men cometh from God, and ends in God. If God commandeth any thing, he is to bee heard for his commands sake; if man commandeth any thing, he is to be heard for Gods sake, which if it were so, sinne should not so much have the upper hand, but this is turned amongst the men of this age into the contrary, man is heard, and observed for himselfe, God for man; a plaine evidence whereof is the obedience of the most unto great persons and governors, and neglect of Gods poore Ministers armed onely with the Word, the Sword of the Spirit.

2. That the first, and maine thing by the Lord intended in creating all, is his owne glory, and whatsoever is good for man is subordinate unto this, and onely so far forth to be sought after, as it maketh for Gods glory. The Heavens are made to shew his glory, the Earth and Seas are for his glory, all

*The order of
the Petitions*

Mat. 10. 28.

Rom. 13. 1

Rom. II.

36.

all men are made for his glory, yea, the vessels of wrath: for of him, *for him, and unto him are all things, to him be glory for ever, Amen.* This made *Moses* to neglect his owne soule, rather then God should be dishonoured, and *Paul* to lay open himselfe to the curse, that God might have glory by the conversion of the Jewes. And this will make every one that is an obedient subject to the King of Heaven, with joy to beare any crosse, so that God may have glory; to account all losse which is gotten with his dishonour. For if the maine estate of any man be safe, he is the lesse troubled at small losses; but much lesse if hundreds of pounds be daily added hereunto, and his losses be but some few pence: no more ought we to be much troubled at our owne losses or crosses, seeing the maine Gods glory, is hereby greatly increased.

Thirdly, that the glory of the Lords name is so deare, as that he did not only make it his marke in the creation, but in every particular duty done by man, hee setteth it still as his marke, as here in prayer, in giving the Law, hee beginneth with his owne Majesty in the Gospell, at the very nativity of that blessed one; the Angels are heard lauding and glorifying God. And in like manner ought wee to bee affected to Gods glory in every duty, seeking this first and chiefly, and not to be sene of men, as the Pharisees. For if a man doth fast, pray, heare the word, give almes, deale justly in some other respect chiefly, he breakes this rule of Christ, he pleaseth not, whatsoever, or how oft soever his devotion be, he can have no thanks at Gods hands.

Quest. 149. Which bee the three petitions concerning Gods glory?

Ans. *The first is, Hallowed be thy name; the second, Thy Kingdome come; the third, Thy will be done in earth, as it is in Heaven.*

Quest. In the first of these petitions what doe you desire?

Ans. *That the holy Name of God may be glorified in the use of his titles, word, and workes.*

Explan.

Explan. In handling these petitions more particularly. I will observe, first, the order; secondly, the sense; thirdly, the scope of every petition.

For the first, *Hallowed bee thy name*; this is placed before Thy Kingdome come, to teach us that no man can bee a true subject of Gods Kingdome, unlesse that in his heart hee maketh principall account of Gods glory. For then only maist thou hope to be accepted as a good subject under Gods kingdome, when thou first desirest, *Hallowed be, not mine, but thy Name.*

When thou settest up not thy selfe, thy pleasure, profit or glory, to be chiefly sought after, in professing the Christian Religion, but the honouring of Gods name; so that such as seeke for advantage by their profession, thinking *that gaine is godlinesse*, as was the manner of some whom the Apostle challengeth, that under the colour of Religion, deceive and inyeagle others to their owne commodity, are not of Gods Kingdome, *but are puffed up, knowing nothing*, in stead of going the right way, or having any true wildome.

2. For the sense of the words: By the Name of the Lord, here we are to understand that, whatsoever it is, whereby the Lord is made knowne unto us, according to his most glorious attributes, Wisdom, Power, Mercy, &c.

And this is first by his titles, God, Lord, Jehovah, Lord of hosts, the Almighty, &c. for by these God hath made himselfe knowne unto us, and these doe serve most properly to set forth God: for which cause, though for their office sake, being Gods Vice-gerents, some have beene called Gods and Lords, yet never any man presumed thus to be called, as by his proper name, that we can reade of amongst all Gods people, in the Booke of God, but Jesus Christ, who was truly Emmanuel, God with us. Let no man therefore aspire after such names, but leave them off rather, as too high for mortall man.

Secondly, God is made knowne by his Word, and therefore Christ hath the title of the Word of God, being the fountaine from whence the Word of wisdom floweth, and he that knoweth the Word written, knoweth God, his face being

The Name of God.

1 Tim. 6. 6

Ver. 5.

God is knowne by his Name.

2 By his word.
John 1.
2 Cor. 3.
18.

3 By his
workes.
Rom. 1.20

being visibly & gloriously reflected to our open faces there, as by a glasse. Thirdly, by his workes, the Heavens, the Earth, the Seas, infinite number of creatures herein contained, which doe also set forth God unto us: *For the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world considered in his workes.* And as these lasting workes of God doe set him forth unto us, so doe his transient workes, acts of judgement, mercy, providence and goodnesse. Let thy Name bee hallowed or sanctified:

To sanctifie,
wine.

Act. 20. 15

1. This doth first signifie the purifying of a thing which before was corrupt and unholy; thus mystically it was shewed to *Peter*, that God had sanctified the Gentiles, when he being invited to eate of the creatures appearing in the sheet, and refusing them as uncleane, was the second time commanded: *The things which God hath sanctified, pollute thou not.*

2. The separating of any thing common to an holy use; thus *Aaron* and his sonnes are said to be sanctified, and their vestments and vessels of the Temple, and all things dedicate; and thus are the houses of God now adaies to be counted holy; and glebes, and tithes of the Church.

3. The acknowledging of a thing to be holy, and declaring it by giving all due observance and respect hereunto, so that the holinesse thereof may be made more famous and notable amongst all men; and thus principally doe we pray, *Hallowed be thy Name*, as it is holy and glorious, make us to acknowledge it, and to ascribe all honour and glory unto it, whether wee speake of thy titles, behold thy creatures and workes of providence, or receive any of thy blessings, or whether we be conversant in the exercises of thy Word and Sacraments, or of any other divine ordinances.

Gods name, saith *Augustine*, cannot be more sanctified in it selfe, then it is, but the sanctifying of it that wee pray for, is that it may be sanctified in us, which as I take it, is when it heareth well by our walking worthy this holy name, which is amongst us called upon and professed, for contrariwise it is said to be blasphemed. *Rom. 2. 24.*

And

And againe, whereas thy Name is used, as unholy by prophane worldlings, vindicate and deliver it from such abuses, and make us to stand for the maintenance of thy honour against such.

And lastly, provide for the preservation of the same, from being used as a common thing, working in all thy people an holy consent to hallow it together, abstaining from all common and base usage thereof.

3. For the scope of this petition, as every one of the other it containeth a supplication, a deprecation, and a thanksgiving; The supplication is, that we and all the people of God may glorifie the holy Name of God in our affections, loving him with all our hearts, with all our soules, and with all our might, fearing him above all, putting our trust onely in him: in our devotion with pure mindes lifted up to him onely to pray: and in our speeches, swearing rightly and reverently by his Name, and never making mention of him, but with high reverence: lastly, in all naturall and civill actions, seeing, hearing, eating, drinking, labouring, recreating, buying, selling, and conversing, and dealing one with another, doing these, not as men led by sense onely, but by religion, eating and drinking moderately and with thanksgiving, seeing and hearing of Gods workes with understanding, and praising his power, his wisdom, and his justice, and mercy, labouring and working the thing that is good, as in Gods presence, recreating with moderation, and not according to the sway of voluptuous and vaine mindes, and in all our contracts and dealings, following the rule of justice and equity, in the feare of this great God: And this in brieft is commanded by the Apostle, *Whether ye eat or drinke, or whatsoever ye doe, doe all to the glory of God.* And if in some of these things onely we give glory to God, and not in them all, we come short of that which we are here directed to strive after. Wee honour God with our lips, but our hearts are farre removed from him; whilst wee performe workes of devotion outwardly, but have hearts void of this love, feare, and trust, and lives irregular, swarving from justice, temperance, and the feare of God, and tongues let loose to curse and blaspheme God:

1 The supplication.

1 Cor. 10.
31.

God : or else we honour men more then God, whilest wee follow justice, temperance, and sobernesse, and speake reverently of Gods Name amongst men, but are cold, & seldome, or corrupt in our devotion. So that this one short petition comprehendeth the three former Commandements of the Law, and herein we crave, that we may be able to doe whatsoever we are therein directed unto.

2 The de-
precation.

The deprecation is against the sinnes in these Commandements forbidden, contrary to the duties before spoken of, with an acknowledgement of our transgressions and weakness; through which we daily offend herein, fighting after more perfection and strength of grace. Wee acknowledge therefore here our selfe-love, and love of the world, feare of men, and trust in armes of flesh, our corrupt worshipping of God, our neglect of his worship, our errors in speech to the dishonour of his Name, cursings, swearings, perjuries, neglect of vowes, and giving Gods honour to creatures, swearing by them : and our errors in action, not being moved with divine meditations beholding Gods workes, being intemperate in meates, and drinkes, and not following that justice and feare of God in our dealings, that we ought to do, whereby Gods Name commeth to be blasphemed by those that are without; and lastly, thinking or speaking indigly of the workes of God by murmuring, cavilling, or objecting against them, or sleighting them, as things falling out by fortune or chance, and for strength to overcome all these our corruptions we pray.

3 The
thanksgiv-
ing.

The thanksgiving is for these corruptions mortified and purged, and for contrary graces revived and settled to the praise of Gods Name : when we finde to our comfort, that the Lord hath set up in our hearts some measure of this love, feare, trust, made us devout worshippers of God, and reformed in some measure the errors of our speeches and actions : in which notwithstanding we must take heed that wee do not glory and boast our selves, lest we favour of the proud Pharisee, but to give God onely all the glory.

Likewise we praise God here for his grace in other men, by whom his name hath also glory, whilest they consent in things

things together with us, to the honouring of God. For this is also commanded, as to pray for others, so to praise God for others: *I exhort, that first of all, prayers, and supplications, and giving of thanks be made for all men.*

1 Tim. 2.1

For this cause, of old they that were led by the Spirit of God, did praise his name over the graves of Martyrs, for his grace given unto them, shining so much to his glory (though since it hath been turned into prayers for them being dead, and to them) and it is an evident want of the Spirit of God, and of the presence of the lying Spirit, to maligne such as seek thus to live to Gods glory, and to discourage them, and to speake all manner of evill against them, as is the manner of many now adayes, seeking by their checks and taunts, to quench the sparkes of zeale which are kindled in the hearts of others, especially of underlings. Out of your own mouths shall ye be judged, ye evill and wicked servants to the highest; seeing with your mouthes ye speake the words of Gods praise for grace in others, and with the same mouthes yee pricke their sides, as with swords, to spill, if it were possible, all warmth of grace out of them.

Now all this is in the first petition: the supplication, Wee pray thee, let thy Name be hallowed: the deprecation, Wee pray thee, let not thy Name be unhallowed, or have dishonour done unto it: the thanksgiving, Wee thanke thee for disposing us to the magnifying and giving glory to thy Name for thy grace and goodnesse, & so let thy Name be hallowed.

Quest. 150. In the second petition what doe you desire?

Ans. That the number of true believers may be daily increased, that Gods Kingdome of grace may be enlarged, and his Kingdome of glory hasten.

Explan. According to the method propounded; I consider first the order of this Petition, it goeth before this, *Thy will be done*, to teach us, that no man can rightly doe the will of God and please him, unless he be of his Kingdome, and delivered out of the kingdome of darknesse by faith, and the Spirit of Sanctification. He shall doe his will indeed, as a ves-

Acts 2. 23.

To do Gods
will.
Heb. 11. 6.
Esay 1.

2. Cor. 3. 5.

sell of wrath, being over-ruled by his Almighty power, as the devill doth Gods secret will; but not as a vessell of mercy out of a good heart to be accepted, as the Angels and Saints in Heaven. For when the wicked Jewes had crucified the Lord Jesus, it is said, that they had taken him, being delivered by the determinate counsell and foreknowledge of God: and against his disposing will it is not possible that wicked men and wicked Angels should doe any thing. But in this there is little comfort, as to the gally-slaves of the Turkes, being compelled to their taske; the comfort onely is, when from the heart willingly and cheerefully Gods will is done, namely, his revealed will and law.

Now for this it is necessary that a man bee first of this Kingdome, *Without faith it is impossible to please God.* All duties done by the unsanctified Jewes living in sin, are rejected as abominable. Their new Moones, their Sabbathis, their Incense, their Sacrifices: without these a man cannot so much as thinke any thing pleasing unto God; even as they that yeeld alleageance to the Pope, or to the Turke, or any enemy of our King, cannot please him their lawfull Sovereigne, how officious soever they be. So they in whom the power of darknesse is not yet shaken off, but are still through infidelitie, and the love of sinne, under the Prince of the ayre, and not subjects of the Kingdome of Heaven, cannot please God, what duties soever they seeme to the world to performe with zeale and devotion.

This then serveth, first, to shew us the fountaine of all our goodnesse, the grace of God, the mercy of our heavenly King, who maketh us able to serve him: and crowneeth our service with glory, that for no service which we do, we presume to challenge ought at his hands, as the merit of our worke, but reject this as Popish arrogancy, and acknowledge when we have done all that we can, we are unprofitable servants, which is Christian simplicity.

2. Not to rest in any outward act or duty, which we doe, but labour for true faith, for hearts rightly seasoned, as hearts of the subjects of his Kingdome, otherwise it is lost labour whatsoever we doe, in vaine are ye just, mercifull, or devout unless

unlesse the service of Satan bee in heart renounced, unlesse there be faith purging inwardly.

For the sense of these words: *Thy Kingdome*, the object of this desire is first to bee considered, and then the act, *let it come*. Gods Kingdome is the rule that he doth exercise over his creatures, and is generall over all, and specially over the Elect. Generally his Kingdome doth comprehend the whole world, with all things therein, which he ruleth and governeth by his providence, making one to be for the preservation or punishment of the other, thus upholding things in order ever since the first creation.

In this sense God is called by the Psalmist, The great King; and God is King, be the Heathen never so impatient: and againe, the Lord reigneth, &c. and unto his first borne, Christ, the Heathen are given for inheritance, and the uttermost ends of the earth for a possession. Specially Gods Kingdome is over the Church, howsoever dispersed into many places, yet making but one Kingdome, and this Kingdome is partly in Heaven, partly upon earth, till the last great day, when in Heaven only it shall flourish. That part of his Kingdome which is upon earth is the whole multitude of all such people as outwardly embrace the Christian Religion, though many bee prophane or hypocrites, and this part is called the Kingdome of Heaven, both in the Parable of the Sower, of the Draw-net, and of the Field, wherein the envious man sowed tares, &c. Wicked men being for a time mixt amongst the godly, but at the last day to bee severed and singled out and left, the godly only being taken: and this is Gods speciall outward Kingdome, which in speciall manner he defendeth from Infidels, holding up the Scepter of his Word, and giving them Lawes whereby to be governed.

Now besides this, there is an inward spiritall Kingdome of God, which is over all those in whose hearts these Lawes are written to doe them, and the holy Spirit ruleth and beareth sway, and happy is that man, which is thus of his Kingdome: for when Christ did highly extoll *John* the Baptist, saying, That a greater then he was not borne of women, he affirmeth yet, that the least in the Kingdome of Heaven is

The King-
dome of
God.

Psal. 48. 2.

Psal. 93. 1.

Psal. 2. 2.

Psal. 2. 2.

Psal. 2. 2.

Psal. 2. 2.

Psal. 2. 2.

Mat. 13.

1 Cor. 15.

34.

2. 34. 107

1 The King-

dome of

grace sum-

meth by

four de-

grees.

2 Cor. 11.

11. 121

2 The scope

of the words.

greater then he, by his most excellent office, even as they which doe the wil of God in Heaven, are more then mother, brethren, and sisters of Christ, then *Mary*, as she was dignified to be his mother, according to the flesh. That part of the Kingdome which is really in Heaven, consisteth of Angels and Saints, and is imperfect till the last day, when in a more speciall manner the Kingdome shall be delivered up to God the Father, that he may be all in all. And thus much for the meaning of the object.

1. The act, *Let it come*. This is first of the generall Kingdome, whereby the world is most providently ruled, let it stand, let wickedness be punished, and godlines rewarded.

2. Secondly, of the speciall Kingdome, the coming whereof is in foure degrees: 1. Let it bee erected where it is not, send thy Word, send Labourers to worke in the harvest, let thy Word sound to all parts of the earth, to the Jew, to the Turke, to Infidels in all places plant a Church there: this specially is the praying for all men, unto which Saint *Paul* exhorteth, that the Gospel may shine amongst them, that it may shine to their hearts who are yet in darkness.

2. Let it be confirmed and continued where it is, let it not be abolished by persecution, corrupted by heresie, vanish by hypocrisie, or degenerate, and grow into the contrary, by prophaneesse. 3. Let it be restored where it is decayed, or corrupted in doctrine or manners, restore such as are false by weaknesse, purge the errors of such as are seduced. 4. Let it be perfected, and made compleat, by hastening the marriage day, where in the new Jerusalem may bee in all points as a Bride crimed for her husband, which shall only bee at the last day, when death, and the devill, and every enemy shall be destroyed, and God alone shall absolutely reigne over his people, gilding them in and out everlastingly, and communicating his heavenly most glorious Kingdome unto them.

3. For the scope: The supplications is, 1. For Gods generall Kingdome, not that it shall faile whilst the world endureth, but because it is Gods will that we should pray for such things as make for his glory, wee are directed to aske here, the exercising of Gods soveraignty and dominion over the world.

world, whereby his power, wisedome, and goodnesse may appeare to the sonnes of men; of the great creatures, the irrationall, the Heavens, Earth, and Seas, being still contained in their proper places, properties and operations; of the rationall, the obstinate, and rebellious being by his just judgement punished, and the godly by his mercy rewarded, the rage of the enemies of good order being restrained, and the peaceable and righteous being encouraged. For, according to all this they were taught of old to pray, when a curse being annexed to every Commandement broken, all the people were bidden to say, Amen.

Deut. 27.

2. For all good means and furtherances of his special Kingdome, which is his Church, & such are godly and righteous Magistrates, defending the faith, diligent and zealous preachers, publishing the faith of Christ Jesus: for such wee pray, that many may be stirred up and continued in all places. For Preachers we have a speciall precept, *Pray the Lord of the harvest that he would send forth labourers into his harvest*, and as we are to pray for the increase of their number, so for their utterance and boldnesse in preaching the Gospell. And for such as be in authority, how we are to pray, hath been shewed already, they are nursing Fathers and Mothers of the Church, *Kings shall be thy nursing Fathers, & Queenes shall be thy Nurses*, saith the Prophet. *Let thy Kingdome come*, therefore is, Let godly Magistrates be encreased, under whose government thy Church & people may flourish, and send many faithfull Preachers, as *Moses said of Levi; Let thy Thummin and thine Yrim be with thy holy ones*. Such integrity of life, and light of Doctrine, that they may be as lights set upon an hill, giving light to such as be in darknesse of sin and ignorance.

Mat. 9. 38.

Ephes. 6. 19

Esay 49. 23

Deut. 33. 8

And because the outward preaching of the word is not of force without the inward working of the Spirit, we pray here, that *Paul* onely may not plant, and *Apollo* water, but that God would adde a blessing to the endeavours of all his faithfull servants, 1 Cor. 3.

3. For the defence of these from all dangers, wherby they may be interrupted in their proceedings, that their lives may bee continued, and their power increased, to the comfort of

2 Sam. ¹⁹ 7.
32.

Deu. 33. 11

2 Thes. 3.
1, 2.

the faithfull. Thus it hath been the manner of good subjects of old, to pray for their good Governours. *Cushi* comming to bring word unto *David* of *Abshaloms* death, prayeth, saying, *The enemies of my Lord the King, and all that rise against thee so doe thee hurt, be as that young man is.* And for Ministers, *Smite shew the loines of them that rise against him* (saith *Moses* of *Levi*) and of them that hate him, that they rise not again. And *S. Paul*, speaking of the Ministers of the Gospell, saith, *Pray for us, that the Word of God may have free passage, and be glorified, and that we may be delivered from unreasonable and evill men.*

4. That many may be daily converted, by the Ministry of these faithfull servants of the Lord; and grace, vertue, and true religion confirmed and increased in them. For then God truly reigneth in us, when our vile lusts being renounced and the flesh being mortified, wee wholly submit our selves to his regiment. *Tunc ventus regnum Dei*, saith *Augustine*, *quando estis gratiam eius consecuti*, then is Gods Kingdome come, when ye have attained to his grace. For the Kingdome of God, saith *Christ*, is within you, *Luke* 17. 21. And first, and chiefly, we pray here, that inferiour Governours, which have the private rule of others committed unto them, in the well ordering of their families and jurisdictions, may helpe forward the worke of grace in their children and servants. Thus *Saint Paul* professeth often, that he prayed for such people, as amongst whom the Word was preached, and willeth all men to doe the like, when hee bids *Pray that the Gospell may have a free passage.*

Revel. 22.
17, 20.

5. That the Kingdome of glory may be hastened, to the comfort of all the faithfull, all the Workes of the devill being then dissolved, the flesh and old man being quite abolished, and grace onely ruling and governing us all; or rather grace being perfected and swallowed up in glory. And this is the highest pitch of our desire here, this being the height of Gods honour, the most full establishment of his Kingdome, and the perfection of his will. Wherefore the *Spirit* and the *Bride*, both say, *thus come*, let thy Kingdome come, and the inspired propheticall Divine saith, *Even so*, that is, quickly,

quickly, *Come Lord Iesus.*

2. The deprecation is against all impediments and lets of Gods Kingdome, and these are either generall or speciall. Generall hinderances of Gods Kingdome are, either in the Magistracy or in the Ministry.

2 The deprecation.

1. In the Magistracie is an Anarchie, when any Countrey is without a King and lawfull Governour, by reason whereof, every man doth what hee thinkes good, as being under no Law of a Governour: such as was the estate of the Israelites, immediately before *Samuels* time, as is twice noted; *In those dayes there was no King in Israel.* And this wee are to pray against, as the most wofull condition of any people that may be, there being hereby such a gappe opened to all licentiousnesse and lewdnesse, as that another *Nero* or *Vitellius* may better be indured, then this being without a Governor. At this time was that outrage done by *Dan* unto *Michab*, and Idolatry so grafted amongst the *Danites*, as that God seemeth for ever to have blotted them out of his Booke of life, when thousands of all other Tribes being sealed, *Dan* is passed over unmentioned, And at this time was that villany done, for which the Tribe of *Benjamin* was cut short, and almost brought to be no people. And our fore-fathers in this Ile, have felt the terror and misery of such times, by the invasion of the barbarous *Picts* to be greater, then when they have beene ruled by Tyrants and Strangers. If any therefore be unwilling to live under government, and long after the liberty of an Anarchy, he doth most palpably pray against himselfe in this petition.

Judg. 18. 1.
19. 1.

Revel. 7.

Judges 19.

2 Wee pray against Tyranny, that is, an evill and wicked government, whereby the truth is discountenanced, as in *Ahabs* time, who hated *Michaiab*, or persecuted, as when *Iezabel* was Queene: or Idolatry, or heresie is maintained and commanded, as by *Nebuchadnezzar*, or lastly, whereby wickednesse is rewarded and favoured, as by some Heathen Emperours of the Romans: *Tiberius Caesar* is said to have rewarded *Navellus Triconinus* with a Pro-Consulship, for drinking three pottles of wine at one draught. Against such Governours we pray, that if God so please, no place may be

Munf. cōf.
pag. 720.

troubled with them; if they be, that their hearts may relent, and be turned.

John 9. 22.

Dan. 6.
Heb. 3.

3. We pray against evill lawes, made against the proceedings of the Gospell, and for the maintenance of men in sin; such was the Law made by the Pharisees against the followers of Christ, they ordained, that if any followed him, hee should be cast out of the Synagogue: such was the Law of *Darius*, that no man should pray unto any other for thirty dayes, but unto himselfe onely, against which *Daniel* prayeth: and such was the decree of *Ahasuerus*, made for the destruction of all the Lords people in one day, against which they all fasted & prayed. We pray therefore here against such lawes of Infidel Kingdomes, as forbid all comming of Strangers in amongst them, to prevent the rooting out of their Idolatry, as amongst the people of *China*; against the bloody Inquisition in Popish Countreies, tending to the prevention and rooting out of all reformation for ever, and against any lawes of Turkes or Jewes hindring their conversion, that God would disannull them; and against all defects (if there be any) in our lawes, and neglect of the execution, that the defects may be supplied, and the execution of good lawes better lookt unto, for the furtherance of Gods Kingdome.

Hinderances of Gods Kingdomes in the Ministry.

Hos. 4. 6.
1 Tim. 3.
2 Tim. 2.
15.

In the Ministry there may be also many hinderances of this Kingdome, against which we pray:

First, ignorance and unaptnesse to teach: for even as the childe without milke periseth, and having too little languisheth: so the poore soules of men under ignorant Ministers, or such as be unapt to teach them, doe perish and decay: *My people perish*, saith the Lord, *for want of knowledge*, and a *Bishop*, saith the Apostle, *must be apt to teach, he must know to divide the word of truth aright*.

2 Pet. 3. 16
2 Tim. 2.
17.

Secondly, we pray against heresie in them, whereby the milke of the Word, as with poison, is corrupted and turned to the destruction of soules. Of this hinderance *S. Peter* speaking, saith, that *there be many hard places in the Scriptures, which the ignorant and unstable pervert to damnation*. And like unto this are prophane & vaine babblings, which by the Apostle are compared unto the Canker and Gangreen, tending to the

the destruction of the body. Wherefore we pray, that no such preachers may creepe in, or be suffered in the Church, as doe teach hereticall opinions, vainly and prophanely handle the holy Word, to the disgrace thereof amongst the hearers.

Thirdly, we pray against idlenesse in Ministers, taking the fleece and fat of the flocke, but through lazinesse and carelesnesse suffering the wandring to be out of the way, the feeble without pasture, and the diseased and weake without cure, and exposing all to the rage of the devouring Wolfe.

If he that hath the keeping of a tower against the enemy committed unto him, and a reward therefore, shall sleep and neglect his charge, hee is worthy of death by the Martiall Law; and he that taking wages, and having any work committed unto him, if through sloth he doth it to halves, or to quarters, he is worthy to be punished as a theefe: So, and much more they which take charge of soules, & wages therefore, a spirituall worke in hand, and hire to doe it, and yet are slothfull, and given so much to their ease, as that they labour not in this worke, by preaching, praying, exhortation, yea, and by good example of life, shall answer as theeves and robbers, and undergoe the utmost of Gods Law.

We pray here, that if there be any such (*O nimiam misericordiam!*) they may be diligent, or else speedily removed, and more painfull and faithfull placed in their roome.

Fourthly, we pray against wickednesse in the life and conversation of Ministers: for a Bishop must be unreproueable. *Levi* had both the *Thumminim* & *Vrim* committed unto him. When wicked Ministers are wicked livers, though they teach things good, and the right way, yet such a cloud is cast over their doctrine that it shineth very dimly, and few or none see to follow after it: when like Images, shewing the way, they are seene to stand still without motion, they are held as Idols to be teachers of lyes, and what they shew is not embraced.

The particular hinderances of Gods Kingdome, are such as bee in every private person in particular. These are first infidelity and unbeleeffe, whereby the doore of the heart

1 Tim. 3. 2.

Particular
hinderances
of Gods
Kingdome.

is shut up against the Lord, that hee cannot rule there as King.

Heb. 4. 2.

Where unbeliefe was, it is noted that Christ could doe no great matters. *Lydia* had her heart opened, before that the power of godlinesse wrought in her; The Jewes are noted to have had the Word without profit, because *their hearing was not mixed with faith.*

Faith was the first thing which Satan undermined in our first parents to beat downe Gods Kingdome, and it is the first thing wherein *Paul* laboureth with King *Agrippa*, to make him a member of Gods Kingdome. As all things are possible to faith, so it is impossible that any good thing should be with unbeliefe. We pray therefore here against this unbeliefe, that the Lord would open our hearts to beleieve his Word, and all the promises and threatnings therein contained.

Luke 3.

2. Impenitency and hardnesse of heart, whereby the minde is without relenting for sinne, and rejoyceth rather herein, and as the hand by often handling of hard things becometh daily more hard & insensible, so by sinning, the conscience becommeth more hard, and without sense or remorse for sin. Wherefore when *Iohn* would prepare the way for the Kingdome of Christ, he preacheth repentance, the putting away of this hardnesse in sinning, and when the Prophet *Esay* would describe such a man, as with whom the Lord doth dwell, to rule and raigae in him, he saith, that hee must be humble, of a contrite spirit, and tremble at his Word. We pray then here, that the Lord would take away the heart of stone out of us, and give us an heart of flesh as he hath promised, so that the power of sinne may bee shaken, wee may tremble for sinne past, and resolve upon newnesse of life for the time to come, as good subjects of Gods Kingdome.

Esay 66. 2.

Ezek. 11.
19.

For untill we be thus converted, all the affections of our corrupt nature are so many soldiers of Satan, which resist the justice of God, and thus hinder and trouble his Kingdome.

Thirdly, any one reigning sinne, which is, when the soule is quiet in some private secret sinne, and doth not strive earnestly against it: For let it be never so small if there be a wil-
ling

ling going on in it, it is a reigning sin, and God cannot reigne in that heart; *Let not sin therefore, saith the Apostle, reigne in your mortall bodies.*

Rom. 6.13

He that promiseth to the enemy of the land but one penny, or one egge towards his maintenance to invade the countrey, is no good subject to his Prince, no more then he that promiseth horse, man, and armour: neither is he a good subject of Gods Kingdome, that resteth, and without checke, nesteth in lying, in petty swearing, in vaine talking, or evill thinking, and fighteth not against these. *Awake thou that sleepest, stand up from the dead, and Christ shall give thee life:* if thou sleepest in any sin, thou art without life, out of the Kingdome of light.

Eph. 5.14.

Fourthly, negligence in superiours towards inferiours, in parents, masters, or the wealthy towards the poore, children, or servants, suffering them to sin, leaving them untaught, forbearing to admonish them, and to further Gods Kingdome in them.

For if it be a sinne of neglect in any man to let his familiar friend to sinne unreprieved: much more is it in such as have some authority annexed unto their persons, they sin against that charge, *Thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.*

Lev. 19.17.

Fifthly, we pray therefore that all governours of families may shake off negligence towards their charges, and though it be painfull unto them, labour to further Gods Kingdome in their families, and that the rich in disposing their liberalities to the poore, would not let passe good admonitions, but as you feed their bodies, so endeavour to season their soules with grace.

Thirdly, the thanksgiving is, for the Lord exercising his Kingdome, in the right ordering of the world, punishing the wicked, rewarding the godly, spreading the glorious beames of his Word, for bringing men hereby into the right way, for enlarging his Kingdome thus, for worthy Magistrates, painfull and faithfull Ministers, religious neighbours, for faith, repentance, hatred of all sinne, and care to doe our duties wrought in us. Thus the Saints in Heaven doe

3 The
thanksgiv-
ing.

Revel. 13.

doe sing continually to the praise of the Lord, both for the destruction of the whore of Babylon, and for his Kingdome in them.

And all this is in the second Petition, properly comprehending the first Commandement : Let thy Kingdome come, outwardly thy power and providence being exercised, and inwardly grace being increased, and glory hastened. Let nothing hinder the coming of thy Kingdome, neither the devil nor wicked men, neither in the Magistracy, Ministry, nor People, neither Infidelity, Impenitency, any reigning sin or negligence.

Thy Kingdome is come, we praise thee for it in our selves and others, and all over the world. Here also implicitly we acknowledge our opposite disposition to Gods Kingdome, and bewaile it.

Quest. 151. In the third Petition, what doe you desire ?

Answ. That I my selfe, and all the people of God upon earth may as readily obey Gods will, as the Angels and Saints in Heaven.

Explen. First, for the order of this Petition, it followeth this; *Thy Kingdome come*, to shew that where Gods Kingdome is set up, his will is endeavoured after and preferred alwayes, and not our owne will. His will is accounted holy, and his way equall, our owne will and wayes unholy and unequall. There cannot be a good Tree but it will bring forth good fruit, there cannot be faith but it will appeare by the workes; neither can there be a good faithfull subject of Gods Kingdome, but he will study in all things to doe his will. Hee is therefore wrapped up in infidelity, hardnesse of heart and in sin, that preferreth his owne will, and goeth on in rebellion against the Lord, what faith and hope soever he pretendeth.

Secondly, the sense of the words : GODS will is either secret or revealed; according to that of *Moses*; *The secret things of the Lord belong to the Lord, but the revealed to us and to our children.* *Leu. 25. 29.*

The

and the secret will of God is touching the number of those that shall be saved, the day of judgement, the time of the Jews conversion, the finall confusion of Antichrist, and particular estates of other men, the particular afflictions and crosses appointed for us, and the day of our death, and such like. In these things we pray, that we may rest contented in the Lords good pleasure, when by the event it shall be made knowne what hardshipp forever he hath appointed, to us.

The revealed will of God is, whatsoever is manifested in his Word to be his will concerning our faith, and practices, we pray that it may be comfortably done, while it is required. *Thy will*, that is, not my will; thy will only, not thine and mine also, betwixt which two there is no proportion; thy will both for matter and manner, and sby will, though contrary unto and against my will, *as that in which I live*, that is, of the soules, of our bodies and members, as of our soules and minds, of the worldly, and such as be not yet called as of those that are called; but this is forced without cause, the words having a proper meaning with good sense. In each therefore, is by us that dwell in this world in the midst of many temptations and provocations unto sin, let thy will be done, as by the inhabitants of Heaven, that are free from all temptations and discouragements.

We pray, that all men upon earth may do the will of God, not by constraints, but willingly, and cheerefully, for otherwise God will see that his will shall be done by all men perforce.

But seeing this shall never be, why doe we pray thus?

Ans. We doe onely hereby expresse our desire of the fulfilling of Gods will in all, which is piety, and extend it not to all particulars, so *Calvin*.

1. With such cheerefulness and readinesse, as the Saints are set forth in Heaven to bee continually rejoycing and singing, and the Angels to have wings through their readinesse, flying, as it were, to doe that which the Lord appointeth them.

2. With so perfect an heart, free from all hypocrisie, loving the Lord with all our heart, and out of this love doing his

his will, as *David* and *Ishak* are commended to have done.

Luke 1.

3. In all things, not in some only, which we can most easily incline our hearts unto, or in most, still cleaving to our own most beloved wayes, but in all things, to the utter denying of our selves, as *Zachary* and *Elicaboth* are commended to have done.

Phil. 3.

4. Striving after that perfection of obedience which the Angels and Saints in Heaven yeeld, making it our marke that we continually aime at, and therefore not looking back with *Ears* wife, but pressing towards this with the holy Apostle *Paul*, earnestly desiring to attaine unto it. *Augustine* briefly saith hereupon, By Christs blood all things in Heaven and upon earth are reconciled, as *Col. 1. 20.* peace being made thus every where, Heaven is sanctified, Satan being cast downe, and so there is all peace: wee pray then here, that Satan being beaten downe, there may bee peace through Christ in earth also, as there is in heaven.

To deny our
owne will.
Supplicat. 1.

5. With all constancy and perseverance, never being weary of well doing, or fainting under the burthen of crosses and persecutions: for they stand continually in the Lords presence, ready to execute his commands, and this was holy *Iob* phrase, *Though he kill me, yet will I trust in him.*

Ezek. 18.
Ephes. 4.
23, 24.

3. The scope of this Petition, 1. in the supplication, wee desire grace to deny our owne wills and wayes, for unlesse we be willing to deny that which is pleasing to our corrupt natures, and desired by us, we doe in vaine desire that Gods will may be done by us, even as he which is in some pleasing by-way that he will not forsake, doth in vaine desire to goe the right way: and as he that hath a Table-booke wherein many old things have bene written heretofore, which he will not consent to have blotted out, doth in vaine desire to have some other thing anew written there. Wherefore Christ teacheth us to deny our selves, that we may become his Disciples. *Cast away all your transgressions*, saith the Prophet, *whereby you have transgressed, and make you a new heart*; and *Cast off the old man*, saith the Apostle, *which is corrupt, and put on the new man.*

Here is no new heart, or new man according to Gods will granted,

granted, unlesse first the old heart, the old man bee put away. Our will is a blinde guide, leading us into the danger of our enemies as *Elisha* led the Aramites. Wee pray therefore, Lord make us to deny our owne crooked wils, which untill we doe, we cannot doe thy most holy will.

2. We pray for understanding of the will of God, for without this how should we doe it? *Give me understanding*, saith *David*, and *I will keepe thy Law*: *Without knowledge my people perishe*, saith the Lord: *Get knowledge, and get understanding*, saith *Wisdom* in the Proverbs. No servant can doe the will of his master unlesse he knoweth it; neither can he walk after the Spirit, and doe the will of God, that is not by the spirit instructed to know all things in Gods will.

3. We pray for faith whereby to beleve, that the will of God revealed unto us is his will, and to apply his gracious promises to our owne soules: for knowledge will not profit without faith, without the Spirits teaching us as he taught *Peter*, when to his commendation *Christ* saith, *Flesh and blood hath not revealed it unto thee, but the Spirit of my Father which is in Heaven*. Nay, to beleve, is to doe the will of God: for this is the will of the Father, saith *Christ*, *that ye beleve in him whom he hath sent*.

4 We pray for power to obey the holy will and commandments of the Lord: now this obedience is both active and passive, in doing and suffering. Active obedience is both generall and speciall. Generall is our sanctification: for *this is the will of God*, saith *S. Paul*, *even your sanctification*, leading an holy, just, and good life; holy by praying, reading, hearing of the Word and meditation, as it is commanded, *Pray continually, and in all things give thanks*, and *Blessed is that man which doth meditate in the law of God*, &c. just by righteous and equall dealing with all men; as he which shall dwell in the Tabernacle of the most high, is uncorrupt in all his waies: good by beneficence and workes of charity towards the poore, as warning is given to rich men, *to distribute and give unto the poore*.

Speciall obedience is in workes of our speciall callings, as we are Princes, governours or subjects, ministers or people, husband

Supplicat. 2.
Pl. 119. 34.
Hof. 4. 6.
Prov. 1.

Supplicat. 3.

Mat. 23. 8

John 6. 44

Supplicat. 4.

1 Thes. 4. 3

1 Thes. 5.
27.
Psal. 1.

Psal. 119.

1 Tim. 6.
17.

1 Cor. 7.

20.

Rom. 13.

Ephes. 6.

at 11:11

o. 11:11

1. 11:11

Rules of o.
beyng Gods
will and
man.

Ephes. 6. 1.

Vcr. 7.

Acs 4.

Esay 29. 13

Esay 1. 12.

Mat. 12.

Levit. 23.

husband, or wife, father, or childe, master, or servant: of these it is commanded: *Let every man remaine in that vocation wherein he is called.* And more particularly, the King and Magistrate are set for the praise of the good, and the punishment of evil doers, the people must be obedient to the Magistrate. The father must bring up his childe in the information and feare of the Lord, children must obey their parents; and likewise for the rest, *1 Tim. 3. Coloss. 3.* Of this obedience there be five rules:

First, obey Gods will absolutely, and for himselfe, obey man onely in God, and for God: therefore it is added, *Children obey your parents in the Lord, and servants obey your masters, as serving the Lord.* And when men command any thing against the will of God, the example of the Apostles is to be followed, obeying God rather then man.

Secondly, obey God in the manner as well as in the matter, which he commandeth: for hee is wisest, and knoweth best what will please himselfe. Otherwise, *in vaine doe ye worship me,* saith the Lord. And thou shalt not make any graven Image to worship the Lord by. Obey God in all the matter by him commanded, and not in something of thine owne invention, as *Saul* and *Peter*, lest it be said, *Who required these things at your hands?*

Thirdly, in doing the works of piety, let them give place, if necessity calleth to a work of charity; as to thy neighbours house being on fire, his ox or other beast being fallen into a pit upon the Sabbath day.

Fourthly, let the works of thy private calling give place to works of a publike calling and generall; if thou bee labouring upon the six daies, the Lord calling to his house, by appointing sollemne meetings to his worship, thou must leave thy works and attend upon the Lord there.

Thus the feast of the Pascheover was kept upon the six daies the feast of Tabernacles, of first fruits, *purim*, and when the Lord called to any fasting, &c.

Fifthly, the works of a generall common calling, must give place to the works of a speciall undoubted calling being contrary, if a man at any time hath such; as *Abraham* had to kill his

his owne sonne; the man whom the Prophet bade to smite and wound him; and the Prophet that was forbidden to eate bread in the place of *Ieroboams* Idolatry.

Passive obedience, is in bearing patiently according to Gods will, whatsoever is his will to lay upon us; *This is the will of G O D*, saith *Peter*, that by well doing ye put to silence the ignorance of foolish men, speaking of subjection to the Tyrants of those times; and to servants being wrongfully punished, hee propoundeth this comfort; *If any man for conscience towards God endureth wrongfully, that is thank-worthy.*

1 Pet. 2. 15

Ver. 19.

If any man therefore grudgeth and be impatient, hee doth against the will of the L O R D. Now that all our obedience may the better bee accepted, it must have these three properties.

1. Cheerefulnesse and readinesse; it is spoken of as a thing taxed in *Cain*, that in proceesse of time he came to doe sacrifice; and God loveth a cheerefull giver (saith *Paul*;) he loveth one like to himselfe, who readily bestoweth upon such as aske, upbraiding no man. It is not therefore sufficient to obey, either in doing or suffering when we must needs, and are pressed hereunto, but we must willingly and cheerefully obey, even in bearing any crosse; wherefore, *He that will be my Disciple*, saith *Christ*, *must take up his crosse and follow me.*

Obedience
acceptable.
Gen. 4.
2 Cor. 13. 7.
James 1. 2.

Mat. 20.

2. Sincerity, which is heartily and from the Spirit, approving our selves to God, and not affecting the applause and praise of men: for, thus our obedience will be all lost labour, as that of the Jewes and Pharisees.

Esay 18.
Mat. 6.

3. Universality; which is in all and every particular thing: for *Herod* did many things, and yet was rejected, because hee disobeyed in one thing; but *Iob* is approved, obediently professing his subjection to God, though hee should yet aggravate his misery and kill him.

Mark. 6.

2. The deprecation; against all disobedience to the will of God: and this is first rebellion, an obstinate offending against the knowne will of God: when *Saul* offended thus, his sinne is censured as rebellion. This made *David* so earnestly to pray against this presumptuous sinning.

The depre-
cation.
1 Sam. 15.
Psal. 19.

Deprecat. 2.

Heb. 12. 16

2. We pray against prophanenesse, which is a base estimation of holy duties, making no more reckoning of the Word of God then of *Æsops* Fables. This is set forth by *Esaus* example, who sold his birth-right for one messe of pottage; and is forbidden to all men, under paine of being deprived of Gods blessing, and we shall seeke it with teares.

Deprecat. 3.

Esay 29. 13

3. We pray against hypocrisie, whereby men draw neere unto God with their lips, but have their hearts estranged from him, doing duties which the Lord requireth, but not with that uprightnesse. This maketh God an Idoll, and his worship odious, it causeth blasphemy against his holy Name, and ruine of many soules, who seeing wickednesse under the clecke of Religion, doe stumble and fall. Wherefore amongst all others, Christ giveth warning unto his Disciples, that they be not like unto the Pharisees.

Deprecat. 4.

Rom. 7.

Jm. 1. 14.

4. We pray against naturall corruption, which hindreth that we cannot doe the good we should, and pricketh forward to the evils which we should not : which draweth away to disobedience and enticeth : we pray that it may be mortified, and not beare this sway in us.

Deprecat. 5.

5. We pray against wearinesse in well-doing, which is, when, having for a time heartily obeyed, a man fainteth, as in along and tedious journey, either going on more slackly, sitting still and refusing to goe on further, or turning back again. Against this it is commanded; *Be not weary of well-doing, for we shall reape in due time, if we faint not.*

Deprecat. 6.

6. Wee pray against delight and pleasure-taking in other mens sinnes, whereby they are heartned ; this is condemned in the Gentiles who were given over of God: and holy *Lot*, upright-hearted *David*, and all the righteous have beene vexed at the heart to see the disobedience and sinnes of other men.

Deprecat. 7.

Heb. 12. 9.

7. We pray against impatience, that maketh a man murmur at crosses and discontent, that wee may not so ungraciously offer that unto God, which we will not doe to our naturall parents, whose corrections we suffer patiently.

Thirdly, the thanksgiving is for disobedience, and sinne in any measure mortified, for the knowledge of Gods will, for faith,

faith, and desires in truth to obey the will of the Lord in all things all the dayes of our lives : and we praise God for the readinesse of other men herein, as *Paul* praiseth God for the faith and obedience of the Romans, and of other Churches, and the other Disciples glorified God, when of *Peter* they heard of *Cornelius* and his friends, that God had given them repentance and to obey the Gospell. So that in this petition is properly comprehended the tenth Commandement, forbidding all first motions to sin against the will of God, and prescribing perfect conformity hereunto, as it is in the Angels and Saints in Heaven : and the fourth Commandement appointing unto us a Sabbath, as it is in heaven. Or rather this Petition may be said to comprehend all the Comandements the second, the meanes of keeping them, and the first, the last end of all our obedience to Gods wil, viz. his glory. The supplication of this Petition is, Let thy will be done, making us able by thy grace, the deprecation, Let nothing hinder the doing of thy will, neither rebellion, prophanenesse, nor hypocrisie; the thanksgiving, Thy will is done by thy faithfull people, we praise thy Name for it, for the Faith, Repentance, Patience and other grace bestowed upon thine; and implicitly we bewaile our untowardnesse and backwardnesse to doe Gods will, and humbly to acknowledge the same.

Rom. 1.8.

Ag. 11.8.

Quest. 152. Which be the three Petitions concerning our selves ?

Ans. First, Give us this day our daily bread : the second, Forgive us our trespasses, as we forgive them that trespass against us : the third, And lead us not into temptation, but deliver us from evill.

Explan. After the petitions for Gods glory, here follow such as more immediately concerne our owne necessities, in handling of which, first consider the order in generall, they follow those which concerne Gods Kingdome and glory, to teach us, that if our care be first for Gods Kingdome, and to honour him in doing his will, we shall easily obtain all things needfull for our owne comfort, otherwise, if wee seeke our selves first and chiefly, we may endeavour after comforts for

our selves, but all shall be in vaine. According to this is the promise made by Christ, *Mat. 5. 33.* *Seeke first the Kingdom of God, and the righteousness thereof, and all other things shall be cast upon you:* and that saying of the Apostle, *1 Tim. 4. 8* *Godliness is profitable to all things, which hath the promise of this life, and of that which is to come.* There is nothing more usuall then this, to encourage unto godliness, or to discourage from disobedience and wickednesse; *Deut. 28. Levit. 26.* *If thou shalt diligently doe what I command thee (saith the Lord) thou shalt be blessed in all things, contrariwise, cursed shalt thou be.* Thus it is promised by the Prophet, if the Sabbath be consecrated, as glorious unto the Lord, &c. *Esay 58. 14* *I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Jacob thy Father.*

And on the contrary side: *Hag. 1. 6.* *Ye have sowne much, and bring in little (saith Hagay) ye eat and have not enough, ye drinke and are not filled, ye clothe you but are not warm, he that earnestly mages, putteth them into a broken bag, because the house of the Lord lyeth waste. And Ye aske and receive not, James 4. 3. because ye aske amisse, that ye may consume it upon your lusts.* The want of this consideration maketh men so eager in seeking worldly profit, and so slacke about the advancing of Gods Kingdome and building of his House, to the inevitable losse, not onely of the things sought after by worldly minds; but of the soule perishing in hell fire for ever.

Quest. 153. What pray you for in the first of these, which is the fourth Petition of the Lords Prayer?

Answe. *We pray for all things necessary for this present life, and therefore we aske but for bread, and for this day.*

Explai. To follow the method before used in the three first petitions: The speciall order of this petition, before that which is for the remission of sins, is first to be considered, and because it is immediately after this petition: *Thy will be done.* It is placed before this, *Forgive us our trespasses, &c.* Not for that the things of this life are to be sought, before those that concerne

concerne the life to come; for against such surmises, the Lord hath plainly commanded; *Seeke not the food that perisheth, but that which endureth unto eternall life*, that is, in regard of your earnest care and study for spirituall food and salvation, even neglect seeking daily bread.

John 6.27.

The reason of this order then is, to provide against our infirmities, whereby we distrust God for bread, food, raiment, & worldly deliverances, when we professe that we beleve in him for the remission of sin, and deliverance from damnation. For the Lord Jesus being privy to this our weaknesse, to make us to see and to be ashamed of it, followeth our owne order, both secretly taxing this our corruption, and discovering our little faith, even for maine matters concerning salvation, and also helping it by beginning with things temporall, wherein we have a sensible taste of Gods goodnesse, and ascending to things spirituall, and out of all bodily sense.

First, it sheweth, how much we prefer the food that perisheth, that finding it to be true in our owne hearts, wee may be emptied of these immoderate worldly cares, much more then other naturall creatures, the fowles of the ayre, and the grasse of the field, we having reason to lead us, which they want: for thus doe the Heathen, which have no knowledge of the heavenly Father caring for them.

we aske bread before remission of finnes, why?

Mat. 6.

2. It sheweth the deceitfulnesse of our hearts in regard of Faith, wee thinking wee have a great measure hereof, but being proved lyars, when wee come to the triall, by the smaller things of this life: for when the Disciples were warned of worldly cares, *Why care ye for these things*, saith the Lord, *O ye of little faith?* and when Peter ready to sinke, being afraid for the waves of the Sea, cryed out, *Master, save me*: The Lord rebuketh him, saying, *O thou of little faith, why diddest thou doubt?* as if he should have said, there is little faith indeed, if there be distrustfull caring for worldly things in time of want, or despaire in time of danger. S. Paul concludeth on the contrary side, from faith making Christ ours, and peace with God beleevd, *Wherefore we rejoyce in tribulation*, and having given us Christ, how should hee not together with him give us all things also? He that beleeveth not that

Mat. 10.

Rom. 5.1.
Rom. 5.32.

the King will give him sixpence, how can he beleewe that he will give him an hundred pounds? And if thou canst not through faith patiently wait the good pleasure of the Lord for things temporall, which are of no value in comparison of heavenly, how canst thou through faith depend upon him for Heaven and everlasting life?

Thirdly, the Lord provideth here for the strengthening of our Faith touching things eternall, by ascending from these his gifts below, wherein we taste of his goodnesse daily. For whereas the Lord, notwithstanding our sinnes, giveth us the comforts of this life, for which wee call upon him, hee doth hereby draw us on to lift up our minds to the comfort of the remission of all our sinnes, and of everlasting salvation. As *David* is drawne on in his confidence against the uncircumcised Philistim, because God had delivered him from the Lion and the Beare. The beggar that comming daily to the doore of the charitable Christian, findeth releefe; or if hee commeth not, hath it sent home unto him, doth hereby assure himselfe of this mans love and good will towards him: so when we finde releefe at the Lords hands, especially craving it at his gate of mercy in faith and assurance, we may well be assured that he beareth a favour towards us, and will not suffer us to perish in our sins, we putting our trust in his mercy. So that as from our weaknesse about the things of this life, we may see the weaknesse of our faith, about the things of the life to come: so from Gods goodnesse towards us here, we trusting in his mercy, we may also see and be confirmed touching his goodnesse hereafter, putting our trust in the same his infinite mercy.

Againe, consider in the order, that it followeth immediately after this, *Thy will be done*: because to have things necessary for our maintenance, here is a stay and helpe unto us, the more cheerefully to doe the will of God, and to keep us from unlawfull enterprises. Whence we are taught:

First, that it is not unlawfull even for Christians to seeke for the things of this life in their due place and measure; neither is this seeking an impeachment to our Christian profession, otherwise our Saviour Christ would not have appointed

2 Sam. 17.
37.

ted us to aske, *Give us this day our daily bread.* Wherefore as to be over carefull for things temporall, is heathenish diffidence; so to be altogether negligent and secure, is worse then heathenish infidelity, as the Apostle teacheth.

i Tim. 5. 8

2. The rule of our seeking things temporall must not be our owne, but the will of God; for after this we pray, *Give us our daily bread*, that is, according to thy will and good pleasure, restraining us from all unlawfull meanes of getting, that by true, just, and equall dealing onely wee may seeke these things, not carking, when thou wouldst have us secure; not sparing, when thou wouldst have us to spend; not trusting to our owne industry, when thou wouldst have us to cast our care upon thee. For whatsoever is thus gotten is extreme losse, the losse of the most precious soule.

i Pet. 5. 7.

3. We learne, that they only use the goods of this world rightly, and seeke them rightly, that use them as furtherances to doe the will of God, and make this their marke which they shoot at in seeking after them, and not their own pleasure or promotion in the world. They which seeke riches to live hereupon in pleasure, and to pamper themselves are accursed of God, and shall have a terrible reckoning to make at the last day. Riches are used according to Gods will. 1. By liberality towards the poore. 2. To pious uses for the glory of God. 3. To necessary uses for the maintenance of our selves and families, and to the benefit of the comon-wealth. For the sense of the words: * By bread here, some of the Fathers were wont to understand the body of Christ, and the Papists the Sacrament of the Altar: and *Erasmus* saith, that it is not likely that any worldly thing should be asked in so concise and short a prayer. But this cannot be yeilded to be true:

James 5. 5.

* Ang. ser. 28. In Luc. panem nostrum dixit sed amorem i. supersubstantialium. Non est iste panis, qui vadit in corpus, sed ille panis vite eterne, qui anime nostrae substantiam fulcit. And again quod ante verba Christi panis, post dicitur corpus domini.

First, because this Prayer is a perfect pattern for our direction in all things, neither is it of so small moment to aske of God corporall food, because hereby wee acknowledge his providence to be extended even to the smallest things of this life, to make profession of which to his greater glory is not unworthy this most divine Prayer.

Secondly, because our spirituall food is asked in the second

petition, the comming of Gods Kingdome being the bestowing of his grace, and especially of Christ the fountaine of all grace upon us.

Thirdly, because the bread here asked, is but for this day; which doth imply a fading and waiking away, so as that wee still haue need every day of new bread, which cannot be said of our food spirituall. By bread therefore in this place, is to be understood both bread and all things necessary for our sustenance, as the word Bread is used, where it is said, *Man liueth not by bread onely, but by every word that proceedeth out of the mouth of God*: and where the Prophet threatneth, *The Lord of Hosts will take away from Ierusalem, and from Iudah all the stay and the strength, all the stay of bread, and all the stay of water*. And shewing further what this stay is, he reckoneth up all needfull things for the well being of a Land; *The strong man, the Iudge, the Prophet, the Counsellor, &c.* Sometime bread is properly understood, as where the Psalmist reckoneth up bread to strengthen man, Wine to cheer the heart, and Oyle to make the face to shine.

Give, that is, sanctifie all worldly comforts unto us, which by reason of sin were and doe stand still accursed ever since the fall of man, that they may not be destruction and bane unto us in the using, as we deserve; for I doe not thinke that sin depriveth a man of all just title unto these things (for a civil right remaineth in wicked men to that they possesse by Law) but of comfort in using them, they being uncleane and accursed unto them; neither doth this saying, *All things are yours*, conclude the contrary against sinners, but expresse how all things consent together for the sanctification of the faithfull.

2. *Give*, that is, bestow, uphold, continue, and maintaine that which thou hast given us; for all our labour is nothing towards the obtaining, and all our care nothing towards the conserving and keeping what we have, unlesse the Lord give and preserve it unto us.

3. *Give*, that is, blesse, make prosperous and wholsome our meates and drinkes for the strengthening of our bodies, and for the cheering and refreshing of our spirits; so as that our fraile

Lev. 26. 16

Isa. 3. 2, 3.

Ps. 204. 14.

1 Cor. 3. 21

fraile lives may be upheld, and we enabled to serve thee in the strength of thy blessing in our callings; for it is not any meere naturall vertue in us that maketh our meat, nourishable, but Gods blessing, for which it is also plaine which was said before, *Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God.*

This day, that is, we desire not such abundance for so long a time, as whereby our dependance upon thee should be cut off, but to be content with things necessary for the present, and to wait upon thee from day to day, though in the morning we have not wherewithall to be sustained untill the evening, or in the evening untill the next morning, though we see present destruction before our eyes.

Daily bread: ἀρτον ὁμιόσμεν, bread for our substance, such as nature doth require to uphold it, no dainties, or costly feasting, but necessary clothing and food, whereby the substance of our bodies may be continued and be confirmed, and not pine and wast away through want.

Our daily bread: that is, not the bread, the clothes, the substance of another, but such things honestly gotten by our labour through Gods blessing upon us, according to the phrase of the Apostle, calling this a mans owne bread; *We command and exhort them that are such, that they worke with quietnesse, and eat their owne bread*, that is, honestly gotten.

2 Thes. 3. 12

If it be demanded how this can be said to be the true meaning of this petition, seeing there are many rich men, who have abundance, and this prayer is a generall rule for all men in praying; for what need hath he that aboundeth with all things, to pray for his bread?

I answer, such is the uncertainty of these worldly things, as that he which aboundeth most now, may to morrow bee brought to beggars state, as *Iob* was, wherefore the wealthiest had need to pray, that God would give them daily those things that they have; and because without his blessing there is no comfort in them, that he would make their food nourishable unto them.

2. For the scope of this petition, and first in the supplication: We pray for all things needfull for us in this present life,

The Supplication.

life, not being measured by our owne will and desire, but by the will of the Lord. These things are either generall, or speciall. The things generall concerning us all, are :

1. Peace and tranquillitie, through which small things become great, whereas by discord even great things decay, and come to nothing. This is the maine end which the Apostle propoundeth in praying for such as be in authority, that *wee may live a peaceable and quiet life, in all godlinesse and honesty.*

1 Tim. 2. 2

2. Seasonable weather, for heat & cold, moysture & drought, in Summer and Winter; that the Sunne may shine, and the raine fall seasonably; that the heavens may answer the earth, the earth may answer the corne and the Wine, and the corne and wine may answer us, as is the promise of God to such as he favoureth.

Esay 3. 2, 3

3. Worthy and vertuous Governours of the commonwealth, by whose care peace may be maintained, and we may in quiet enjoy every man his owne Vine, and Fig-tree : for upon such doth the welfare of a Countrey much depend, as the Prophet sheweth by the contrary, threatening, to increase the misery of the people, to take away the Judges, Counsellors, and Captaines.

Pf. 144. 12.

4. Healthfulnesse, strength, and abilitie of the people, and the increase of them to our mutuall comfort, and the dismay-
ing of the enemies; for this David prayeth, *That our sons may be as plants growing up in their youth, and our daughters as the corner stones of the Temple :* and it is promised to such as feare God, *that five shall chase an hundred, and an hundred shall put ten thousand to flight.*

Lev. 26. 8.

Deur. 28.

5. Victory over our enemies that rise up against us; for it is likewise promised, *Your enemies shall come against you one way, and fyve seven wayes before you.*

The speciall things which we pray for are : 1. An honest disposition to labour & take paines in our particular callings, to get and preserve such things as are for our maintenance : otherwise we doe not desire our owne bread, but bread pulled from the mowthes of other men. Whether wee bee rich or poore therefore, we must not be idle and unprofitable, nei-
ther

ther use unlawfull meanes of getting, but according to the Lords appointment: *In the sweat of thy brow shalt thou eat of the fruit of the earth, till thou returne to it*: for the Apostle, a sound interpreter of the Scriptures, doth thus apply it, saying, *This we warned you of, that if there were any that would not worke, the same should not eat*. So that he which will ear, must worke, and take paines in his calling, and not live idly whatsoever he be.

Gen. 3. 19.

2 Thel. 3. 10.

2. Good successe through Gods blessing in our labours; for in vaine doth the builder build the house, and the watchman watch the Citie, unlesse the Lord build and keepe it. Wee pray therefore, that when wee plow and sow the ground, that God would blesse it, and give increase; and when we attempt and goe about any thing, that God would bring it to passe.

Psal. 127.

3. A charitable disposition in the rich, to relieve the poore impotent that cannot helpe themselves, and such a disposition in our selves if we bee rich: for we pray not for mine, but for our daily bread, which is a mocking of God, if having wherewith to relieve such as be in want, wee deny so to doe, as if a man being present at any danger of his neighbour, from which hee is able to deliver him, should stand still and call to some other as farre off to come and help him.

4. The sanctification of the creatures, which is, when we are sanctified that receive them, according to that of the Apostle; *To the cleane, all things are cleane*; for without this there cannot be a comfortable use of them.

5. The blessing of God to make the creatures nourishable unto us; for they have not wherewithall in themselves, neither have we wherewithall in our selves to convert them to nourishment, our heat and organs of the body fitted for this purpose, must have strength from the Lord, who if hee hideth his face, we are troubled, and returne to the dust.

Psal. 104. 29.

6. Contentation and resting upon Gods providence in our greatest wants and dangers; *Whilst we have food and raiment, let us therewith be content*, for this is all which we pray for, and praying for it, we are taught to depend upon God for the same, which wee implicitly professe by praying, *yea, though*

1 Tim. 6. 8

1 King. 15
10.

though we should be very destitute, that we know not how to live to morrow, as the Widow of Sarepta, who notwithstanding imparted of her meale to the Prophet, and beleaved that it should continue for her releefe from day to day.

1 Cor. 4. 7.

7. Humility and lowlinesse of minde, because we are all beggars, it is of almes that we have any thing, wee have nothing of our owne, and without these things given us of the Lord, we cannot be sustained: Even as the lampe, unlesse it be from time to time supplied with new oyle, must needs goe out. What a shame therefore is it for a man to be proud and insolent over others, seeing all are fellow beggars, as well the rich as the poore, the King as the slave. A proud heart and a beggars purse we say doe not well agree together. We pray therefore that it may not be thus with us, but that wee in all humility may acknowledge, that wee have nothing which we have not received, and of our selves are poore and miserable.

*The things
prayed a-
gainst.*

The deprecation is against all hinderances to our bodily health & welfare, yet not simply, but with submission to the will of the Lord, who knoweth to bring light out of darknesse, and to turne hinderances to helpe and furtherances, even to our outward estate.

We pray therefore with submission:

Ecc. 10. 16

1. Against unseasonable weather, immoderate raines, untimely heat or cold, and droughts when we need moysture, against pestilent influences from any star, or out of the earth by the vapours, or by the quaking and opening thereof.

2. Against improvident Magistrates and Governours, which bring on woe to a land, *Woe unto thee O Land, when thy Prince is a childe, and eateth in the morning.*

3. Against plague, pestilence, and famine, against all noy some and contagious diseases, whereby thousands have in short time been taken away, so that the living have not beene able to bury the dead.

4. Against invasion of the enemies, bringing destruction, and making havock of all things, this being a time of such misery, as that no pestilence or famine is comparable unto it, which made the Kingly Prophet to desire rather to fall into the

the hands of the Lord.

5. Against civill warres, the people rising against the Prince, or one part of a Kingdome against another : the misery of which we have scene France and the Low Countries to taste of, and we read of the like in King *Johns* dayes, in *Edward* the second, and *Richard* the seconds dayes, &c. in England, but have not felt it our selves, and we pray that we may never taste of it.

6. Against extreame poverty and want of all things, tending to the famishing of our bodies : for such as feare the Lord shall want no good thing, though the Lions hunger, and be hunger-bit.

Prov. 30. 8.

7. Against all things that defile man, and make the creatures uncleane and accursed unto him.

8. Against an unhealthfull constitution, turning our meats and drinks into ill humors, to the hazarding of our lives, and the decay of our bodily strength.

9. Against idlenesse and sloth, whereby time is spent unprofitably, or not to so much benefit of the Common-weakh as it might bee, either through want of bodily labour, to whom this belongeth, or of study and care otherwise to doe good towards the preservation of the peace and welfare of the Countrey.

10. Against discontent, whatsoever our want is, that we may not do that injury to the Lord, as to describe him a time when to help us, or else murmur through want, as the *Israelites* in the wilderness.

11. Against trusting in any arme of flesh, what wealth or friend soever we have; for they which doe so, fall down flat: and it was the folly of the rich man in the Gospell, that hee said unto his soule, *Eate, drinke, and bee merry, for thou hast much goods laid up for many yeeres.*

Psal. 20. 8.

Luk. 12. 16

12. Against covetousnesse, and worldly cares, carying us on to the greedy desiring of more, through the love of money. It is a spirit far differing from that of a *Spur*, of whom it is written for our learning, that he desired, *Give mee not riches, lest I be full and deny thee, and say, Who is the Lord.*

Prov. 30. 9.

13.

13. Against hard-heartednesse, and uncharitablenesse, whereby

whereby the hand is held backe from releeving the needy, when with the tongue releefe is desired for them, as for our selves.

14. Against all unjust and unrighteous dealing: for bread gotten thus, is not our owne, and God is mocked, whom wee pray to give us bread, but in the meane season, we thus carve for our selves utterly against his will.

15. Against prodigality and wastfull spending the goods of this world upon vanity; for must not the Lord needs be offended, if comming to begge things necessary of him, and receiving, we like wanton untoward children, cast them away againe? No man but will have indignation at such a beggar, and rather let him starve, then give him any thing againe, as the prodigall in the Parable.

Quest.

Seeing we pray against these things, may we at any time pray for them, that being afflicted we may be humbled, which in the time of our prosperity we will not be?

Ans.
To pray for
affliction.

Expresly to pray for any affliction, is to doe contrary to the first principles of nature, which teacheth us to pray for, and to seeke all things that are good, and to shunne and pray against all things that are evill, and tend to the destruction thereof: and therefore must needs bee unlawfull, as it is unlawfull, voluntarily to hurt a mans owne body, under what pretence soever. For it is all one to pray for some hurt unto the body, and to doe it hurt, the tongue being the instrument in the one case, and the hand in the other, in both a member of the body armed against the body.

Secondly, this is without precedent or other warrant, except of superstitious persons, who have whipped themselves almost to the death, or otherwise unduly beaten down their bodies to prevaile in the rash vow of chastity, even to the infeebling of themselves, so that they have beene unable to doe the workes of their callings, and yet have not prevailed, being they had not the gift of continency. Thirdly, conditionally, to pray for afflictions in the case of rebellion of the flesh, if the Lord hath appointed this to be the meane of our mortification, and bringing to sanctification, and so to himselfe, it is without doubt most lawfull and Christian: for
this

this is in effect, to aske nothing but that which is good for us. Whereas Saint *Paul* saith, *I beat downe my body, and bring it in subjection, &c.* And calling upon the *Corinthians* for revenge upon themselves, he meaneth not this unnatural violence offering to the body, but denying of such things, as whereby the body is pampered to sin, though otherwise lawfull in themselves, which is the duty of us all. Whereas *S. Augustine* saith; *Etsi non eandem cum martyribus passionem subimus, at si corpora castigamus, &c. possumus eandem cum illis vitam eternam obtinere.* Although we suffer not the same passion together with the martyrs, yet if we chastise our bodies, wee may attaine the same life everlasting with them. Hee hath no other meaning then the Apostle, neither could approve of the violence used to the body, seeing the *Donatists* seeking thus the glory of Martyrdome, are by him earnestly inveighed against.

1 Cor. 9.
27.
2 Cor. 7.
11.

Aug. 10m. 10
Scm. 181.

3. The thanksgiving is for all and every the benefits of this life, both generall and speciall, for seasonable weather to praise God, for which was made, *Psal. 65.* for deliverance from the enemies, and victory over them, for which is the Song of *Deborah* and *Barack, Iudg. 5.* for plenty of all things, for which is *Psal. 114. Psal. 104. &c.* We also praise God for freeing us from any evils, wherewith we have been bodily oppressed; from plague, pestilence, famine, captivity, particular sicknesses, &c. for which the people of *Israel, Hezekiah, &c.* may be examples unto us. This petition therefore comprehendeth chiefly the eighth Commandement; and in the branches: the fifth, touching Governours and Superiours: the sixth, touching life and health: the seventh, touching chastity, the exercise of filthy lust, being a shortning of the dayes, and a decay of the strength; and the ninth touching false witness, through which it cannot be well with men for the bodily state. The deprecation is, let nothing hinder, but that thou mayest give us our daily bread; the supplication, Give us our daily bread: the thanksgiving, thou givest us our daily bread, for which we praise thee.

Quest.

Quest. 154. What pray you for in the second of these petitions, which is the fifth of the Lords Prayer?

Ans. *That God would freely forgive us all our sins and trespasses against his Lawes, as we doe from the heart forgive the offences by men committed against us.*

Explan. For the order of this petition, it followeth that, wherein wee crave the good things of this life, which are needfull for us, teaching, that the maine hinderance of our prosperity, and the cause of adversity and misery is sin, which till it be removed, hindreth, that we cannot enjoy the good things we desire, nor be free from the evill things which we decline. This in short is taught by the Prophet *Jeremie*; *Wherefore is the living man sorrowful, man suffereth for his sin:* and by *Esay*; *The Lords hand is not shortened, nor his care heavy, but your finnes doe separate between your God and you.* And nothing is more usuall then this in all the Sermons of the Prophets, and in all holy records of examples, this being the principall drift of all, to set forth the miseries of sinners, and ungodly men. If we have therefore prayed for food, raiment, and other necessities, but yet are destitute; the cause is, our sins remaine, we must humbly sue for the pardon of them, and to have Gods wrath against us for them pacified; otherwise all our calling for daily bread is lost labour.

2. For the sense of the word, trespasses, by *Mathew* called debts, by *Luke* finnes: for finnes are debts, because we owe obedience, of which we faile by sinne, and because, as by debt a man is in danger of imprisonment; so by sinne, of being cast into the prison of hell. Wee were made rich, that is after Gods image, saith *Augustine*: but by artogancy we became poore, and naked, taking of the devils coine, but by Christ, who hath paid our debts, we desire here to be set free againe. *Forgive*, that is, seeing we are not able to pay the debts of our finnes, being ten thousands of talents, accept of the satisfaction made by the al-sufficient Lord Jesus, and for his sake let not our debts be required at our hands, or any of them,

for

Lam. 3. 39.
Esay 59. 1, 2

for the least of which we are never able to answer. *K₂*; that is, us, who are grievous sinners, and are for ever forlorne without this mercy; us, that by faith doe beleve that our sins are pardoned; helping us against doubting and infidelity, and confirming our faith more; and us, who beleve; continuing this thy grace to the end, whereby we may daily have sinne expiated and done away, as by our weaknesse we are daily prone unto sinne. *Our finnes*, that is, the infinite sins which proceed properly and naturally from us, as from a most corrupt fountaine, and are no way to be imputed to thy Majesty, as the Author hereof, or to fate or constellation, or to the devill onely, though he seeketh to bring us to sinne, and so to destroy us: for, *Every man is drawne away by his owne concupiscence, and is entised.*

Jam. 1. 14.

Again, we say, our sins, emphatically; that is, with a sense of our owne misery, chiefly in regard of our sins, unto which wee are most privy, and at which wee begin our grieve and prayer for pardon: for, though we pray for the pardon of other mens finnes also, according to that precept; *If a man seeb his brother sin a sin not unto death, let him aske, and he shall give him life*: yet chiefly we finde and feele sin in our selves most hainous, and that we are, of all sinners the chiefe, knowing more amisse in our selves, then in others, and therefore wee principally crave mercy for the pardon of our owne finnes. If there be any so righteous, that they are without sinne, they sine against this precept of praying, *forgive us our trespasses*, for how can such pray thus, or if they pray, how can they doe it so pathetically? Again, to hold satisfactions for finnes is plainly against this petition, seeing forgiving is opposite to satisfying for sinne, for so much as no satisfaction is required, where sin is forgiven. And therefore the Popish doctrine of perfection, and satisfactions overthroweth this Petition, and is most false, seeing none are so holy, but they had need pray, *forgive us our trespasses*, if the Apostles themselves had need; and therefore *Fern* is more ingenuous, teaching with us upon Commandement so: *As we forgive them that trespass against us*. This is the condition upon which we desire mercy at the Lords hands: To understand

1 Joh. 5. 16

1 Tim. 1. 15.

Quest. 1

Sol.

Trespases
against us.

the meaning, three questions arise: *How doe others trespasse against us?*

By offering some injurie or wrong unto us, in regard of our life, goods, or good name, whereby they became trespassers: First, in the want of love which they owe unto us. Secondly, in the losse and hurt which we doe hereby sustaine, which they are bound to recompence.

How are we said to forgive these trespasses?

Quest. 2

Sol.

By forgiving the first, the breach of that love wherein they were tyed unto us; not bearing any malice or grudge against them: therefore, nor seeking any revenge, nor taking opportunity to be revenged, though it be offered. We forgive also by forgiving the second, *viz.* the wrong that is done unto us; not requiring any satisfaction at their hands, and by forgiving a debt which they owe unto us, not requiring any payment, in the case of extreme poverty. But the first is all the forgiveness, which the Lord requireth at our hands, out of this case; and we doe well, remitting the malice, though wee exact satisfaction, where there is ability; so that a trespasser may be forgiven, and yet lawfull satisfaction required; and a debt may be forgiven, and yet the condition here set downe not performed, *viz.* if the minde be not reconciled; but continueth still offended.

Quest. 3

Sol.

Is it sufficient for him that hath offended his brother, if he hath forgiven him, to acquit him before God?

It is not sufficient, for so man might be able to forgive sins, which is blasphemy to affirme. Man therefore can onely forgive the trespasse against him, the trespasser remaineth still obliged to Gods eternall wrath, unlesse by humiliation and repentance before God his wrath be turned away. So that man may for his part forgive trespasses, and yet they may be retained still before the Lord; and on the contrary side, though man will not forgive, through the hardnesse of his heart, the trespasser may be forgiven before the Lord, the trespasse being acknowledged, and pardon craved; or if there be ability, satisfaction offered, and the heart being turned, through a purpose of not offending any more.

Now although this forgiving of others is set as a condition required

required that we may be forgiven, yet it is not for our forgiving of others, that God will forgive us, but this condition is put to teach us, that when we come to God in prayer, we should not come in wrath or hatred against other men, or with a desire of revenge, for this is contrary to the good spirit, which helpeth in our praying. And if through love we passe by injuries, this is as it were a scale put to the petition, assuring us, that our sins are pardoned.

3. For the scope of the Petition in the supplication: we pray for the forgiveness of our sins, and whatsoever tendeth hereunto, and to make us just and righteous in the presence of God.

what we
pray for.

Wherefore, we crave first the knowledge of our sinnes, that we may understand the infinite number of our offences, & our wofull case in regard of them: for, without this knowledge, the tongue may pray for the pardon of sinne; but the heart cannot. He that knoweth not himselfe to be sick, cannot seeke for remedy to cure his sicknesse: neither can he seeke to fortifie himselfe against the enemy, that knoweth not the danger wherein he standeth: no more can a sinner seeke remedy against his sinnes, if he be ignorant of them. The Church of *Laodicea* is censured for saying, that she was rich and wanted nothing, when as the holy Ghost testifieth, saying, *Thou knowest not that thou art poore, wretched, miserable, blinde, and naked.* And many poore and miserable soules, through ignorance not seeing this, say, forgive us our trespasses, but cannot pray it, because they know not, that they have any such need of forgiveness.

Rev. 3. 17.

Secondly, we crave grace to acknowledge our sinne: for, *He that confesseth, and forsaketh his sinnes, shall have mercy; but he that hideth them shall not prosper.* All men that know their sinne doe not confesse them, or if they doe, they will not confesse and put away their beloved, speciall sinne, but rather seek to justifie themselves in them, because all men are sinners and in many things we offend all. But such crave not the pardon of their sinne so, as that they may be in hope to speed; the confession and putting away of all sinne only have a ground to build comfort upon. When there was sin in the congrega-

Pro. 28. 13

Joh. 7. 10.

gation of *Israel* specially noted, but in one *Athen*; *Iosua* could not be heard, without removing it first: much lesse can that man be heard, to have his sins forgiven, that loveth any one sin, though it be most secret and small, and laboureth not to put it away from him.

Quest.

Ought this confession to be before the Lord only; and not unto men also?

Answ.

In some case it ought to be before men, who are wise and holy, *viz.* when our minde is inwardly troubled, and we cannot by our selves finde any ease or comfort, confessing them unto the Lord: In this sense Saint *James* willet us *re-acknowledge our faults one unto another*. But to doe this upon absolute necessity, as if there were no salvation without it, and to performe it not upon particular grievance of conscience, but for formality, at a certaine time in the year, which the Papists call, the time of shrift, and to confesse before the Priest all our particular finnes, with the circumstances, is superstitious, and availeth not, but to make way for more licentiousnesse, as experience teacheth, and to establish the Popes Hierarchy over the world, and to the increase of his revenues by buying pardons. Thirdly, we crave grace to bee truly humbled for sin, that in the sense of Gods curse due for it, we may cry out with the Apostle, *Miserable man that I am, who shall deliver me from the body of this death?* Come unto me (saith the Lord) *all ye that are weary and laden, and I will refresh you*. If any man therefore cometh to ask forgiveness of his sins, and is not humbled for them, but is without a contrite spirit to offer in sacrifice unto God, he cannot pray to speed, but is still in his sins.

Rom. 7. 14
Mat. 11. 28

Rom. 4. 25

Fourthly, wee crave justification through the death and blood-shedding of *Jesus Christ*, who was delivered to death for our finnes, and rose againe for our justification: that the Lord would not therefore require our sins at our hands, either holding us guilty, or punishing us therefore in this world, or in the world to come, but that the sacrifice of *Christ* may bee a perfect atonement for us, and his precious blood effectually to cleanse us from all sin. Now of this justification there are two degrees, the first, whereby of sinners we are made righteous,

in the very act of our conversion : the second; whereby our daily infirmities and failes are done away, and wee are still, notwithstanding them, reputed righteous. The first we pray for, and desire to be confirmed in it, through Gods grace, that our estate may be comfortable : the second we pray for, as we have need to preserve our peace and comfort, when wee view our estate before God : Even as a bankrupt debtor finding great favor with his creditors to forgive his great debts, and being ready still daily through his extreme want to run upon the score againe; is a daily sutor for mercy unto them, to continue this their favour in forgiving all.

Fifthly, we pray for love and charity towards our neighbour, through which wee may bee ready to forgive them their trespasses against us: for our heart naturally is a corrupt fountaine, and wee are implacable when wee are offended, especially if it be spitefully done against us, or by an enemy. Wherefore we pray, that when wrongs are done unto us, we may consider how much, and often wee have offended the Lord, to what griefe of his holy spirit, and with what hatefull hearts, preferring Satan and his service, before the service of the heavenly Majesty : that as we would notwithstanding have all this forgiven unto us, we may frame our mindes to forgive the greatest offences against us, he which hath done them acknowledging his fault. Thus Christ being asked, *Should I forgive my brother, if he sinne against me seven times in a day?* answereth, *If he turneth againe, and saith, it repenteth me; I say not untill seven times, but untill forty times seven times.* And for this cause he bringeth his parable of the Lord, forgiving ten thousand of talents to his servant : but finding him with rigour to exact the hundred pence due unto him from his fellow-servant, shewing hereby how vaine all our prayers are for the pardon of our sins against God; if wee refuse to forgive the sins of our fellow-servants against us. Let no man therefore deceive himselfe, by keeping malice, and seeking revenge upon men for wrong done unto him, but through love let him forgive all : for if there be not this love towards his brother, there is no love towards God, and then it is sure, that God beareth no love towards him, his love of

Mat. 18. 21.

God being an inseparable reflection of the Sun shine of Gods love upon him : even as a blinde man may assuredly know, that the Sun doeth not shine upon him, because he feeleth no warmth thereby in his body.

What is
pray against

2. The deprecation is against all things that may shut up Gods mercy and compassion towards us, and make us remain still bound in our sins : which are;

1 Cor. 2.
14.

First, blindnesse of minde, and ignorance of our inward estate, which is through ignorance of the Law : For this hindreth so much the pardon of sin, as that it is a certaine signe of a naturall man, still in his sins, according to that saying, *The naturall man perceiveth not the things of God, neither indeed can be.* This blindnesse hindreth so much, as being out of the way from coming to the wayes end, for the way to forgiveness of finnes is noted to be perceiving with the eye, and understanding with the heart, in the charge given to *Isaiah* : *Make the heart of this people fat, &c. lest they see with their eyes, and heare with their eares, and understand with their hearts, and convert, and be heale them.*

Egy 6. 10.

Secondly, hardnesse of heart, that cannot repent by acknowledging sin, sorrowing for sinne, intreating grace, and by resolving against every sin : for such hardened persons are so far from mercy, as that they heap up wrath to themselves against the day of wrath.

Rom. 2. 4.

Thirdly, despaire of Gods mercy and goodnesse, which driveth from God to the devill, our finnes making us without all hope, as *Cain*, who said, *My punishment is greater then I can beare.* Wee pray therefore, that though with the one eye we see our sins infinite and most heinous, yet that with the other we may see Gods mercy infinite, far above all our sins, that howsoever we are urged by Satan, we may be kept from despaire, as *Elisha's* servant having his eyes opened to see the fiery chariots and horses round about him, and his master, when the band of the Aramites drew neere against them. Now to be kept from despaire, it is necessary that we pray and strive to be kept :

2 King. 6.

Steps unto
despaire.

First, from notorious finnes most chiefly, as murder, apostasie, adultery, and theft, from such as from a steep downe hill,

beD

32T

hill,

hill, *Cain* and *Indas* fell head-long into the vally of despe-
ration.

Secondly, from wicked company, which like a violent
streame doth force men so, as that they cannot withstand, as
Peter was caried far thereby.

Thirdly, from the neglect of Gods worship, whereby we
lose our spiritmall armature, and are laid naked to our potent
foes.

Fourthly, from the love and immoderate affection to the
things of this world, which having the heart, if they faile, our
heart faileth also, and a wide gap is opened to despaire.

And if any of these have beene, through which we are fal-
ling to despaire, we pray that wee may yet bee supported by
such helpes, as are most effectuall, they being ever neere unto
us.

These are first, promises of mercy, how hainous soever
our sins have been, *Though your sins were as crimson, they shall
be made white as snow; though they were red as scarlet, they shall
be as wooll.*

Secondly, examples of mercy shewed to Murther, to Adul-
tery in *David*, to Apostasie in *Peter*, to Idolatry in *Manasseh*,
to Theft in the Theefe upon the Crosse, to Blasphemy in *Paul*,
and much iniquity and impurity in *Mary*, having many foule
devils together in her.

Thirdly, the indignity offered unto God by despaire, see-
ing we refuse to trust him upon his most faithfull word, and
the inevitable destruction of our owne soules hereby; unto
former most hainous finnes, this being added to make a man
out of measure sinfull. Wherefore we pray, that in this case
we may keep our eyes fastned upon Gods promises, revolve
in our mindes, and alwayes thinke upon examples of mercy,
and consider that as long as we despaire not, we are not shut
out from mercy; but hereby we are gone for ever, and that
worthily, seeing we offer that unto him, which wee will not
unto a man making faith unto us.

Fourthly, we pray against presumption, which is the pro-
mising of happinesse to a mans selfe upon false grounds, either
because God is infinitely mercifull, and will not have any to
perish

Ephes. 6.

Helpes a-
gainst des-
paire.
Egy 1. 18.

Psal. 50. 21.

Luk. 15. 11

Ezek. 18.

perish who he hath made, neither is so severe as they preach of him. Which is the presumption spoken of by the Psalmist: *These things thou didst, and whilst I held my peace, thou thoughtest that I was like unto thee*: or because his owne life is not so bad, as that the Lord can therefore justly condemn him to death, but rather for his good deeds is bound to give him eternall life, as the Pharisee vaunteth himselfe, saying, *O Lord I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican; I fast twice in the week, &c.* or because the Lord hath promised, that at what time soever a sinner doth repent him of his sin from the bottome of his heart, he will put all his wickednesse out of his remembrance, whereupon he doth willingly yet goe on in sinne, presuming that he will notwithstanding provide well enough afterwards in his old age, or extreme sicknesse for his soule, by repenting him then of all. For this is a most vaine hope, life being most uncertaine, mans power to turne to God being meere weaknesse, and sin getting stronger hold upon him, the longer he liveth therein, and making him more unfit every day to repent, according to that saying;

Qui non est hodie, cras minus aptus erit.

*Hee that for repentance thinkes this day too soone,
Will much more thinke the same, till life be done.*

Wherefore we pray here, that by none of these deceitfull baits we may be allured to live in sin, that we may not presume upon our owne righteousness, but reject it as a menstruous cloth, nor make a God of all mercy to our selves, when as he is also most just & severe against sinners, lest with thousands we thus perish for ever, when we little feare it.

Fifthly, malice and thirsting after revenge, when injury hath been offered unto us. From this we desire to be preserved. And that we may the rather, we are to consider:

First, how much the Lord hath forgiven us for Christ this sake.

Secondly, that both the Lord Jesus, and all holy men have forgiven.

forgiven and prayed for their enemies; and the devill only is an implacable adversary.

Thirdly, that the way of grace is thus stopped up against us, and consequently the way of glory, for unlesse we be converted, and become as litte children, we cannot be saved; unlesse as new-borne babes, laying aside maliciousness, we desire the sincere milke of the Word, we cannot grow in grace thereby.

1 Pet. 2. 2.

3. The thanksgiving is for illumination to see our finnes, sanctification to turne from sinne; justification to deliver us by the death of Christ from all sinne; for blindness spirituall expelled, for hard hearts mollified, and for the extremes and barres of grace, despaire and presumption removed: for love abounding, where offences against us abound, and for malice banished and purged out of us. *Blessed is the man whose sinne is covered, and to whom the Lord imputeth not sinne.*

Psal. 32.

Hee therefore that is made partaker of this, cannot but blesse God againe, yea, all the Saints in heaven doe ever without ceasing sing of this; *Thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, tongue, people, and nation, and hast made us unto our God Kings and Priests, and we shall reigne upon the earth, &c.*

Revel. 5. 9.

The supplication therefore is, *Forgive us our trespasses*: Let none of our finnes ever come in remembrance against us, but be washed away in the blood of Christ: the deprecation, let nothing hinder, but that thou maist forgive our trespasses: the thanksgiving, thou hast turned our hearts, and forgiven our trespasses, wee praise thee therefore; and this alike concerneth the whole law.

Quest. 155. What pray you for in the third of these, which is the sixth petition of the Lords Prayer?

Ans. That the Lord would not suffer us to be carried away by the temptations of the world, the flesh, or the devill, to the committing of sinne, but that he would deliver us from the evil of all temptations, both sinne and damnation.

Explan.

Explic. For the order of this petition it is added unto the former made for our soules good, so that there be two petitions for our soules, and but one for our bodies, teaching us, that our care for our estate spirituall before God ought to be double to our care for things temporall, and of this world. And good reason, because the soule liveth for ever, the body but a short time; the things of the soule are permanent, and lasting ever to the comfort of it, the things of the body are flitting and fade soone away. Lastly, the soule is most excellent, and of more worth then the whole world, the body is base, even as the dust of the earth, from whence it was taken, and unto which it shall returne againe. So that they doe foully forget themselves, which care altogether for the body, and take little or no care for the soule, when it is poore, miserable, and naked, as is the manner of most men.

2. This petition is immediately subjoynd after the other, craving the pardon of sinne, to teach us, that this is not the only care of Christians, to seeke to have sinne pardoned, but they ought as earnestly to strive against sinne, and to resist it for the time to come: according to the warning given by Christ; *Goe thy way, sin no more, lest a worse thing befall thee.* He that seeketh for the pardon of his sins, and not to subdue and mortifie them, is like unto a prodigall spend-thrift, who is no whit the richer, though he receiveth much: for in like manner though he talketh often of the pardon of sin, & prayeth for it, he is destitute and miserable through sin, his prayers not being heard, but turned into sinne.

3. After that we have prayed for the pardon of sinne, wee pray against temptations, tending to sin, being hereby taught, that a Christian mans life is a continuall warfare, and when one enemy is overcome and vanquished, he must provide to incounter with another. Wherefore Saint Paul speaking of this estate, saith, *Wee wrestle not against flesh and blood, but against principalities, against powers, and against worldly governors, &c.* Even as they which are besieged in a Town or Castle into which the enemy attempts the entry, have not sufficiently defended themselves, if sometimes they have beate back their enemies scaling their wals, or making breaches to come upō them,

Ephes. 6. 12

them, but they must continually provide to doe thelike, if they will save their hold: So in the spirituall warfare, the enemies must bee continually watched against, and resisted, otherwise we shall be taken, and spoiled of our soules. If any man findeth no such need of preparing to resist, hee is dangerously sick of a spirituall lethargie, some inchanting Circe hath him at pleasure, hee is sure enough for comming to his heavenly countrey. Let all men therefore awake, and seeing their danger, keepe watch and ward over their soules.

2. For the meaning of the words: *Augustine* readeth them, Lead us not into temptation which we cannot beare: for temptations, which we can beare and overcome, are not to be prayed against: *Serm. 28. in Lucam.* *Calvin* saith, that they may be thus rendred, *ne feramur in tentationem, redime nos a malo*, redeeme us from evill, that we be not caryed by temptations. And we pray thus, not that we may alwayes bee free, which cannot bee, but that wee may not bee overwhelmed, and made subject to temptations, when we are by them assaulted. Temptation is either that whereby God trieth man, searching and prying into his heart, to see whether it be upright, as *David* prayeth; *Trye me (O Lord) and prove me, and then shalt finde none iniquity in me*: or giving him some hard commandement, as unto *Abraham* to kill his sonne, and to the young man in the Gospell, to sell all that hee had, and to give it to the poore: or sending him some grievous affliction, which *James* calleth temptation, willing us to count it exceeding joy, when wee fall into sundry temptations.

Temptations of divers sorts.

Jam. 1. 2.

2. Temptation is that, whereby man tempteth God, of which the Psalmist complaineth, *They tempted mee, proved me, and saw my workes*, that is, by murmuring, and refusing to beleve, and to rest upon Gods providence, without seeing evident present signes of his power and goodnesse, and thus whosoever saith in his heart, God regardeth not, or God cannot, or will not helpe in the time of necessity, tempteth God.

Psal. 95.

Againe, there is another tempting of God, by adventuring upon apparant danger without warrant, according to which

Satan

Mat. 4. 7.

Satan tempting Christ, to cast himselfe down from the pinnacle of the Temple, he answereth, *Thou shalt not tempt the Lord thy God.*

Mat. 22. 18

3. Temptation is that, whereby man tempteth man, seeking to circumvent him, by trying him with politike devices; thus the Pharisees are said to have tempted Christ: for, *Why tempt ye me ye hypocrites,* saith the Lord?

Jam. 1. 14.

4. Temptation is that, whereby man tempteth himselfe, his corrupt heart alluring, and drawing him on to sinne, according to that of James, *Every man is tempted, when hee is drawne away by his owne concupiscence, and is entised.*

Gen. 3.
Mar. 4.

5. Temptation is that, whereby the devill tempteth man, and provoketh him to sinne, as he did *Eva* in paradise, and attempted against the Lord Christ. From these two last temptations of the flesh, and devill, that is, corrupt and evill motions of the minde, we desire here to be delivered: from the third we pray to be kept in the fourth petition: from the second in the second petition: from the first wee doe not pray to be kept, but rather that the Lord would try us, and use all meanes which he seeth best to further our sanctification. *Lead us not,* thus we pray, because that howsoever the devill tempteth, and the flesh tempteth, without being set aworke by the Lord, yet if he be pleased, not to lead us into temptation, we shall be safe from danger. Now the Lord is said to lead into temptation.

To lead into
temptation,
what.

1. By forsaking, and with-drawing his grace, without which, as a lame man going with stiles, falleth, if they be taken from him, so every man falleth, and is unable to stand in the day of temptation.

2. By leaving a man to his owne lusts, by which, as by a violent streame running downe a steep hill, hee is carried quite away.

3. By delivering over to Satan for the punishment of former notorious sinnes, who hardeneth more and more, in all wickednesse, as hee did *Pharaoh*, and King *Saul*. But deliver us: that is, withdraw not thy grace from us, for the time to come, leave us not to our owne lusts, neither deliver us over to Satan to be hardened, as thou mightest fully doe, for our sinnes:

finnes: but when Satan, and our owne lust conspire our destruction, stand by us, that our faith may not faile; as Christ promised to his Disciples, saying, *Satan hath desired to winnow you, but I have prayed, that your faith may not faile. From evill: evill is two-fold, of sinne, and of punishment, usually called, Adulm culpa, and malum poine: From both these we pray to be delivered.*

And from the devill also, as is set forth in the generall answer before; *from our spirituell enemies, and of the devill it is understood by Chrysostome.*

3. For the scope of the petition. Because it is negative; it is first to be considered in the deprecation, which is; 1. Against spirituall desertion or forsaking of Gods Spirit, which if it be gone, all power to stand, and all spirituall comfort is gone also. It is in us the new life, and spirit of the soule, Gods fire sent from heaven, to heat us with good affections, to enlighten us with true understanding, and to overcome whatsoever corruptions it meeteth withall in us, according to which the Apostle warneth, *quench not the Spirit.* Wofull is their estate, that are thus forsaken, as we pray therefore against it, to let us provide, by willing entertaining the motions of the Spirit, and avoiding all unkinde usage thereof, that wee may never be forsaken, or left without the sweet comfort & company of it. 2. We pray against solicitations to sin either by the devill, world, or flesh, that Satan may be chained up, and not let loose against us, that the flesh may be nourished, and not continue so rebellious in the evill motions thereof; and that wee may avoid the outward flattering objects in the world, and company of wicked men alluring unto sinne. Against which things, seeing that we pray, what mock-gods are those, that are carelesse of offering themselves into temptations, and provocations to sin? yea delight so to doe, by frequenting wicked company, and giving advantage to Satan, whilst they please themselves in deceitfull objects of sinne.

3. We pray against sin, even when we are most solicited, and tempted unto it, because it cannot be, but we must needs meet with temptations as long as we have eyes, and hearts, and cares in this world. Wee pray therefore, that though

we

what wee
pray against.

1 Thel. 5.
19.

Rom. 6:16

we bee tempted, yet wee may not bee overcome, and made slaves to sinne, as they are, which commit sin, according to the Apostle to the Romans; *He that committeth a sinne, is the servant of sin.* To be preserved from sin, use these remedies: With thy eyes ever behold God present; with thy eares ever heare that terrible voice sounding, *Arise ye dead, and come to judgement,* with thy hands be ever exercising that which is good, in thy heart ever hide the Word of God, and with thy feet stand in the Courts of Gods house.

4. Against grievous afflictions long continuing to make us despaire of Gods mercy, or hearing our prayers; for these are the most forcible temptations in the world, and therefore need of strong faith is there, still to trust in God, and patiently to endure, that they may be turned of temptations to sin, into purgations of sin, that grace may more abound through means of them. And otherwise wee doe not pray against them, lest we should be found such, as would follow Christ, but whilst we resist the crosse, rather goe from him then take up the crosse and follow him, as he hath commanded.

Psal. 73

5. We pray against sudden death, which is a great evill, and therefore threatned against wicked worldlings, of whom David saith; *How suddenly are they perished, destroyed, and horribly consumed!* yet we doe not simply pray against sudden death, out of a carnall desire of licentiousnesse, but that wee may have space to set our house in order, to testifie our faith to the comfort of the Church, and to repent of our renued trespasses, into which we daily fall, though we strive against them. The fiery serpents in the wilderness destroyed the Israelites suddenly, and so did the Angel suddenly in one night destroy 185000. of the Assyrians; and all this was done in anger for sin; likewise the men of Bethshemesh perished, and Korah, and the old World, and Sodomie, all being smitten in great indignation. On the contrary side, it is a favour usually done to such as feare God, to give them time at their death, as to Abraham, Isaac, Jacob, Moses, Aaron, and to all, whose deaths are described. Which I speake not as censuring those that die suddenly, but those that finde fault with praying against this uncomfortable departure. For whatsoever is ordinarily

dinarily a signe of Gods anger, and barreth his ordinary manifestation of his greatest love in this life, is to bee prayed against: but such is sudden death, *ergo*, it is to be prayed against.

6. We pray against obduration, and hardening in sinne, through a custome in sinning, or through some notorious sins for which the Lord usually giveth men over to sin with a reprobate minde, for a punishment, as he did the Gentiles, of whom the Apostle testifieth, *Hee gave them up to their owne hearts lust*: and againe, *God gave them up for this cause to vile affections*: and againe, *God delivered them up to a reprobate minde*. We pray therefore, that of all punishments the Lord would not lay this upon us, or turne us into Satans hands, so that he should take us, and worke his cursed will in us at his pleasure, which is the very entrance of hell, and most terrible to the soule inlightned, as experience sheweth. If any see light by such a punishment, let him know, that he is blinded by the god of this world, and led as the Aramites by *Elisa*, into the midst of devils in the bottomelesse pit.

Rom. 1. 24
Ver. 26.
Ver. 28.

2. Cor. 4. 4

2. Cor. 4. 4

7. Wee pray against eternall death and damnation, the greatest evill of all other, in regard of which, all torments here are but flea-bites, and to be despised. We desire therefore, that whatsoever our deserts be, by reason of sin, yet that the Lord would not punish us accordingly, but lay all the burthen of these too intolerable, upon the shoulders of our blessed Saviour, who hath submitted himselfe unto death, and all possible humiliation of dolours and terrors by the apprehension even of Gods heavy wrath and indignation for us, that we might escape.

2. Cor. 5. 21
2. Cor. 5. 21

8. The supplication is for such things as are best for us, preserving us from sinne and damnation; the first whereof is the spirit of grace, for which we have *Dauids* example, *Establish me with thy free spirit*. This grace is three-fold: First, light of understanding of the holy Scriptures, whereby we are made able to use them, as *the sword of the Spirit* against our spiritual enemies. We pray therefore, that when we are tempted, we may be able to handle this weapon as our Lord did, cutting off the weapons used against us for sin. 2. Steadfastnesse of faith, whereby as by a shield, the fiery darts of the devill are repressed

what wee
prayer.
Psal. 51.

Ephes. 6. 17

repressed and kept from hurting us; which also is of vertue to purifie the heart.

Rom. 5. 3.

3. Patience in bearing any crosse or affliction, whereby we are tempted at any time, that in stead of sinne, the issue thereof may be hope, according to that of *Paul*, *Tribulation bringeth forth patience, patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts.*

Rom. 8. 28

2. We pray for the helping hand of the Lord; to turne evil into good unto us, according to the experience of former times. *Wee know that all things work together for the best unto those that love God, that are called of his purpose.* That in the midst of temptation we may have the comfort of the Apostle, unto whom, praying against temptations, it was answered; *My grace is sufficient for thee, for my power is made perfect through weakness.* For though we be tempted, and evil bee intended against us; yet the Lord, who can raise light out of darknesse, can turne this very evil into good unto us, whether it be distraction of minde, sickness of body, privation of any member, or sin it selfe. And this he doth:

2 Cor. 12. 10.

*Evill turned
into good,
how.*

First, by humiliation, and casting us downe under, and for these things, as *Nebuchadnezzar* the proudest, and *Saul* the bloodiest persecuter; yea, when through the abundance of revelation he was ready to be exalted above measure, he hath a check hereby given unto him to keepe him downe.

Secondly, by alienating and estranging our affections from the world and worldly things, whilst the Lord doth hereby mingle wormewood and gall, as it were, with them, even as nurses doe towards their children to weane them from the dugges.

Pl. 119. 71.

Thirdly, by framing to more carefull obedience for the time to come, as *David* acknowledgeth; *it is good for me that I have bene afflicted, that I may learne thy statutes*: even as schollers that have been beaten for their faults, or spent their time passed negligently, are afterwards the more carefull and industrious.

Fourthly, evil is turned to our good by prevention; the Lord punishing us in this world, that wee may escape in the world

world to come, as the Apostle teacheth to the Corinthians.
3. We pray for everlasting life that God for his merits sake would bestow this good of all goods upon us, in regard of which, all the things of this world are but as a maffe of pottage, as droffe, and dung: other things being common to the Reprobate, and to Gods peculiar people, that is the right of the first borne; other things bringing a little joy with much sorrow, this infinite joy, free from all sorrow, other things being temporall, and momentany, this eternall and everlasting.

3. The thanksgiving is for Gods Spirit of grace, making us in any measure to resist sin, and purging us thereof, for the good arising to us by temptations, for deliverance from the punishments by our finnes deserved, and for part given us in the inheritance immortall and most glorious. So that, *Lead us not into temptation*, is as much as if more expressly the deprecation, and to evill ensuing thereupon, the supplication, *Give grace* that we may not be prevailed against, but have power to resist all temptations, and be finally crowned with glory; the thanksgiving, thou hast not led us into temptation, but assured us of final deliverance from hell and death; blessed be thy name therefore.

Quest. 156. Wherefore serveth the Conclusion, For thine is the Kingdome, &c?

Ans. It is added as a reason of all the Petitions so strengthen our faith, that God being both able and willing, doth grant all our requests made unto him in the name of Christ, and therefore in the end we put to a note of confidence, and say, Amen.

Explan. Here we have also to be observed the order, the sense, and the scope of this conclusion.

1. For the order, it followeth all the Petitions, and containeth a kinde of promise to give glory to God; and to bee thankfull, our requests being granted; whence we learn, that it is necessary to observe the Lords dealing towards us, when we have called upon his name, how graciously he heareth and helpeth us, that out of a speciall apprehension of his former mercies, we may build assured confidence of future, &c. be do-

1 Cor. 11.

23.

Heb. 12. 16

Phil. 3. 8.

1 Tim. 4. 8.

1 Tim. 4. 8.

1 Tim. 4. 8.

11. 30. 1

12. 31. 1

13. 32. 1

14. 33. 1

Psal. 50. 4.

1 Theſ. 5.

17.

by thankfull to his holy name: This *David* kept a Register of the Lords dealing towards him, and is confident against the Giant *Goliath*, and for thankfullnesse it is required as much as prayer: *Calls upon me in the time of trouble, and I will heare, and deliver thee, and thou shalt glorifie me*: thou shalt remember this as thy duty, having received deliverance, to note it, & to be thankfull. *Pray continually, and in all things give thanks*: thus did *Moses, Deborah, Barak, Samson*, and all the faithfull. The not observing of Gods mercies granted at our request, blunts the edge of our zeale this way, and causeth, that the Lord hath none but a formall thanksgiving at our hands, which is abominable: it maketh us without confidence and fervencie, triviall and idle in our prayers, even as an idiot or senselesse man, that hath not reason to know, note, and acknowledge his benefactors, and such as doe for him.

For the sense of the words. *Thine is the Kingdome*, that is, both generall over the world, and speciall over the Church and chosen, neither is there any Kingdome, but is ruled by thee, as by the supreme constitutor, and appointer thereof, and in this faith do we pray unto thee, submitting our selves, as thy subjects and liege people. *The power*; that is, the Almighty power, whereby thou art able to do all things whatsoever thy people aske and begge of thee, there is nothing out of thy power, neither life nor death, things present, nor things to come, no power can withstand thee, either of men or devils, but thou art able to doe for us, mangle them all; we are without all power and might in our selves to helpe our selves, we know not what to doe, but our eyes wait upon thee. *And the glory*; that is, thou doest so moderate thy Kingdome and power, doing good to all thy people, that thou art the most glorious King, and most excellent, not strange to thy subjects living unto thee, but loving and ready to accept of them; and to grant their suits, thou shalt make thy glory to shine more and more by being beneficiall unto us, thy faith & religion shall be more esteemed & revered, and this will be the end of all that thou doest for us, thine eternall praise; yea, we give thee glory in confidence of thy goodness, and promise due thankfulness, and intend this in our desires above all things.

VV

Amen 3.

Amen; we verily beleve that it shall be so; and againe,
with all seruencie begge, O Lord let it be so; wherefore let us
not be deceived of our hope, but do thou subscribe to our de-
sires, and say, So be it.

3. For the scope, it containeth sundrie most strong reasons
for the prepping of our faith, and assurance in our prayers.

First, from the Kingdome of God. A good King, loving and
kinde to his subjects, is easie to be intreated of them, & is de-
lighted with their life and welfare: but thou art the best King
of all, wee thy subjects, who doe crave nothing but things
needful for us, & tending to our welfare, therefore thou wilt be
intreated. And the strength of the reason lieth in the first part
that a good King tendreth the good of his people, which we
shall finde to be true in all good Kings and Rulers, in *David*,
who desired, when the plague raged amongst his people: *Let*
thy hand, Lord, be against me, and against my fathers house, these
sheep, what have they done? And in *Samuel*, being unkindly re-
jected by the people, yet being in their danger, desired to pray
for them: *God forbid*, saith he; *that I should sune against the*
Lord, and cease praying for you. Yea some heathen Kings have
excelled herein, as *Vespasian*, who was so delighted in doing
good unto his people, as that if he had let slip any day, with-
out doing some speciall good for some man, he would say, *O*
socii, perdidimus diem, O fellows, we have lost a day. This dis-
position therefore to doe good, must needs be much more in
the best King of Kings at all times.

Secondly, from the power of God we have this reason:
A King that wanteth no power to doe good unto his subjects,
if he bee good, will assuredly doe for them in all their necessi-
ties: but thou, O Lord, art such a powerfull King, nothing
can hinder, or resist thy good pleasure. Therefore thou wilt
doe these things for us. Every part of this reason is evident,
for nothing but disability can hinder a merciful Lord frō do-
ing for his humble servants, he being *Pater patrie, the father*
of the country; and a father, being so ready as the Lord shew-
eth, to doe good unto his children when they ask of him: &
as for this King, his power is infinite, he doth whatsoever it
pleaseth him in heaven and earth, he is al sufficient to defend

The reasons
contained in
the conclu-
sion.

2 Sam. 24. 17.

1 Sam. 12. 23.

Mat. 6.

Abraham in strange countries, Jacob in Padan Aram, David in the wilderness, and Iacob in the Whales belly: wherefore we may haue assured confidence of his mercy.

Thirdly, from the glory of God we haue this reason. He that being a great King regarding his glory above all things, will readily doe whatsoever may redound to his honor and glory: but thou (O God) art thou regardingfull of thy glory, it being above all things tendered by thee: therefore wee doubt not but thou wilt grant these things, of which thou shalt haue so much glory. The strength of this reason lyeth in the second part, that God doth principally regard his glory, and thereby granting our requests, he shall haue glory. The first is plaine, both by the most excellent workes of creation, redemption, &c. which serue to manifest his glory, according to that of the Psalmist: *The heauens declare the glory of God,* &c. And according to that of the Apostle, who speaking of Predestination & Redemption, saith, that it was, *to shew praise of the glory of his grace.* And it is plaine also by his dealings, honouring such as honour him, and bringing downe such as take honour to themselves, that he onely may be exalted in that day. Again, that God hath glory by granting our requests, appeareth, for that our first and chiefe request is, that God may be glorified and our desire is, by being heard in all our requests, to haue matter of praising and magnifying his holy name.

Fourthly, from the eternity of these things, for ever and ever, we may reason thus. A most glorious & excellent King, out of whose power nothing is, who remaineth such for ever, is ever alike graciously disposed to his subjects: but God is a most glorious King and powerfull for ever, in all times and ages alike, and hath heretofore heard the requests of such as faithfully haue called upon his name: therefore he is still likewise ready to doe for us, granting all our petitions. The first part of this reason is plaine, because that hee to whom no change is incident, the case being alwayes alike, cannot bee changeable in his grace and fauour. The second part is also euident, for God is he which is, which was, and which is to come; *as Iesus Christ in the same yesterday, and today, and for ever.*

Plal. 9.

Eph. 1. 6.

Revd. 1. 8.

Heb. 13. 8.

ammon

20 V

Now

Now for his grace in times past, and readinesse to heare the prayers of such as have faithfully called upon him, no age hath been without large testimony. *Isaiah* prayed in his distresse, and was heard, so that of a man naked and destitute, he was made rich, and had great droves of cattell. *Jehoshaphat* prayed, and had victory over his enemies, when he knew not what to doe; sundry diseased, possessed and blinde persons both in body & soule, prayed, and were healed, and had their sins pardoned; wherefore we need not to doubt, but that we also are heard in our desires.

Fifthly, from our confidence, expressed in the last word *Amen*, we may reason thus. The Lord will grant unto us, whatsoever we beleeve shall be granted, when we aske: but we beleeve when we aske these Petitions; for we say *Amen* in heart, verily we are perswaded that it shall be so; therefore they are granted.

The first part of this reason, it is the saying of our Lord, *Whatsoever ye aske, if ye beleeve, it shall be done unto you*: for the second, if wee dissemble not, but have our heart going with our tongue, we doe beleeve, and therefore are the more confident to speed of our desires.

Mat. 9. 23.

But more especially of these reasons: The first hath reference to the second Petition, the second to the third, the third to the first, the fourth to the fourth and fifth, the fifth to the last Petition. From hence arise these two conclusions.

First, that they which learne aright to pray are most happy and blessed, they build good speed and successe in all their designs upon the surest foundation in the world, the Kingdome, power, glory, eternitie and fidelity of the Lord: and therefore, as these shall not faile, so shall not their labours in prayer and supplication. In any attempt without this there is none assurance; the builder, watch-man, seeds man, build, watch, and cast seed upon the ground in vaine, in vaine are barnes pulled downe, and made greater, and fruits and goods heaped up without profit, only he that maketh faithfull prayers doth it not in vaine. Let every man then apply himselfe to this exercise, and learne to doe it aright, by the perusing and due consideration of these, and the like meditations.

Secondly, as the first beginning of all things, is from God, so their end also is in him, to set forth his kingdome, power, and glory for ever, and therefore it shall bee our wisdom in all things alwayes to respect God, to come to him, to walke with him, as *Enoch* did; and with *David* say in all things, *Not unto us O Lord, not unto us, but unto thy name we give the glory.* If we aime at any other thing, wee shall be disappointed; if we goe from God, and have not him in our wayes, whether we will or not, we shall be brought unto him; hills and mountaines laid upon us, shall not cover us, but we must indure his angry presence, and as from a most severe Judge receive our iust doome: *Goe ye cursed into hell fire, prepared for the devill and his Angels,* and even by this will he have glory.

And

And hitherto of the first meanes of increasing and strengthening our faith before mentioned, now followeth that of hearing the Word preached and read, concerning which it may first be demanded :

Quest. 158. What is the Word of God?

Answ. *Whatsoever is contained in the Bookes of the Olde and New Testament, and not any other Books or writings whatsoever.*

Quest. 159. How many, and which are these bookes?

Answ. *The Bookes of the Olde Testament are twenty and seven, Genesis, Exodus, Leviticus, Numbers, Deuteronomie, Joshua, Judges, Ruth, the first and second of Samuel, the first and second of the Kings, the first and second of the Chronicles, Ezra, Nehemiah, Ester, Job, Psalmes, Proverbs, Ecclesiastes, Song of Songs, Esay, Jeremiah, with his Lamentation, Ezekiel, Daniel, and the Bookes of the twelve small Prophets. The Bookes of the new Testament are twenty and six, Matthew, Marke, Luke, and John, the Acts of the Apostles, the Epistle of Paul to the Romans, the first and second to the Corinthians, to the Galathians, Ephesians, Philippians, Colossians, the first and second to the Thessalonians, the first and second to Timothy, to Titus, to the Hebrewes, the Epistle of James, the first and second of Peter, the first, second, and third of John, the Epistle of Jude, and the Revelation of John.*

*The Bookes
of Canonick
Scripture.*

Quest. 160. Are not the other bookes called Apocryphall, part of the Word of God also, as *Esdra*s, *Tobit*, *Iudeth*, &c.

Ans. They are not Bookes properly called *Canonicall*, but are annexed to the Word, as being full of good Instructions and Histories, declaring Gods wonderfull providence over his people *Israel*.

Explan. Divers have beene, and are the errors of men about Gods Word, some denying divers parts of the Old and New Testament to be his Word: and some Canonizing other writings also.

Concerning the first, some detestable Heretikes have received none for the Word of God, but the five Bookes of *Moses*, as the *Sadduces*; some none but the New Testament, as the *Manichees*, and *Marcion*: some have rejected the booke of *Psalmes* as the *Nicholaitans*, and *Anabaptists*: some the booke of *Iob*, as some *Rabins*; and some *Daniel*, as *Porphyrius*: some have rejected the Gospell of *Luke*, as *Cerdon*; some all but *Marke*, as *Cerintus*; some the Gospell of *John*, as the *Alogi*; some all *Pauls* workes, as the *Ebionites*, &c.

Concerning the second, some have made the Apocryphall bookes of equall Authority with the fore-cited Scriptures, as the *Papists*; and others have more boldly long since obtruded for *Canonicall*, the fatherlesse brood of other bookes unto these, as the third and fourth of *Esdra*s, an Appendix of *Iob*, a Preface to the Lamentation, the third and fourth of the *Macchabees*, a booke called *Maccabees*, the booke of *Ezechiel*, the Gospell of *Thomas*, and of *Matthias*, the Acts of *Peter*. And in the year 1120. a certaine new Gospell, called *Evangelium eternum*, the eternall Gospell, was found out being full of blasphemies: but all these and the like are damnable presumptions, plainly forbidden by the Lord, saying, *Ye shall not put ought to the Word that I command you, neither shall ye take ought therefrom: and grievously threatned, If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Booke; and if any man shall diminish*

Deut. 4. 2.

Rev. 22. 18
19.

diminish any thing, God shall take away his part out of the Book of life.

Now that the bookes first above named are all Canonically Scriptures, and part of the Word of God, hath been acknowledged in all ages by the Christian Church.

Ierome writing to *Paulinus* of the study of the holy Scriptures, doth both reckon up all these bookes in particular, and adjoyneth to every one of them a severall pithy commendation. And unto *Leta* he prescribeth an order of reading them with more safety and profit.

Epist. Tom. 3

Epist. Tom. 1

As for the other bookes, which our Church adjoyneth to the volume of the inspired Scriptures, they are both entertained, and in part publickly read in our Churches, not as authentike Principles whereon to ground any doctrine, but as wholesome precepts of morallty, & declarations of the estate of the Church in those times, very profitable for devotion, and heavenly meditation.

But withall that Item of *Ierome* is to be taken, in reading all Apocryphall bookes, given in an epistle to a certaine Lady about her daughters education. *Omnia Apocrypha caveas, & si quando legas, non ad dogmatum veritatem, sed ad signorum reverentiam; sciat non eorum esse, quorum titulis prenotantur, multaq; his admixta vitiosa, & grandis prudentie est aurum in luto querere. Tom. 3. Epist. 5.* Take heed of all Apocryphalls and if they be sometimes read, let it not be for the confirming offaith, but for the reverence of the signes, knowing, that they are not their bookes whose titles they beare, and that there be many things in them vitious, and it is a point of great wisdom to seeke gold in the dirt.

Quest. 161. What speciall prooffe is there, making manifest that those Bookes of Scripture are the Word of God?

Ans. The antiquity of those bookes, some of them being before all other bookes sundry times oppugned, and sought to be burnt up by persecutors, and yet wonderfully preserved, and by miracles from Heaven confirmed, is a manifest prooffe that they

That the
holy Scrip-
tures are
Gods word.

came from Heaven, and are not of mans invention.

Explan. Amongst all arguments there is none of that force in the conscience of man that this is of, being taken from the divinity of the holy Scriptures. For let it appeare that they are of God, and what heart dares doe any other but yeeld unto them? Now, that they are of God, may be plainly proved by sundry reasons:

First, by their Antiquity; for the first and most ancient writings in the world concerning Religion must needs bee Gods, but these are the first and most ancient; therefore must needs be Gods.

1. That the most ancient are Gods Scriptures, is plaine; because otherwise either some other Instructor must have beene before God: or else God, the Ruler of the whole world, must have beene without any thing recorded, whereby the world ought to be ruled, till that man had invented something to governe man by; both which are most absurd.

That the holy Scriptures are most ancient, appeareth by the most ancient humane Writers. *Orpheus*, the first of all, writeth of the two Tables delivered to *Moses*; whence hee saith, that he learned what he knew of God. *Linus* wrote of the Tower of Babylon described by *Moses*, &c. making plaine hereby that the bookes of *Moses* were long before any of their writings, and so the most ancient in the world. Hence it is that *Tatianus* affirmeth that it appeareth out of *Berosus* a *Caldee* Writer, out of the writings of the *Phœnicians* and *Annales* of the *Aegyptians*, that *Moses* wrote long before *Orpheus*, *Linus*, *Amphyon*, *Homer*, or the most ancient *Ethnickes*. Now the bookes of *Moses* are in effect the whole Scriptures, all that followeth, tending only to the further explanation hereof. Wherefore the Scriptures are most ancient, and consequently the undoubted Word of God.

2. This is further proved by the preservation of the Scriptures in all ages, other ancient Bookes being perished either in part or in whole, but the holy Scriptures, though more oppugned then any by persecutors, who have sought to blot out the memory of them, yet are wholly preserved without diminution

*Tatiani O-
ratio adver-
sus gentes.
Moses fuit
Baccho an-
tiquior &
plurimis dis-
gentium.
Clem. A-
lexandr.*

diminution or corruption of any part of them. Had they beene of man, certainly it would have happened unto them as unto many other human writings, which are most ancient: which, if they have not perished, yet they have beene falsified: yea, one complaineth, that he himselfe yet living to see it, *Fratribus rogantibus, ut scriberem Epistolas: scripsi, has Apostoli Diaboli zizania, alia eximentes, alia adjicientes, repleverunt.* The Brethren requesting, I wrote Epistles; these the Apostles of the Devil have filled with tares, adding some things, and taking away other some. Now the holy Scriptures have beene singularly preserved herein, in the hands of the Jewes, who have misliked some things, and forbidden them to be read, as *Daniel*, because he speaketh so plainly of the Messiah: in the hands of the Heathen, as when at the request of *Ptolomee*, they were translated by the Septuagint, and in the hands of Heretikes, who have corrupted Fathers and Councils, yet never durst, but have beene restrained from Heaven, from corrupting the Scriptures.

*Dionysius
Arcopag.*

3. This is further proved by the miracles that have beene wrought to confirme the Scriptures to be of God, the Author of all true miracles: of this sort are the miracles wrought by *Moses*, by the Prophets, by Christ, and by his Disciples. For all these miracles doe plainly testifie of them, that they were sent of God; and if they were of God, then the Word by them set forth, is the Word of God.

4. The same is proved by the prophecies contained in the Scriptures, some being of things to come to passe many hundreds of yeares after; as that the seed of the woman should breake the Serpents head, that *Abrabams* posterity should be numberlesse, that they should be strangers 400. yeares, that *Ioshab* should burne the bones of *Baals* priests, where *Iero-boam* did sacrifice, that the people of Israel should be in captivity 70 yeares, that *Cyrus* expressly forenamed, should give them leave to returne, and diversly honour them, &c. From hence we may reason thus: Those Scriptures which in their revelations exceed all the understanding of all creatures, are undoubtedly his who is above all creatures, that is Gods: but such are the holy Scriptures, as appeareth by these and the like

like Prophecies. *Ergo*, &c. for no created understanding can of it selfe reach to things to come, to say certainly this it shall be: some may conjecture, or being appointed as instruments of execution, may declare what themselves shall performe, as the devill did to *Saul*, but God onely hath made it so proper to himselfe to foretel independently, absolutely, and infallibly, what shall come afterwards, as that it may well be said, *Let them tell what shall come, let them doe good or evil, and say that they be gods.*

*Iustin. Mart.
tyr.*

5. The same is further proved by the Argument handled in the Scriptures, which is altogether grave and holy, tending to the setting forth of all vertue, and against all vice, whereas (as *Iustin Martyr* hath observed) the writers of the Heathen gods and religion, were either ridiculous Poets, which derive the beginning of all from the Waters, and handle the quarrels, and the filthy loves of the gods: or Philosophers more ridiculous: for that the very chiefe of them were uncertaine of the beginning of things. Now such as the writing is, such must needs be the Author from whom it first commeth: true it is, that he which is unholy, may write things holy and good, but then they come not from him, but first from some other fountaine: therefore the most Holy, who is God, must needs bee the Author of the holy Scriptures.

*Euseb. de
prepar. E-
vang.*

6. This is proved by the testimony of Heathen men themselves. The Law of *Moses* against Images, *Numa Pompilius* the chiefe religious Emperour amongst the Heathen Romans approved of. *Numenius*, a *Pythagorean* Philosopher saith of *Plato*, that he was none other but *Moses* speaking in the Atticke tongue. The Oracle of *Apollo* confessed, that the Christians onely had the truth, and acknowledged the true God, saith *Eusebius*. *Tribellius Pollio* writing of *Moses*, saith, That he was the onely man familiar with God. *Cornelius Tacitus* confesseth the truth of that History in *Exodus*, telling how *Pharaoh* after many plagues, let the children of Israel goe, though he thrust in some absurd fabulous lies concerning the Jewes. *Procopius* testifieth of *Ioshua*, that for feare of him the Phœnicians left their country. *Linus* and *Homer* write of the Creation

Creation of the world in six dayes. *Quid* of the generall Deluge, as also of the Giants rearing of mountaines up to Heaven, which is an allusion to the Tower of Babel. *Abideus*, *Sybilla*, and *Hesticus* of the long lives of the Ancients. *Enpolemus* of *Abraham*, and how he fought for *Lot*. *Plato* confesseth, that he learned the most excellent precepts of wisdom of the barbarous (meaning *Moses* and the Prophets.) Now whence cometh this consent of men of contrary mindes to the truth of the Scriptures? Verily, from Gods providence, that no man might deny that, which by the light of nature is acknowledged of naturall man, *viz.* the truth and Divinity of the Scriptures.

7. The same is proved by the single drift of the Scriptures, which is onely to give glory all to God, nothing to man, seeing that the faults of the best are ingenuously and without flattery set downe; neither is any mans favour affected or sought for in any of these bookes, which cannot bee said of any humane writings.

8. The same is proved by the consent of all the Books of holy Scripture, though written by divers men at sundry times. Never was the like to be found touching men's writings, but even the same Author hath been oftentimes noted to differ from himselfe. Wherefore the Writers of the holy Scriptures were undoubtedly guided by one Spirit of Truth, and what they wrote, came from this Spirit which is God. If any differences seeme to bee in these holy Writings, this is through the weaknesse of our conceit & mis-understanding, and not in deed.

Quest. 162. Having this Word of God written, is it not sufficient for our salvation without any other helpe, even as to have a Booke of Statutes, sufficeth to bee kept from the danger of the Law to those that will.

Ans. It is not sufficient, but it must also be set forth by preaching, that the booke may be rightly understood, man may

be kept from errors, and have our dull hearts stirred up to embrace the holy precepts hereof.

Explan. Many there be who acknowledge the Scriptures to be Gods Word, but doe not so much regard the preaching of this Word, presuming upon their owne ability, to make a good use of it in private by reading, for their edification and salvation. And some colour of reason there is also for this, seeing that the Word serveth to acquaint us with the Will and Law of God, as a Statute Booke, with the Lawes of the Land; and knowing these Lawes, if we will not obey, all preaching cannot bring us to obedience; or doe us impte good. But this is a deceitfull colour :

First, because a Statute Booke is not like unto Gods Booke, that being humane, and the penalty sensible, this divine and spirituall, and not understood by a naturall man: so that a man may reade much here, but remaine still as destitute of understanding, as the Eunuch who asked, *How can I understand without an Interpreter?*

Secondly, because preaching is the meane by which God hath wrought in all ages, and will principally and most powerfully work by this ordinarily for our salvation.

Thirdly, because no man can receive the Word to his comfort, unless he reverence and esteeme of the preaching thereof, seeing that the Word it selfe doth so highly commend and urge to attend to preaching.

Fourthly, because the Lord, who onely can give light by his Word, doth direct such as bee in darknesse to the Preachers of his Word, *Saul* to *Ananias*, *Cornelius* to *Peter*, the *Eunuch* to *Philip*, &c. refusing otherwise to give them any light.

Lastly, because men are naturally dull, and backward to that which is good, when they know it, so that reading only they are still frozen in their sinnes: it is necessary, that by the exhortation of preaching they should be stirred up, and by the zeale and heat of others bee warmed, and become agile and cheerefull to doe accordingly.

In all things we say for comfort, *I am as better then one*: and why should it not bee so in this also? A man reading a-

lone

A. 2. 18.

1 Cor. 1. 18

1 Pet. 2. 2.

lone is forgetfull, and lettech it slip soone out of his minde which he readeth: a faithfull Minister of Gods Word preacheth unto him, and bringeth continually to his remembrance; he is like a stick lying by a fireband ready to goe out; the Minister stirres up the fire, and layes the stickes together, he hath bread by him, but is feeble, because he cannot breake it in peeces to eat some of it, the Minister breake it unto him for his comfort.

I conclude therefore, that it is necessary to exercise the hearing of this Word preached, besides the private reading thereof, and he that having the meanes, contemneth them, wandreth still in sin and blindness.

Quest. 163. What is the preaching of the Word of God?

Ans. It is properly the expounding of some part thereof; teaching hence the duties to be followed, and the sinnes to be avoided, and exhorting to doe accordingly.

Explan. Some there be, that move as much trouble about preaching, as others that deny the necessity hereof; and content themselves only with reading: some affirming the bare reading of the Scriptures to bee preaching; some, talking hereof one neighbour to another, and some, the reading of Homilies or Sermons. But the preaching of the Word to speake properly, is more then all these, as may appeare both by the practice in the daies of *Nehemiah*, when it is said, that the Priest stood upon a place higher then the people, and read the Law of God plainly, and expounding the sense; gave the understanding of the Scriptures. And also in the New Testament, where after the Lecture of the Law and the Prophets, it is said, that the Rulers of the Synagogue sent to *Paul*, and those with him, saying, *Men and brethren, if there be in you any word of exhortation unto the people, speake.* From hence ariseth plainly this description of Preaching, to be an expounding, &c. as in the Answer.

Now for reading the Scriptures; though in a large sense it be a kinde of preaching, because that the truth is hereby set forth, and the Gospell, and meanes of salvation made known to

Neh. 8.9.

Act. 13.15.

Act. 15. 26.

to him that readeth, or heareth it read; yet it is properly no more preaching, then reading is an Oration; neither is hee that doth thus any more a Preacher, then such an one an Orator. For when the question is made; whether reading bee preaching? It is not meant, whether by reading is not the truth set forth, and may not saving grace bee wrought in the hearers? But whether reading be the preaching practised by the Ministers of Gods Word under the old and new Testament, which is so much commended for the lively operation, being Gods speciall and greatest ordinary power to salvation; and whether the reading be that which we have charge to intend, when we are bidden, goe preach the Gospell? For unlesse they strive to make their reading such a preaching, they question about nothing, if to make it such a preaching they strive against the streame, the whole current of examples recorded in the Word, being against them: yea, that speciall place, which they thinke a most sure ground for them; *Moses bath of old such as preach him, when he is read in their Synagogues every Sabbath day*; doth plainly rebuke their negligence, seeing that it may well be hence gathered, that at all times upon the Sabbath, when the Priests read *Moses*, they expounded and gave light unto the people by teaching, as in *Nehemiashs* dayes. Much more might be said for the confuting of such grosse opinions; but because I propounded to be briebe in all things, thus much shall suffice briefly for this.

Let us all lay aside partiality, whereby we are caried to favour our selves, & seek our own ease, and this corrupt fountain of such troubled opinions being dammed up, I doubt not but we shall with one consent endeavour to preach in another manner, then by reading and familiar talking, applying our selves to the right understanding of the Scriptures, that we may give the right sense, after the sense finde out sound and profitable doctrines, strengthened with good reason, convincing the judgement, and after the doctrines, frame some forcible exhortations, to bring and bow the affections to the light set up in the understanding, that Gods people may have more grate, and his holy Name more glory.

Quest.

condemned for the reformed Societies. What other then a decent and commendable Ceremony can their pure wildom carp at in our Ordination.

Again, admit that some errors should creep into the ordination of Ministers, what shall the Ministers bee disabled hereby, and become no lawfull Ministers? God forbid: for thus the maine worke of such as take Orders, should depend upon some outward circumstance, making them, if it be right; making them, if otherwise; and the people that know not the circumstances of every mans Ordination, should bee held in doubt, whether they be Gods lawfull Ministers, and so bee hindered in their duty.

Wherefore I say that he is a lawfull Preacher, that is outwardly called and sent, provided alwayes, that he preach the word, and so befit, which are knowne sufficiently defended, contrary to the plain evidence of the Scriptures; and if he doth preach heresie, which thou thinkest may bee so proved by some farre fetcht Argument, yet this maketh not him to cease from being a lawfull Preacher: yea, though hee maintaineth heresie, plainly against the Word in a Church, where the truth is by the higher power maintained, hee is still a lawfull Preacher, until that by publicke authority hee be inhibited. And the reason of all this is, because such as are outwardly sent by the Ministry of Christs Vice-Gerents, and Apostles Successors, who ordaine them, are sent by Christ himselfe sent, who shall say they are unlawfull Preachers? And if not, thus ordinarily sent, who shall say that they are lawfull, seeing it is written, *How shall they preach, unless they be sent?* And if they be thus sent of God, they must be able to bee inhibited, before they cease to bee lawfull.

Preachers that may be unworthy, and unworthily sent, and censured: durst through conscience, or covetousness any send them? No, they make themselves partakers of their sinne, and being a double yoke upon their owne shoulders, and thus bee being sent, though sent, they make the Synagogue of Satan, and so be the instruments of the people, and trade of devils; shall have judgement, and

Rom. 10.

1 Tim. 5. 22

1 Sam. 2.

17.

vil. 202

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ling the ears of those that hear it in single. Wherefore be circumspect (yea reverend Fathers) in ordaining, and if any degenerate after their Ordination, exercise your authority by suspending, and without speedy reformation, by turning them out of the Ministry.

¶ Is it not lawfull for a man to preach being for gifts sufficient, unless he hath this outward calling or being once sent, and forbidden againe without just cause, may he not lawfully preach any more?

Ans. It is not lawfull to exercise the worke of preaching, let his gifts be what they will be, unless hee hath in an ordinary time this outward sending, neither is it lawfull to persist in this Office, if hee bee inhibited. Whereas it may seeme otherwise by the Apostles practice, who preached, although they were strictly charged not to preach: it is so to be understood, that that time was not ordinary, but a time of persecution, where in the enemies of the Gospel reigned, and forbade all preaching in the Name of JESUS, and therefore this practise giveth no warrant, when the Governours are Christians, and doe onely forbid some men, but doe generally command, and command the preaching of the truth. In times extraordinary, when the Gospel is impugned, and the preaching thereof is not suffered, a man must according to the Apostles example, rather obey GOD then man, that is, being enlightened by GODS Spirit, and made fit to preach, though hee hath no outward sending, but bee forbidden, it is lawfull for him notwithstanding to preach and set forth the truth, and it is his part so to doe.

Quest. 165. What is required to the right hearing of the Word?

Ans. To prepare a mans selfe by prayer, and holy meditation, and by emptying the heart of corrupt affections, to attend diligently and reverently at the preaching of the Word, and laying it up in the heart to doe accordingly all the dayes of his life.

To hear the
word right-
ly.

Mat. 7.

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Eccl. 4. 17.

2d *Be glad that you hear how good the word is often in the mouth of our Saviour, and shall be always in the ears of such as will hear well; other wise as the Lord saith of speaking good words, **Ne verry one shal faithfully, Lord, Lord, shall enter into the Kingdome of Heavens**, it is not every one that heareth shall be saved, but hee that heareth rightly, and as hee ought to heare. Now for this there must be preparation before, diligence in hearing, and care afterwards.*

For preparation, the Lord sheweth the necessitie hereof, when he requirith, that the people should be assembled three dayes together, before that they should heare the Law, and the wise man, who biddeth, *Take heed unto thy feet, when thou enterest into the House of the Lord, and hee teacheth so heere, them to offer the sacrifices of praise* so that such as come unpreparedly, come foolishly to heare, and are so polluted, as that the Lord cannot take pleasure in their hearing. That a man may therefore come prepared, it is necessary that hee bee humbled for his finnes, purge his heart of sinful affections, pray for a right disposition, and meditate upon the excellencie of the Word, and his owne need hereof.

Hee that doth not before hearing call himselfe to account for his finnes, to be humbled and to crave mercy in the pardon of them, is like to an ill debtor, who being ingaged in ten thousand talants to his Creditor, and an execution out against him, doth notwithstanding come boldly into his presence, without seeking by the mediation of friends to make some composition and agreement before-hand: what the rashnesse and danger of such is, all men know: So likewise is the act of him that cometh to heare the Word of GOD, not having sought reconciliation aforehand by humiliation and prayer, either publique, or private.

Hee that commeth to heare, not having purged out
sinfull and vile affections, is like unto the sicke man,
that would have some comfortable receipt without pur-
ging; or unto the wounded man, that would have leni-
tives

tives applyed to his corrupt sores, without corives, which is the way to greater danger: so hee that commeth to heare, not having purged his heart of malice, envy, lust, worldlinesse, &c. is farre from taking the right way to cure his Soule; for hee putteth it further into deadly danger: Wherefore Saint Peter warneth to lay aside *all malice, enuifnesse, all guile, all dissimulation and envy, and as new-borne babes to desire the sincere Milke of the Word*: as who should say, ye are unfit to heare, unlesse as new-borne babes yee bee purged so, as that ye be without any of these vile affections. Even as a dead flie that lyeth hid in a box of precious oymntment, corrupteth it all; so corrupt affections, though deeply hidden in the heart, make the service done unto God nought worth.

1 Pet. 2.12

Prayer is as Jacobs Ladder set up to Heaven, by which the soule ascendeth, and fetcheth downe Gods blessing, it is the knocking, seeking, and asking that ever prevaileth, it obtaineth Water of Life, though there bee nothing to draw it with, as Christ told the Woman of Samaria, saying; *If thou hadst asked, I would have given thee of the Water of Life.* Wherefore when the Word is to be preached, *Pray for mee* (saith Paul) *that utterance may be given unto mee; and that I may open my mouth boldly to utter the secret of the Gospell*: So let every hearer pray, that the Preacher may have utterance, and his owne heart an open doore of entrance.

John 4.10.

Ephes. 6.19

Lastly, to consider the excellency of the Word, and our owne necessity, stirreth up an hungry and thirsting desire after the Word, breedeth an appetite, and maketh us fit to digest this Food, and to turn it into wholsome nourishment to our soules: For so excellent is the Word (being a light sent from Heaven, to enlighten us in our darknesse, a sword to defend us, a precious treasure to enrich us, food to nourish us, a sweet savour to perfume us, salt to season us, and a girdle to strengthen us) as that if we cast our eyes hereupon we shall undoubtedly long after it: But looke wee withall upon our owne necessitie and spirituall poverty, by reason of the darknesse of our understanding, weaknesse to resist our enemie, want of all good things, poverty and nakednesse,

and then shall we have a longing affection unto it indeed; gaping after it, as the thirsty ground doth after the raine.

2. For diligence in hearing, where this preparation is made, that will certainly follow: for a man shall not need to bid him that is hungry, and in want, to hasten to a Feast, or to come so often as he may, or to apply himselfe to feeding, when he commeth there: for he commeth with such a stomacke, as that he will surely doe so: In like manner, hee that commeth rightly prepared to heare the Word of God, will neglect no time when he may come, nor lose his part of that spiritual food when he is there.

He will therefore first apply his heart to understand; for to heare and not to understand, is to neglect: he will not suffer, either the bewitching pleasures, or enchanting profits of the world to steale away his heart, but labour so to see, as that he may perceive; so to heare, as that he may understand; seeing the contrary is a grievous judgment of men given over of the Lord for sinne.

2. Hee doth reverence the Ordinance of God, being rightly composed in gesture; but above all, inwardly affected in heart: for hee trembleth at the word; hee is pricked inwardly at the preachings; hee expresseth sorrow at the hearing of the grievousnesse of his finnes, and joy at the hearing of comfort: laughing, wanton lookes, vaine prating, and an impudent countenance, as most abominable things, are farre from him.

3. He doth persevere in his attention unto the end, not when he heareth this new Preacher, or that, but whosoever he bee that preacheth the truth, not sometime hearkening, sometime sleeping, not lightly departing when he thinketh that he hath heard enough, but with due regard, continuing to the end, alwayes remembering that exhortation, *Let us not be weary of well-doing, for in due time we shall reape if wee sowe now.*

Lastly, for care after the hearing of the word, the good and profitable hearer hath the Word dwelling in him plenteously, like a good Apprentice to the trade of Christianity, hee letteth not passe the precepts of the Word so soone as hee hath

Efay 6. 9.

Efay 66. 2.
Acts 2.

Ezra 10. 1.

Gal. 6. 9.

Col. 1. 16.
Col. 3. 11.

hath heard them, but doth carefully apply them afterwards. This care after hearing is first by recounting in the minde from point to point, the things which have beene taught, which is like unto the husbandmans covering of his Corne, when he hath cast it into the ground, or the chewing of the cud after that the beast hath fed. *I have hid thy word in my heart, that I might not sin against thee,* saith David, and he that doth not so, like an idle husbandman, leaveth his seed to the devouring of the fowles, and to the parching sun, as the beast that cheweth not the cud is uncleane: wherefore he that will get most profit by hearing, must againe consider the text, the sense of the words, the notes, reasons, grounds, and illustrations hereof, and how for use every thing is to be applied to himselfe.

Pl. 119. 11.

Secondly, the good hearer will conferre and talke of that which he hath heard, to helpe others, children and servants, and neighbours of lesse understanding, and to helpe himselfe if his memory be imperfect, by conferring with men more able, if there be any doubt by repairing to the Preacher, and of him seeking resolution. For thou shalt talke of this Law, saith the Lord, to thy children, when thou sittest downe, and when thou risest up: and when the men of *Berea* were doubtfull, they are commended for examining the doctrines preached by the Scriptures. Even as the wayfaring man having received directions for the way, but in going forward groweth doubtfull, he will aske and inquire againe, that he may be the more sure, and the more comfortably goe forward: so he that hath heard the Word, and thereby directions for his pilgrimage, shall meet with doubts, and for his more assurance must therefore inquire againe.

Deut. 6.

Act. 17. 11

Thirdly, the good hearer prayeth after that he hath heard, that the Word which he hath heard may bee effectually unto him for his salvation, that now he hath learned what is good and acceptable in the sight of God, hee may have an heart yeelding unto it in all things, according to that of the Prophet, *Incline my heart unto thy Law, and not unto covetousnesse.*

Pl. 119. 36.

Lastly, the good hearer in all things laboureth to doe according to that which he hath learned, according to that of

Jun. 1. 22.

James, Be ye doers of the Word, and not hearers only, deceiving your own selves. He doth the Word by beleeving, and embracing by faith the most comfortable promises of the Gospell, he doth it by love and hearty affection towards God, and towards man for Gods cause, he doth it by obedience, framing himselfe according to the rule of this love, he doth it by fighting and striving against all rebellion, & hee doth it by growing daily more and more like unto it, untill that he be cast a new, as it were, in the mould of this Word. This, and all other spiritual graces hee grant untous, and multiply in us, who is the Author of that holy Word, and the end of the same: To him be all glory world without end, Amen.

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*A Prayer to be used before the reading
of Bookes of piety or instruction.*

O God that art the Father of light, enlighten my dark-
ned understanding, that I may see into the wonders
contained in the Law. Dispell in mee the darke and
misty clouds of ignorance, expell the love of dark-
nesse, and repell the rebellious Law of sinne. Sanctifie my
wit, that I may be apt to conceive, strengthen my memory;
that I may be able to retaine, and rectifie my will, that I may
obediently submit my selfe to thy good will in all things.
Thou which art the great Masterbuilder of thine own house,
settle me as one of thy living stones upon the right foundati-
on, *Iesus Christ*, in whom I may daily grow up, till that all the
building coupled together groweth to an holy Temple in the
Lord. And this I crave in the Name of thy deare Sonne, my
most blessed Saviour and Redeemer. *Amen.*

*A Prayer to be used every Morning in a
private Family.*

Most gracious God, and mercifull Father, it is by thy
good providence that wee are brought so safely thro-
row the deadly dangers of another night to see the light of
this day to our comfort, and much more hath thy goodnesse
extended it selfe towards us, in that together with the light
naturall, the bright beames of thy grace have shone upon us
in *Iesus Christ*, in our Election, Creation, Redemption,

on,

on, Sanctification, and Glorification. Wee have nothing to present thy Majesty withall for this unspeakable mercy, one-ly, as is our bounden duty, and thy commandement, wee sacrifice the calves of lips by humble and hearty thanksgiving. Wee cannot sufficiently prize, nor worthily praise thy goodnesse, being herein unmeasurable, that when wee are sinfull, and rebellious against thee, and provoke thee night and day, yet passing by all our sinnes, as if thou sawest them not, thou still wast us with new favours, and bindest us with cords of love, when thou mightest raine upon us snares, fire, and brimstone, storme and tempest, the deserved portion of such wicked ones as we are. O stir up our dull hearts by this undeserved love, that we may inwardly relent for offending so good a God, and bee more affected with hearty love towards so loving a Father, and wee humbly intreate thee for thy Christs sake, to pardon our former grosse ingratitude, and all other our sinnes: Wash us (O Lord) with his Blood, and wee shall bee cleane, purge us, and wee shall bee whiter then snow, Remove our sinnes from us, as farre as the East is from the West, cast them behinde thy backe into the bottome of the Sea, that they may never rise up in judgement against us, to shame us here, or to condemne us hereafter. Worke in us true humiliation for all our sinnes, let us cast downe our selves under thy mighty hand, that thou mayest lift us up. A contrite heart is a sacrifice unto thee, which thou wilt not despise: give us this, that wee may offer it unto thee: open our eyes to see the precious body of our deare Saviour wounded and bleeding, his heart heavy and sorrowing, and his soule in bitter agony departing for our sinnes, that we may waile and weepe every family apart, seeing him whom wee have pierced. And let us abhorre all sinne for the time to come, as a new crucifying of the Lord of life, yea, our most private and deare sinnes that wee have loved as our lives. Let not the deceitfulness of our hearts so farre mislead us, as that wee should willingly bee entangled with any one sinne, seeing that he which keepeth the Law, and yet is faulty in one point, is guilty of all. And because we have many enemies that labour to keepe us
the

the bondslaves of sin, put away security and carelesnesse from us, let us alwayes watch and prepare to fight against them. Arme us with the whole armour of thy Spirit, the Shield of Faith, the Brest-plate of Righteousnesse, the Girdle of Verity, and with thy Word, the sword of the Spirit: that howsoever we be assaulted, we may not be overcome, but resisting the devill, put him to flight, and obtaine the Crowne, that eternal glory, which is set before us. Blesse, and sanctifie us this day that wee may serve thee better then heretofore wee have done. Inable us to the works of our Callings, both with bodily strength and inward grace; and direct us for, as that wee may undertake nothing but in thy feare. Let the continually remembrance of thy presence be as a bit and a bridle to contain us in from following our inordinate affections: that we being in all things ordered by thee, may enjoy thy blessing to the prospering of our endeavours, to the glory of thy name, & to our perpetuall encouragement in this holy service of praising and praying unto thee. Let all our bodily labours, bee seasoned with spirituall meditations; though our works be earthly, let our hearts be heavenly, set upon things above where Christ Jesus sitteth at the right hand of God. If through thy blessing riches increase, let us not set our hearts thereon: if for our punishment they decrease, let us not bee discouraged hereby. The more we have, make us the more thankfull, and watchfull, that we be not deceived: the lesse we have, make us the poorer in spirit, that we may inherit the Kingdome of heaven. Grant these things unto us (O mercifull Father) and unto thy whole Church, and to every part and member thereof, as all our & their cases are particularly known unto thy heavenly wisdom, far beyond that which we are able to describe, and that for the alone merits and worthinesse of Jesus Christ our most blessed Mediator and Advocate, in whose name we further praise thee, and pray, as himselfe hath taught us: *Our Father, which art, &c.*

A Prayer to be used every Evening in a private family.

O Lord, in whom wee live, move, and have our being, wee desire to offer up our Evening sacrifice of praise unto thee for this day: But how should we come unto thee to be heard and accepted, being of uncircumcised lippes. So great, wee confesse, are our finnes, and such is our unworthines by reason of them; as that, if wee should excuse our selves, our consciences would accuse, and our owne heart condemne us. Our nature is vile and rebellious, hindring us from the good which we ought to doe, and inclining us to the evill which wee ought to leave undone. Our understandings are darkened; our wills are crooked, our thoughts uncleane, and our affections perverse, loving darknesse more then the light, because our deeds are evill. In our whole man we have served sinne, our eares and eyes have beene as windows to let in sinne, our mouthes have beene fountaines of the salt water of sinne, our hands have beene hookes to pull us into sinne, our feet have beene as wheeles running downe a long in the wayes of sinne, and our breasts have beene as chests fast locking up sinne: Neither have we sought to be delivered out of this bondage, but daily have we thrust our selves further into it, forasmuch as we have not shunned, but rather sought occasions and provocations unto sinne. And through a daily custome of sinning, it is to come to passe, as that we are insensible and without feeling of the heavy weight and burthen of sinne, it presseth not our hearts, it doth not inwardly grieve us, we cannot sacrifice broken hearts and contrite spirits unto thee, therefore misfortune is our state, that we are, who shall deliv' us from the body of this death? We have none in heaven, O Lord, but thee, neither have we any in earth but thee alone, and thou art our Father from everlasting. Good Father, doe thou therefore deliver us, through thy al-sufficient grace sanctifie us, and through thy infinite mercie in Jesus Christ, save us from all our finnes. Turne us unto thee, so shall

wee

we be comforted in the light of thy countenance, contented,
 so that we be filled with joy and gladnesse more then when
 come and vaine and oyle are increased. Inlighten our under-
 standings to see more cleerely into thy will, resist our wils,
 that they may be in all things conformable to thy most holy
 will, sanctifie our affections, that wee may love that which
 thou commandest, and hate that which thou forbiddest. Streng-
 then our memories, that we may retayne all good things, ser-
 cle our judgments, that wee may not be wavering, but firme
 in the truth, and dispose us so altogether both in soule and bo-
 dy, as that in all our parts, powers, and faculties, wee may
 serue thee in new obedience, as those that are borne anew of
 the holy Ghost. Strengthen our weak faith, that we may cer-
 tainly beleve thy gracious promises of life and salvation,
 that being assured of these best things, and that thou hast
 given thy deare Sonne Christ unto us, wee may trust in thee
 for all other things also. Inflame us with love of thy Maje-
 stie, who hast done so great things for us: And because wee
 cannot better expresse our love towards thee, than by the
 love of our neighbour, who is after thy Image, worke in us
 the love of our neighbour, yea, even of those that be our e-
 nemies, and hate us. Send downe from Heaven the fire of
 zeale for thy glory into us, so that with all earnestnesse wee
 may seeke to advance it; let us not esteeme of our owne lives
 in regard of thy glory, knowing that such as honour and glo-
 rifie thee, thou wilt honour them. Give us sincerity, that in
 all things we may stand before thee, and be upright. Cast us
 down with true humility, that in Jesus Christ thou maist lift
 us up; make us poore in spirit, that thou maist enrich us with
 the heavenly inheritance. Temper us with patience in adver-
 sity, whatsoeuer thy holy hand shall at any time lay upon us.
 Teach us to be meeke and gentle according to the example of
 our Saviour, that we may finde rest unto our soules. Make us
 temperate and sober in the use of thy good creatures, holy as
 thou art holy, heavenly as our hope is in heaven, innocent &
 harmless in the midst of this crooked generation, and fruitful
 in all good works, to the glory of thy name. Expell and drive
 out of us, whatsoeuer is an enemy to thy saving graces, blind-
 nesse.

rage and ignorance, infidelity and hardness of heart, hatred
 and envy, coole and hake warme affections, hypocrisie and
 dissimulation, pride and ambition, impatience & discontent,
 harshness and intemperance, prophaneesse and worldlinesse,
 deceit and oppression, with all other cursed fruits of the wea-
 ked flesh, which hinder us, that we cannot doe those things
 which wee would, and as a violent streame carry us captive
 to the law of sinne. Unto this we are altogether unable of our
 selves, we know not what to doe, but our eyes are towards
 thee: Let the eyes of thy compassion be therefore opened un-
 to us; behold our weaknes, and put to thy helping hand to
 support us; draw us, and so shall wee come unto thee. Sancti-
 fie all meanes for our help and furtherance, thy Word, Sacra-
 ments, Prayer, Meditations, Conference, and the like; espe-
 cially let thy love renewed upon us this day stir us up to such
 an answerable measure of true thankfulness, as that hereby
 we may be whetted, and have such a new edge set upon our
 desires, as that we may goe through all hinderances, and with
 all readinesse performe our duty unto thee. And forasmuch as
 the night now approacheth, wherein we are to enter into our
 beds as into our graves, and there is no power in us to rise
 any more, or to save us from death and destruction: O blessed
 God, be thou our protector and Saviour. Bestow such a com-
 petent measure of refreshing by quiet sleep upon us, and so
 safeguard and defend us, as that being preserved safe by thy
 providence, and comforted by thy blessing, wee may rise to
 morrow more able and willing to serve thee in our vocati-
 ons. And these graces we crave, as for our selves, so for thy
 whole Church, and for every part and member thereof, espe-
 cially for these Churches under the government of our Kings
 Majesty, for his Royall Person, and for all Estates and degrees
 under him. Lord, looke not upon the crying finnes of these
 miserable times; bring us speedily home unto thee by true
 Repentance and amendment of life, and for thine owne glo-
 ries sake, till let the true Religion flourish amongst us, and
 confound all plots and devices to the contrary. Be pitifull to
 all our afflicted Brethren, be mercifull to all our kindred, and
 more special acquaintance, knitting us together by the firmest
 band

kind of the Christian faith, till being thus coupled together
we grow up to a perfect temple in the Lord, and that onely
for the merits of Jesus thy dearly beloved Sonne, and our
infinitely trying Saviour, and Redeemer. Amen.

*A Prayer for the Sabbath, before publike
meeting.*

O Evermall God, who hast commanded a double Sacrifice
to be offered every morning and evening upon the Sab-
bath day, wee thy unworthy servants here humbled in thy
presence in obedience to thy Commandement, according to
our bounden duty, desire to offer this double sacrifice of pray-
er in our owne houses, and in thy house, the house of Prayer.
And wee account it no small part of our happiness, that we
may thus freely, thus often, come into thy holy presence, for
in thy presence is fulnesse of joy, and pleasures for evermore.
Blessed be thy name (O Lord) that wee are yet continued in
the Land of the Living, and that with our life we have spiri-
tuall light, without which our life were more terrible then
death, and that when we have abused and walked unworthy
of the light, leaving darkness, and living therein, this glorious
light is still continued to enlighten our darkness, and to guide
our feet in the way of peace. Good Lord sanctifie us, and di-
spell us now a night, seeing by thy providence we are this day
to assemble and meet together in thy house, that the beams
of this light may shine amongst us. Forgive us all our sinnes,
purge, and wash us with the blood of Jesus Christ, that even
as the Israelites, being washed and sanctified, saw thy glory
upon the mount, so we may be fit to come into the same pre-
sence of glory. Dispell in us the thick clouds of naturall dull-
nesse, that over-spread the eye of our minde, so that the light
though most deare, cannot breake forth unto us: remove
that hardnesse of heart, which maketh us insensible, & with-
out feeling, either of thy most grievous threatnings, or of thy

thy gracious promises: suppress in us all inordinate affections of anger, malice, hatred, and envy, empty us of pride, worldlinesse, vanity & prophanesie, that as new-born babes we may desire the sincere milk of thy word, to grow thereby. Put into us due consideration, that we may take heed to our feet when we enter into thy house, and not offer the sacrifice of fooles. Thus dispose us (O Lord) to thy publike service: and because *Paul* may plant and *Apollos* water in vaine without thy blessing, be with thine owne ordinance this day, giving a doore of utterance to those, whom thou shalt set up to speake, that thy Word may be set forth with all evidence of the spirit, with power and efficacy, and a doore of entrance to all the hearers, that they may with *Zydis* attend to that which shall be delivered, as to the Word of God, and hereby worke and increase the sanctification of us all, till that we come at last to bee presented before thee pure and unblameable at the coming of our Lord Jesus. And because a little leaven leaveneth the whole lump, thy Sabbaths are defiled by vanity, and worldly employment, even when we are gone from thy house (mercifull Father) re-
 straine us herefrom, helpe us to consecrate this day, as glorious unto thee: and to be sober in eating and drinking, holy in conference and talking, heavenly in meditation, seeking in all things the best edification of our selves and others. Open our hands to the necessities of our poore brethren, and our hearts to have compassion upon such as suffer and be in misery. That in all we may be to the praise of thy name, keeping a most holy rest, and in thy good time come to rest with thee in thy holy mountain, when every day shall be a Sabbath, and time of unspeakable delight unto us, for ever and ever, thow Jesus Christ our Lord and Saviour. Amen.

*A Prayer for the Sabbath, after pub-
like meeting.*

MOst gracious God, the fountaine of all goodnesse, wee desire with thankfull hearts to acknowledge, that as at all times, so especially this day, even streames of thy grace have flowed unto us to refresh us, when we were dry. Thou hast led us to thy house, thou hast set thy doore open unto us; thou hast heard our prayers and supplications made for our selves, and for the rest of thy Church Militant upon earth; suffer them not (O Lord) to turne empty unto us, though comming from polluted lips, and hearts full of many imperfections. Receive them as sweetned with the precious incense of thy Sonne our Saviours passion, and perpetuall intercession. Thou hast fed us there with Manna from heaven, by the ministry of thy holy word: thou hast vouchsafed thy presence unto us, filling us with joy and gladnesse, thou hast given us to beleewe, to abhor sinne, and embrace thy grace, though we are ashamed of our inconstancie, and too little profiting in regard of the meanes of so long a time. O Lord, suffer not this to be as an untimely birth in us, or as the grasie upon the house top, that never commeth to perfection, but work in us constancy and perseverance, that where any grace is begun, it may be continued and perfected in the day of the Lord, and where it is not begun, it may be in thy good time. Open our eyes still more and more to see those things, that concerne the peace and welfare of our soules, that wee may follow after them. Give us grace to consider the vanity of this world, and of all worldly things, and that the whole duty of man is to feare God and to keepe his commandments, and incline our hearts unto these, and not vnto covetousnesse. Let us not be forgetfull hearers of thy Word, but carefull doers of thy will; let thy Word dwell plenteously in us, that as the Scepter of thy Kingdome, it may sway us; as immortall seed it may fructifie in us; as a sword, it may cut up sinne, and as a pillar of fire, it may guide us in the night of this

this world, till we come to the heavenly Canaan. Forgive the infirmities of this day, but persevere in thy worship; our vanity, worldlinesse, and neglect of so precious time. Let not these things hinder, but that thy word may become the sweet savour of life unto us, but that we may be made hereby fruitfull in all good workes, to the honour of thy most blessed name, through Jesus Christ our onely Mediator and Advocate. *Amen.*

A Prayer to be used in the time of sickness.

Most gracious God, who onely smitest, and art able to heale againe, breakest, and art able to binde up againe, behold with the eye of compassion me thy poore servant, justly broken & smitten with thy rod for my transgressions: behold, I say, how I lye at the gate of thy mercy, waiting till thy charitable hand be stretched out to helpe, and comfort me: I am a wretched sinner, I confesse, O Lord, and whatsoever punishment thou doest inflict upon me, I deserve ten thousand times more at thy revenging hands, if thou shouldst enter into judgement with me. In my prosperity I have waxed wanton, like a full-fed heifer, lifting up my heele against thee; I have given my strength unto sin, and not unto thy service; and although thy Word hath bene sounded in mine eares, threatening heavy punishment for my sins, yet I flattered my selfe in my heart, saying, I shall never be moved. But have mercy upon me, most mercifull Father, for Jesus Christ his sake, remember not these my abusings of thy mercies against me, but let there be a healing of my transgressions and sin. Open mine eyes to see how greatly I have offended, in committing duties commanded, in committing evils forbidden against thee, and against my brethren, that all my sorrow may be turned into sorrow for sin, that the issue hereof may be repentance unto salvation, never to be repented of. And good Father, be pleased upon my unfeigned humiliation, & turning unto thee, in mercy to turne unto me againe, speaking peace unto

unto my mourning soule, saying by thy Spirit that I shall bee comforted: And the cause of all misery, sin, being removed out of thy sight, let my punishment bee removed also. Remember my frailty, O Lord, how that my strength is not the strength of stones, or of iron, that I bee not tempted beyond that I shall be enabled to beare. Temper my bitter cup with such faith, patience, and wisdom, as that I may wisely, patiently, and with due submission drinke of the same, to thy glory, mine owne comfort, and the good example of others. When I am weakest, be thou strongest by thy grace in mee, and let my prayers in the name of thy deare Son prevaile, as the wrestlings of *Isaac*, for a blessing in the midst of these grievous troubles. See the glory of thy Saints before mine eyes alwayes, that I may the better beare these momentary afflictions, which are not to be compared unto that ineffable joy. Make me stedfastly to behold the Lord Jesus heave unto the death, wounded, bleeding and dying an accursed death, when he was altogether without fault or blame, that I may not be despairingly cast downe, seeing that I suffer justly for my sinnes. Give me a due consideration of thy wonderfull love manifested in afflictions to thy children, that I may rejoyce in tribulation, seeing that I am punished in this world for my amendment, that I may escape the intolerable judgements of the world to come. Turne mine eyes downward, to see how thy holiest servants, *Iob*, *David*, and *Daniel*, with infinite others, have more deeply tasted of this cup of adversitie, that I may not grieve to be sorted with them who are now in Paradise: with these and the like heavenly meditations so fill my minde, O Lord, that I may beare my infirmities. And defer not, but make hast to worke my deliverance, according to thy promise to those that trust in thee. I beleeeve, O Lord, help my unbeliefe, let it not hinder the working of this gracious worke, the freeing mee out of this grieve and misery. Once againe let me have some respite from my paine that I may praise thee in the land of the living, and if through thy mercy I shall be restored to health & strength, so sanctifie this affliction, as that I may say, it is good for me that I have beene afflicted, for that I am hereby taught to

keepe thy Commandements. And here I doe promise and
vow my selfe, O God, unto thee, if thou shalt vouchsafe this
mercy, a perpetuall sacrifice in soule and body, to leaue thee
in new obedience for all time to come. If in thy diuine coun-
sell thou hast determined this to be the end of my fraile life
here: O Lord into thy hands I commend my spirit, preserve
me to thy Kingdome, to the very last gaspe; let not Satan
come neere unto me, set a guard of thy holy Angels about
me, and so assist me with thy grace, that both in life and
death, unto the end and in the end I may glorifie thee; that
my troubles in my bed of sicknesse may end in perpetuall rest
in *Abrahams* bosome, and my grievous pangs in everlasting
joy, and heavenly singing to thee, O King, and to the Lambe
that sits upon the throne, who with the holy Ghost ever lives
and reignes one God world without end. Amen.

Grace



Grace before Meat.

O Lord, blesse unto our use thy creatures at this time provided for our sustenance, that being preserved hereby and comforted, we may doe thee more laudable service unto thy glory, who art the Author of all good unto us, through Jesus Christ our Lord. *Amen.*

Or this.

O God, who hath justly cursed the earth, and all things therein for the sinne of man, pardon our sinnes, turne away thy curse, and vouchsafe thy blessing upon these thy gifts which we are now to receive: that we using them with temperance and thankfulness, may obtaine by them refreshing, and be enabled by them to thy service, through Jesus Christ our Lord. *Amen.*

Grace after Meat.

Continuall praise be unto thee, O Lord, who dost continually provide so graciously for the feeding of our feeble bodies. Lead us hereby to a taste of our spirituall food; so that by the help of both we may grow up in thy service, both in body and soule, till at the last wee attaine thy heavenly Kingdome, and be for ever glorified both in soule and body, through Christ our Lord. *Amen.*

Or this.

Mercifull Father, who never ceaseſt to doe good unto us, though we never ceale offending thee, & now more eſpecially haſt renewed thy bounty in feeding us with thy bleſſings: Let not the common fruition of thy benefits, make us commonly or lightly to eſteeme of them, neither when we are fed, let us wax wanton againſt thee, abuſing our ſtrength to the ſervice of ſinne: But let thy perfe-
 rance in goodneſſe, work in us perfeverance
 in all dutifull obedience to our lives end,
 through Jeſus Chriſt our Lord.

Amen.

FINIS.

FINIS.

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CATECHISME
EXPLAINED.

OR,
A COMMENTARIE
ON THE SHORT CATECHISME
set forth in the Booke of Com-
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By JOHN MAYER, *Doct̃or of Divinitie.*

The fifth Edition corrected, reordered, and in many things,
which were before wanting, supplied by the Author.

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MDCXXXV.

1 Sam. 13.

Heb. 7. 27.

Heb. 9. 12

1 Cor. 10. 2

1 Sam. 13.

1 Sam. 13.

8.

1 Joh. 1. 6.

Eph. 2. 13.

14.

Act. 10.

1 Cor. 10. 2

day, as today, is the same also for ever. And the death of Christ is truly a sacrifice, the Altar was the Crosse, the Priest, Christ himself, the creature offered, was his humane nature, the blood shed, his precious blood, and the fat burning up, the sweet perfume of his rich merits. Of this, much is spoken to the Hebrews: He did once offer up himself, and by his own blood he entered once into the holy place, and obtained eternall redemption for us. Moreover, such as the use of sacrificing hath been, such is the use of this sacrifice of Christs death. The use of sacrificing was fourefold:

1. To expiate and doe away sin, for if any man had sinned, he was appointed to bring a sacrifice therefore.

2. To sanctifie those that were outwardly defiled by any uncleannesse, as when any had bene infected with the leprosie: When a man had touched a dead body.

3. They were likewise used to sanctifie assemblies and solempne meetings, as when all Israel were met at the feast that Salomon made, and when Iobs children met together to feast.

4. To prosper all weighty attempts that are undertaken, as when the battell was by Saul, entred into against the Philistines, he did sacrifice after that he had tarried seven daies for Samuel, who intended to have bene there to doe sacrifice himselfe. And of the same use, and effectually to these uses is the sacrifice of Christs death.

First, to expiate sinne, for, it is the blood of Iesus Christ that cleanseth from all sin.

Secondly, to sanctifie such as before were uncleane, for, that were farre off, saith the Apostle, are made neere by the blood of Christ: for he is our peace, who hath made of both one, and hath broken down the stop of the partition wall: that is, whereas in times past some were uncleane, as the Gentiles, and separated from Israel, now they are sanctified and made all one people.

And the same is expressed by the threat let down from Heaven before Peter, wherein were creatures both cleane and uncleane, but it was shewed, that by Christ, not onely meats, but people of all sorts were then sanctified.

Thirdly,

Thirdly, all meetings and feasting are sanctified onely by him, he having borne the curse for us; and therefore when two or three are gathered together in his Name, God is in the midst of them, as in an holy assembly.

Fourthly, by vertue of this sacrifice onely, can we looke to be prospered in our weighty attempts, this being the standard; that, as *Constantines* Crosse, maketh all the enemies to yield before it, and the viands and weapons, wherewith the Disciples fought to be furnished in all their dangerous voyages, and the precious cordiall that put spirit and magnanimity into the Church, so as that it flourished in the midst of Persecutors and Tyrants.

Whence it appeareth to be a fiction and no truth, that the Lord did allow the Israelites of old to sacrifice, onely that they might be kept from offering sacrifices to devils, as the Heathen.

Againe, how absurd it is to hold the Sacrament of the Lords Supper, to be a Sacrifice propitiatory for the quick & the dead, seeing it is onely a remembrance of a Sacrifice, neither is there any living creature slaine, as must needs bee, that there may be a Sacrifice; and yet so impudent have some bin, that they not onely affirme it to be a Sacrifice, but more valuable than the very Sacrifice of Christ upon the Crosse, as the Queene Mother of *France* the second of *France* complained by Letters unto the Pope, that it was preached.

It will be answered, that this Prier was too bold so to preach, and that the Pope would not beare him out in it? But surely no minister of the Masse darst have sung so high a note, but in a Church where the true remembrance of Christs death is so obscured and falsified by the bastard Masse, and perverted from the true Sacramental representation and inward application by Faith, into a carnall and theatricall ostentation, in Crucifixes and other Pictures superstitiously adored. Did our Saviour, crow we, speake to the Painters and engravers, when he said, *Do this in remembrance of me?*

And how we may add a saying of *Form* a Prayer against their pretended sacrifice. *Immo sacra est semel in specie facta non simulacrum, immo quodammodo verum et non verum simulacrum.*

Act. 10. 7.

11. 10. 1

Act. 1. 21

Act. 1. 21

I Cor. 11
18. & 20
Mat. 26.

memoriam hoc, inquit, facite in memoriam mei. He was once offered up in sacrifice, but yet yearly and dayly he will have the memory of this sacrifice renewed, for he saith, *Do this in remembrance of me.* *Foras in Ezech. 12. 6.* *et mors in fidei obli-*

It followeth in the answer, *And of the benefits that men receive thereby*, for as the danger is great, to abuse this ordinance of the Lord, or to contemne it, (the one eating and drinking his owne damnation, the other provoking the master of this feast to anger and revenge) so the benefit is great, to use it rightly; whatsoever good is purchased unto us by the precious blood of Christ, being remembered hereby to our unspeakable comfort; to speake more largely of which benefit there will be place afterwards.

Quest. 17. What is the outward signe or part of the Lords Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Expl. Having considered the end of Institution of the Lords Supper (the Author and institutor being supposed to be known to all Christians, viz. the Lord Jesus the same night that he was betrayed) it followeth here of the outward and visible part of bread and wine in the handling of which, diverse questions doe arise.

Quest.

First, whether both these things are necessary to be used in the administration of the Lords Supper, and to be administered to all receivers?

Ans.

These of necessity must be used wheresoever they may be had, under paine of being accounted a derogater from the Lords ordination; because he hath precisely commanded the use of these. The bread only hath bene long used to the Laity in the Church of Rome, under this pretence, that it is Christs very body, and so must needs have blood in it; and for the avoiding of inconveniences, if the cup should be used also, seeing that some of Christs precious blood might bee thus spilt upon the ground, or hang upon mens beards; wherefore this hath bene also established by the Councill of Trent, and for some referred unto the Pope, who through much influence granted

granted the use of the cup also to them. Oh sacrilege, where-
by both Christ is robbed of his authority, and his ordinance
debased, Christ himselfe having commanded, Eat, Drink ye
all of this, it must be referred to the Pope, and hee must first
allow, or else it cannot be lawfull. And why, forsooth, should
he not afford our Saviours whole allowance to other Chri-
stians, as well as to the Bohemians? Must all the rest of the
Christian world be cut short of halfe their spirituall banquet?
What fault have they committed, that they must be debarred
of the fruit of the Vine? Surely Christ our Master was not so
provident as his over-wise Vicar, to foresee the grand incon-
veniences of his sacred primitive institution.

If they tell us that the Supper was first instituted amongst
Clericks onely (for the Disciples onely were present) we an-
swer, this is a silly shift, for by the like reason, the Laicks
should have neither cup nor bread: but they had both also
appointed unto them, as well as unto the Clericks, for to the
Corinthians, Saint Paul teacheth in generall the use of both,
and applyeth the ordination both of bread and wine to the
whole congregation of the Faithfull.

2 Cor. 11.

Besides, it is a weake reason that is used, viz. that the bread
after the words of consecration is transubstantiated: and tur-
ned into the very body of Christ, and therefore is not without
blood. For this transubstan. is a meere fiction of man, and so absurd,
as that if there were not many other strong reasons at large set downe by learned
writers in this controversie, (which I purposely omit) these
few reasons following doe sufficiently shew the vanity of
this contention, or rather circumversion.

First, because that, grant it were the very body of Christ,
his flesh and bones, what would this avails our soules? the
Lord himselfe having taught us, that *the flesh profiteth nothing*,
speaking of his owne flesh, if they should eat it with their
teeth: for all things that are eaten, as they desile not, so they
sanctifie not the man, seeing *they goe downe into the belly, and
are cast out into the draught.*

Roos. 1.

Ioh. 6. 63.

Mar. 7. 16.

See therefore (ye Romanists) what is it that yee strive
for? What is it that your grave Councell of holy Fathers, un-
der

flesh and bones and the nature thereof must cease to be for though mysteries in Divinity be above Philosophicall reason; yet they are not cleane contrary unto it as this is, if there be such a mystery. But admit, that the real body of Christ is there having blood in it, how yet can they who rationally be saved by him, when as he hath expressly said *I will give you the flesh of the Son of man and drinks his blood; yet have no life in you Joh. 6. 53.* Let us therefore learne to discern these and the like, in soule prophanations of the Lords ordinance; and to hold the same according to Christs appointment.

Why are Bread and Wine rather than other signes to be used and appointed?

Because of the neere resemblance betwix them and Christs precious body and blood; and for divers other weighty reasons.

First the corne wherof the bread is made, is threshed, &c. as hath beene already shewed, in speaking of the remembrance: So was Christ through many miseries made food for us.

Secondly, bread and wine were appointed, that by Christ might be fulfilled what before was begun by *Melchisedech*, after whose order he is for he brought forth bread and wine unto *Abraham*, and as the partition wall betwixt *Abraham* and us, is by him broken downe, so the utility of ceremony was hereby established, all others being but more varieties to expresse the same thing, but this specially of Bread and Wine continuing in use, even unto the time of this Supper, one part of the bread in the Pasche being kept hid under a napkin, and a cup of wine to be distributed after the feast with thanksgiving: For which see my Exposition. Christ did hereby shew himselfe to be the Priest after the order of *Melchisedech*, who was prophesied in *Psalm. 110.* and thus it is applied, *Heb. 5. 6.*

Thirdly bread and wine were appointed, because they were things common and always at hand, and so in this sacramentall feale, we need not to say, who shall ascend to Heaven to fetch Christ from thence? And as they are common, so they be

Gen. 14.
18.
Eph. 2.

Quest. 2.

Ans.

Gen. 14.
18.

Eph. 2.

AA. 17. 10
Gal. 3.

be few and cheape, and not like the ceremonies of the Law, which were a costly and burthenfome yoke that the forefathers were not able to beare; for such was it fit that in fullness of time should be appointed unto sonnes and heires, and not to be kept any longer under the rudiments of the Law, in under tutors and governors.

Fourthly, In appointing a Sacrament without blood, the Lord shewed, that the blood which alone hath vertue in it to purge from sinne was now about to be offered, after which there should no more be any blood offered againe.

Fifthly, To verifie that which he had aforesaid, *I am the true bread that came downe from Heaven. Joh. 6. 35.*

Sixtly, Because one bread made of many graines and one cup of many grapes doe most aptly set forth, how that wee being many yet are all one in Christ, that we may love together as one.

Quest. 3

Is there no care to be had of other circumstances, for conformity unto the first institution, so that wee use bread and wine in the right forme with thanksgiving as for the leaven the water, which it is likely was mixed with the wine; for gesture, sitting, &c?

It is not required that wee observe all circumstances, no more than that the Jewes in keeping the Pascheover, should continually stand with staves in their hands, and shooes on their feet, according to the first institution, for Christ himselfe did otherwise keepe the Pascheover, and touching standing, see *Exod. 12. 11.*

Now all men, I suppose, doe yeeld herein for most circumstances of the place, in an upper chamber; of the persons, a few Disciples, men only, in the time of the night, after supper and if any do not, let this satisfie him:

Touching the time upon the Thursday at even, and after Supper, whereas wee take it in the morning and upon the Lords day. Their evening was the beginning of their Sabbath, as the morning is now to us, see Commandement 4. and that feast day was a Sabbath to them and therefore this Supper is rightly transfused to our Sabbath in the morning.

For the place a private room, it was occasionally used, because

because this Supper was instituted immediately after the Passeeover, in the roome whereof it commeth, and that being in a private roome upon the doore post whereof the blood was stricken, this could not then be but in a private roome also.

But it is questioned about the leaven, water, and sitting, though little reason to make question about these:

First, if wee consider that they are no where precisely expressed, though they may be gathered from the place where the institution is described; nay, which is more, where the Apostle repeateth the institution, though hee remembreth the time, the night wherein he was betrayed, the persons his Disciples, yet he speaketh not of leavened bread, or water mixed with wine, nor yet of sitting.

1 Cor. 11.
17,

Secondly, if it be considered, that as the standing at the Passeeover, the night, &c. were taken up occasionally, not purposely as Sacramentall: so was the leavened bread, this kinde of bread being at hand, and sitting, or rather leaning downe along, which is implied in the word *κλίνω*, Luke 22. 14. and *κλίνω*, Matth. 26. 22. that gesture being the position of the body at that time.

Thirdly, if it be considered, that as the night season, the persons and places are without any intended signification, so is the leavened bread and sitting.

If it be said sitting doth set forth our Communion with Christ: I answer, Take heed of inventing this or the like significations, which are beyond the Word, lest thou be such an one, as addeth unto the Word of God, and lest herein thou rashly censure all those Churches, wherein standing, walking, or kneeling is used. Indeed some circumstances there bee, which are not onely expressed, but commanded also, as Sacramentall, and these are alwaies necessary in the Lords Supper.

First, the giving of thanks, whence it is called *εὐχαριστία* the Eucharist, or Thanksgiving, for when he had given thanks, it is said that he brake the bread.

Secondly, the taking of the bread and of the cup, whereby may be signified, how the Lord tooke his deere Son, and set him

Propos. 1

Gen. 3. 14.

Touching the first; ever since sinne was committed in this world, the curse of God hath still followed as the fruit of it. The serpent sinned in beguiling *Eva*, and therefore *curst* *arthon*, saith God, *above all cattell, &c.* the woman sinned when she was thus beguiled, and after her the man, wherefore, *curst*, saith the Lord unto him, *is the earth for thy sake*, he doth not directly curse him, as the Serpent, because his state was reparable, as the Serpents was not, but by cursing the earth he maketh him subject to the curse, and he telleth him that he was dust, and should returne to the dust, but *Deut. 27.* he curseth by the peoples owne assent, every transgressour of the law in any thing, and he proceedeth *Deut. 28.* particularly to denounce, as curses, blasting of corne and fruit, dearth, death of cattell, unseasonable times, destruction by the sword, plagues and other diseases. And although these outward miseries onely bee mentioned hitherto, yet all the curse to which sinne subjecteth us, standeth not in them and the like alone, but also in the greatest miseries to come in another world. This indeed is not so manifestly spoken of in the old Testament as in the new, but yet they are not altogether passed over in silence. For *Psal. 11. 6.* God is said on the sinners to raine snares and fire and brimstone. *Psal. 73. 18.* the terrors of the wicked after death are spoken of. *Eccles. 8. 12.* *Although a sinner prolong his dayes, yet he shall not prolong his dayes*; that is, he shall not live in another world, but die eternally. *Esay 30. 33.* *Esay 66. 24.* *Their worme never dyeth, and their fire never goeth out.*

Propos. 2

1 Pet. 1. 18.

Psal. 49. 7.

Touching the second proposition, that all the goods in the world will not suffice to ransom one soule from this curse. Of this *S. Peter* speaketh, not with corruptible things as gold and silver: and *David*, There is no price or ransom, that a man can give to redeeme his brother. So likewise *Much. 6. 6. 7.* For both all are the Lords, *Psal. 50.* and they are, being compared to the soule, but vanity, *Eccles. 1.* as drosse, dung, yea as nothing. *Phil. 3. 8.*

Propos. 3

Touching the third, that no suffering death by any other creatures will suffice, not by beasts, *Heb. 10. 1.* for their blood doth not expiate sinne; nor if all the men in the world should

should suffer for one, because all are guilty of death for their owne finnes; nor yet if the Angels of heaven should suffer, but by the death of the Sonne of God made man alone, because the angels are not of the same nature with man, that is a sinner, and where justice saith, man shall die, man must suffer death, or else justice is not satisfied; wherefore the Son of God must needs become man, that he might suffer in our nature, and because the divinity is impassible, and if an angel or thousands of angels should have taken our nature and suffered for us, it would not have sufficed, because the sufferings undergone for sinne must be of infinite worth, such as be the sufferings of God alone. For which cause this is expressly spoken of, *He tooke not the nature of Angels, but the seed of Abraham.* Heb. 2. 16.

Ob. The justice of God requireth, that the soul which sinneth should die, and not one for another, and therefore it may not seeme to be satisfied in Christs suffering death for us. And amongst men this will not be permitted, but he that offendeth is put to death.

Sol. Christ was made sinne for us, when he was made man and suffered death, that is, by imputation of our finnes unto him, and suffereth for us according to the course of justice; Moreover, our sins are debts, and the debts of one man may in justice be paid by another, wherefore Christ in suffering, paid our debts, and so set us free from all curse, not only in another world, but even here also, so that sicknesses, worldly miseries, and death it selfe, are now no curses to the faithfull, but tokens of Gods love, and such, as in suffering which we may exult, yea even in death, as the Israelites for their brazen Serpent healing them, at the stings of the fiery Serpents, seeing Christ is even such to us.

From that which hath beene hitherto said of sinne making us subject to the curse of God, which curse comprehendeth all particular miseries that befall the sonnes of men in this world, we may learne from whence all our miseries and maladies doe flow, viz. from our finnes, that if wee would not suffer by famine, plague, pestilence, the sword of the enemy or any other way, we may take heed of sinning, because thus

Ezek. 18.

2 Cor. 5.
21.

Heb. 12. 9.
Rom. 5. 1.
1 Cor. 15.
John 3. 14.

Vse. I.

Lament. 3.
39.

a fountaine of misery is opened, and the seed thereof is sown, and how can we then, but expect that miseries should flow upon us and spring up unto us? And as wee should for this cause take heed of sinning, so in the time of misery we should remember our sinnes, as the cause to be tumbled for them, as *Iosephs* brethren did, that our feares and troubles may be turned into joyes, as theirs were.

Vse 2.

Secondly, we should be the more fearefull of sinning, because to sinne in any thing is to doe that, from which our whole estate will not ransom us, but we must die for it.

Vse 3.

For so much as by Christs death upon the Crosse we are fully redeemed, let us by faith have recourse to him onely, and not joyne with him any corrivalls; as the Virgin *Mary* or other Saints: or in part depend upon any merits or satisfactions of our owne or of others, as the papists doe. For this were to forsake the fountaine of living water and to dig to our selves pits, that will hold no water. Relying upon him onely we are sure to be delivered, and need not to feare sin, death, or damnation. *Rom.* 8. 33, 34. &c.

Quest. 46. How came it to bee thus with us men? were we created sinners?

Answe. No: God at the first made man righteous, but by yielding to the Devils temptation he made himselfe a sinner.

Explan. This hath beene already further explained in the beginning of the Catechisme, *Quest.* 11.

Quest. 47. Wherein did man yeeld to the temptation of the Devil?

Answe. In eating the forbidden fruit, and not contenting himselfe with all other fruits of which the Lord had allowed him to eat.

Explan. Read of this in the third Chapter of Genesis, and you shall see how craftily the devill comes to the woman under colour of wishing her well, yea better than God himselfe, whereupon shee yeelds to eat, and offereth of the forbidden fruit to her husband, who did also eat. Now what this fruit was, it is uncertaine, and it is but lost labour to enquire

quire after it. But to entreate of these two questions a little more largely together; That which hath beene said in answer to them, affordeth unto us these two instructions. I. That such is the goodnesse of God, as that he made not man evill or corrupt any way, but altogether good, righteous, and pure, like unto himselfe, and able to persevere in this goodnesse alwayes, if he had would; and as God that made him is most excellent every way, so he by his creation was the most excellent of all earthly creatures, being set as Lord over them all. That he was made perfectly good, appeareth, because he was made in the image of God, which image, the Apostle saith, is *righteousnesse and holinesse*. And *God made man righteous*, saith the Preacher. If there had beene in them any blemish or imperfection, they could not have beene set forth, as like unto God, because he is *holy, holy, holy*, as the Seraphims continually proclaim him. His understanding was light and holy, his will, affections, and desires holy, and all his thoughts holy, and the soule in all the faculties being holy, no question can be made, but the body and the members thereof being under the government of the soule, were holy also, and unblemished by any staine of sinne. There was no creature from the greatest to the least, which the Lord God made, but it was good, yea all things were very good, and therefore man, the Lord of all, much more. And by reason of the unblemished purity of man, they could be naked both the male and female and not be ashamed. And in this goodnesse man had power to persevere, that is, to incline his minde to good onely and to no evill, for his will was most free, neither was there any thing within him to stimulate him to any evill, and when extrinsically he should be assaulted by temptations, hee could have cleaved so close to his Maker, and so effectually have besought him for his grace, as that, howsoever not out of naturall principles, yet by such grace superadded, hee could have kept his station in holinesse unto the end. And in this holy and righteous estate there was nothing wanting to make him most happy. All things, before his entrance into the world, were provided for him, which were either for necessity

Doct. 1.

Gen. 1. 27.
Eph. 4. 24.
Eccl. 7. 20

Isay 6. 3.

Gen. 1. 31.

Rom. 5. 12

Gen. 5.

Gen. 2. 7.

Doct. 2.

Irenæus, E-
piphanius,
Cyrillus, E-
phrem.* Aug. de
Civir. lib.
20. c. 26.
Joseph. an-
tiq. lib. 1.
Basil. Da-
mascene.

necessity or delight, a most pleasant garden for him to dwell and walke in, all sorts of pleasant fruit to feed him, and all creatures to be in subjection to him. His labour here was, but a recreation, no paine, sicknesse or disease could fasten upon his body, neither was there any thing to vexe, but to give all content unto his minde. And as for death, there was no danger of that, till that sinne entred, because it is by sin that death entred. So that if man had stood, as he might have done, Paradise upon earth should still alwayes have beene his habitation, till that he had beene translated to that in heaven, as *Enoch* was, who being singularly pious was set forth for an example herein. But what, should this now pusse man up and make him proud? Nay, but because he for whom all these great things were done, was but a piece of earth, yea the dust of the earth, for out of it was he made; the consideration of it should make him to magnifie his Maker, and to ascribe all glory to him with the Prophet *David*, *Psal.* 8. and still be a motive to every one of us in humility to serve this gracious God, and to study to honour him by all possible meanes, and no way to dishonour that our founder, that vouchsafed to put so great dignity upon us, the vile dust of the earth:

Secondly, man being made perfectly holy, by conversing with, and hearkening to the subtle Serpent was soone corrupted, and of righteous became sinfull and wicked. How soone he was corrupted is uncertaine, some thinke the same day, but that is improbable, because that day being ended, all things are said to have been very good, neither did this new made couple so soone go one from the company of the other. And the next day being the Sabbath, it is not likely but that they spent their time together in praising & glorifying God. Wherefore I rather hold with those, that thinke they fell not, till after this time, (although I cannot be induced with some to thinke that they stood so long as Christ lived upon earth, viz. 33. yeares; nor with others, that they stood as long as he fasted, viz. 40. dayes, for the devils malice was too great to let them goe without temptation so long) *Many thinke that they stood above a day, but determine not

how

how long, and this they hold partly for the reasons before
rendred, and partly because there must needs intervene some
time, after their creation, that they might bee hungry. But
this question I have more largely discussed in my expositions
upon *Gen. 3. 5.* The thing wherein they sinned, was the ea-
ting of the forbidden fruit, of the tree of the knowledge of
good and evill: about which there bee divers conjectures,
why it is so called, which I have reckoned up *Gen. 2. 9.* but
that which I take to be the truest, is, because by eating there-
of man knew, that it was good to obey, but evill to disobey,
seeing that after disobedience, shame immediately followed,
thus also *Zanchy.* For the eating of the fruit simply was of
none avails, but to obey or disobey the command given by
the Lord.

*Zanch. de
oper. dei.*

The instrument used to deceive them was the Serpent, a-
bout whom a great question is moved amongst expositors,
whether by the Serpent is not meant the devill, and if not
but a beast so called, how such a Serpent could speak, or whe-
ther the devill spake in him, he being onely a dumbe instru-
ment, or inabling him to speake. as sometime an angel did
Abraams Ass.

This question I have also largely discussed upon *Gen. 3. 1.*
resting upon this, as a finall resolution, that it was a very
Serpent chosen for his subtlety by the devill to tempt *Eve*,
and having the power of speech for the time by the devill
through Gods permission, given unto him. But because the
devill used this instrument, it is spoken of, as his act, and be-
cause he once wrought thus by the Serpent, he is since com-
monly called by the name of the Serpent, and the old Ser-
pent. Touching the party, to whom the Serpent spake, it
was the woman, whom the devill knew to be weakest and
of great power to perswade the man. But whether the man
being tempted by her were deceived, as shee had beene, or
by the womans flattery onely were allured to satisfie her
desire, is a question, because *the man*, saith the Apostle, *was
not deceived, but the woman.* For the one is *Augustine*; for
the other, that he also was deceived, *Chrysost.* *Ambros.* *Pro-
sper,* *Calvin,* and the author of this slender worke, see *Gen. 3.
4. 5.*

*1 Tim. 2.
14.*

A

offered a long and horrible punishment to deterre all others
therefrom. The very earth cryed against him, rather then
his murder should be concealed, and sundry times by mira-
culous meanes God bringeth murders to light, that they
may receive condigne punishment. And the nearer any man
is to another, the more heinous is the sinne of murder, as if
a father, husband, brother, &c. And unto these we may adde
a fifth reason, God hath not made man with such offensive
parts, as other creatures, as hornes, hooves, tuskes, &c. where-
fore it is most inhumane to kill. 6. To shew in what ac-
count blood is, he appointed it onely for sacrifice, and David
commanded build the temple, because he shed blood.

Whence it is, that Christ intitles the devil a murderer, as
by his proper name; & how secretly soever murder be com-
mitted, it is noted above all other, to be a crying sinne. Cain
murder cryed to heaven against him: the Egyptians murder
made amongst the Jewes children, cryed against them: the
sinne of the rich, denying the hire of the poore, cryed to hea-
ven, and this is a kinde of murder also: in these places wee
made of sinnes that are crying for vengeance; to shew, that
murder of all sinnes is the most crying sinne, so that the mur-
derer shall not rest, but if man revengeth not, God will, if man
cannot know it, God will make it knowne, sometime making
the dead body to bewray the murderet, sometime the birds,
and sometime the murderers owne conscience. And hitherto
of the head sin against this Law.

Within the compasse of which come also make-bates, that
by tale bearing stirre up strife, and occasion bloodshed, as
David stirred up Saul against Abimelech.

A second sinne here, is the next degree unto murder, all
injury done unto our neighbour, tending to the prejudice of
his life. By striking and fighting in private, unjust quar-
relling, whereby it commeth to passe, that an eye, or tooth is
lost, the head, the face, or the arme is bruized, or broken,
or some other part of the body hurt. The Lord provideth
for the punishment hereof, Eye for eye, tooth for tooth, hand for
hand, and to pay the charges of the party stricken, during the
time of the healing. 2. By grinding the faces of the poore,

Gen. 4.

James 5. 4.

2.

Against
quarrelling.

Ex. 21. 24.

Eſay 1. 17.

Ex. 23. 24.

in ſelling and letting without all conſcience, in diminiſhing their hire, or in taking their meanes away from them; this is alſo called oppreſſion; by which rich mens hands are filled with blood; and ſuch an oppreſſing bloody ſin, as that it ſhall eſcape no more then a ſmall murder, when the poore cry out under this burthen: the Lord threatneth, that his wrath ſhall be kindled, and he will kill them that uſe it. 3. By uſing any outward meanes of impairing our neighbours life, or health; as if the Phyſician or Chirurgeon ſhall deale falſly with his patient, giving him rather things againſt, then for his health, that he may be the longer under his hands; or having no ſkill, or but little, ſhall pretend ſkill ſufficient, and ſo keep him to the indangering of his health and life, from ſuch as bee more ſkilfull: and likewiſe if the Apothecary, through a greedy deſire of gaine, or by neglect, ſhall give one thing for another, unwholſome, improper ingredients, inſtead of the preſcribed, here is not only a wicked deceit, but a degree of murder. And as it is in regard of others, ſo alſo is it in regard of a mans owne ſelfe, if he ſhall by any meanes willingly impair his owne health, rather chooſing to endanger his life in time of ſickneſſe, then that he will be at charge for the meanes of recovery in the time of health, rather ſtarving through idleneſſe, then working; or on the contrary ſide, following drunkenneſſe, ſurſetting and whoring, to the breeding of noyſome diſeaſes in his body; thus, and whatſoever way elſe he taketh, to the prejudice of his owne life, beſides his ſinne againſt other Commandements, he is guilty of ſelfe-murder.

3.
Againſt railing
ſpeeches
Mat. 5. 22.

Pro. 12. 18.

Ephes. 4. 31

The third ſinne is to raile, and revile in ſpeeches, although no ſtroke is given: for this is alſo a degree of murder, Chriſt himſelfe being Judge, where ſpeaking of murder, hee ſaith, *Whoſoever ſhall ſay unto his brother, Racha, ſhall be worthy to be puniſhed by a Councell: and whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire:* For railing, and bitter words, are like the pricking off words, and therefore are not onely forbidden, but all appearance hereof by crying out aloud, where the Apoſtle biddeth to put away anger, evil ſpeaking, and crying. And good reaſon, that this ſhould bee forbidden here, as a degree of murder, ſeeing experience teacheth, that

of words blowes doe commonly arise.

The fourth sinne is, to have murderous affections of malice, hatred, and envie against our brother, or but the first degree hereof, unadvised anger: for to prevent the height of these evill affections, the Lord threatneth such, as be unadvisedly angry, as *culpable of judgement*; and Saint James saith, *that the anger of man doth not worke the righteousness of God*. This unadvised anger is heat arising in us, upon some private injury done unto us, or to our friend; pricking us forward to revenge, and this may well be said, not to worke the righteousness of God, because it setteth not a man the right way, but contrary to that, which the Lord hath appointed us, saying, *Vengeance is mine, and I will repay it*. There is a kinde of anger, which is commended; *Be angry, but sinne not*, but this is not an humane but holy anger, and hath these properties: First, it is only against sin and not against that, which is a private displeasure done unto us. Such was the anger of Moses, when he coming from the Lord with the Tables of the Law in his hands, seeing the Idolatry of the people, he threw them downe, not being able to hold, when he saw God thus highly dishonoured.

2. It is moody, because God is offended: for the same sin may be to the offending of God, & of our selves also, because it is some injury unto us: as when a servant neglecteth his masters business behind his backe, or spendeth his money at the Ale-house; or when a people walketh stubbornly against their Minister, or ruler; in these, and the like cases, our anger must not bee for ourselves, but for our God. Here meeke Moses himselfe cried at the waters of Meribah, when the people murmured for water, so that he could not enter into land of Canaan.

3. It is not sudden, but upon deliberation, according to that precept, *Be swift to heare, slow to speake, slow to wrath*. Thus Ambrose Bishop of Millaine obtained at the hands of Theodosius the Emperour, after that he had greatly offended by sudden anger, that hee should not suffer any decree made in his rage to be executed till thirty dayes after.

4. It doth not continue long, but is soone over againe,

Against malice, hatred, and envie.
Mat. 5. 22.
Jam. 1. 20.
Quod est fructus habet gladium in vaginis cordis absconditum.

Rom. 12. 19.
Ephes. 4. 26
Properties of holy anger.

I.
Against sin.

2.
Reprova God is offended.

3.
It is not sudden.
Jam. 1. 19.
Theodor. 5. cap. 17.

4.

It doth not
conquer

long

Rom. 103.

8. 9.

Ephel. 4. 26

Gal. 5. 22

It is a sin

1 Cor. 13.

Gal. 5. 1.

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where there is repentance, according to the example of our Lord, who is slow to anger, and ready to forgive: wherefore it is said; *Let not the Sun goe downe upon thy wrath.*

3. It riseth from love, and is guided by love, the love of God, and the love of our neighbour, that hath sinned: for whatsoever is without this, is sinne: and if any be fallen by infirmities, saith the Apostle, *restore such an one with the spirit of meeknesse.* When anger is thus ordered, it is so far from being a sinne, as that it is necessary in all men, it is zeale for Gods glory, and out of this anger, the disgracefull words of, foolcs, wicked children, sons of a whore, &c. have rightly, and without sinne bene used, as by the Prophets, our Saviour Christ, and by the Apostles. But out of these causes, anger is fleshly, and if it be more violent, it is hatred, if it dwelleth in a man to make him watch his opportunity to be revenged, it is malice, if it causeth joy, when it falleth out ill unto our neighbour, and griefe, when it is well with him, it is devillish envie, and this is a double murder, 1. of a mans selfe, because envie is a rotting of the bones, *Prov. 14. 30.* 2. of another who is hated for the good in him, or towards him, and hee that hateth his brother is a murder, *1 Iohn 3. 15.* as *Cain Gen. 4.* and *Josephs brethren envying him.* If it bee a perpetuall barre to reconciliation, it is a reprobare affection, as of such as cannot bee appeased. Now as the very act of murder hath bene shewed to be a most odious sin, so are these degrees of killing, anger, &c. First, the heart and tongue is here set on fire, as if the fire of hell; neither good men, nor good Angels durst ever doe thus, no not *Michael* the Archangell, when he strove with the devill about the body of *Moses*, he durst not blame him with cursed speaking, but said, *the Lord rebuke thee.*

or 2. To done thus, is to be a murder, before God, even as *Cain* was, for he that hateth his brother is a man slayer. 3. It is a proper brand of the wicked, *His throat is an open Sepulcher, hee possen of Asps under his tongue, his mouth is full of sinning and bitterness.*

Wherefore let us strive against these anger, and all such murderous affections. Helpes herein are first to consider

our owne weaknesse and finnes, *Gal. 6. 17.* To consider wisely the providence of God in all his dignities that are by any man offered him; as *David* did when *Schimeon* troubled him, *1 Sam. 24. 12.* To avoid the company of forward and hasty persons, by whom thou mightest bee provoked, *Prov. 17. 1.* even as a man keepeth gunpowder from the fire. To observe the countenance and behaviour of a man in fury, by. To consider that all such are foolish, *Eccl. 7. 11.* *Prov. 12. 16.* 6. The judgement belonging to this anger, *Mat. 5. 22.*

7. The fifth sin against this Commandement is all cruelty towards man or beast: for the righteous man is noted to be mercifull, even to his beasts. Cruelty is sometime in the very looke and countenance, when it is cast downe towards any man: thus was *Cain* towards *Abel* before his murder, and *Adam* countenance expressed his malice against *Jacob* before his departure: and this downward looke is a sin in any, when an ill minde is hereby set forth, as it is for the most part.

8. In the behaviour there is cruelty, when it is harsh and cruelish, as *Nabal* is said to have been towards his servants, so as that they could not tell how to speake to him: for him therefore it is said, *He was churlish, and ill conditioned*, and this is an ill condition indeed, and unworthy a Christian, seeing our lesson is, *Learn of mee that I am meeke and gentle*.

9. When any way too much severity is used, by the rich towards the poore, by officers towards malefactors, dealing with them in all extremity, by governors towards such as be under them, unreasonably correcting, or otherwise expressing an hatefull minde against them: This was a sinne in the Pharisees, that brought the adulterous woman to Christ, threatening cruelty against her, and all they shall have judgement more merelisse, that are thus without mercy.

10. Cruelty is in the unmercifull usage of the dumb creature, working them without reason, pinching them in things necessary, beating, or killing them without mercy, so, otherwise abusing them, so as that they sicken, or grow diseased hereby, all these are wicked acts, and shew wicked men, whose

2. 10. 1
2. 10. 2

5.
Properties
of cruelty.
Pro. 12. 10.
Cruelty in
the looke.
Gen. 4.
Gen. 31. 2.

In the be-
haviour.
1 Sam. 24. 2.
Mat. 23. 1.
The much
severity
towards the
poore.

John 8.

Unmercifull
usage of the
dumb crea-
tures.
Pro. 12. 10

them, whoſoever ſhall periſh, he is acquitted, and ſhall have his reward.

The Caldee to imply the killing of ſoules here forbidden;

Againe, Parents and Maſters, and all private Governours are together, if by their neglect or bad example, their children, ſervants, or pupils periſh by ignorance, prophaneſſes, or any other ſinfull courſe of life, which they might have amended in them, by teaching, charging, reprovng, and requiring better things at their hands, and leading them on by a good example. For this, as hath beene ſhewed, is their duty, as is to furniſh them with things neceſſary for the bodily life, and therefore, as in the denying of theſe, they which are under their government periſhing, their blood ſhall be laid to their charge, ſo is it, when they deny them meanes neceſſary for their ſoules; and much more, if they give them the poiſon of bad counſell, or bad example, this murdering of ſoules ſhall be charged upon them.

And laſtly, every neighbour, that giveth his neighbour drinke to make him drunken, that ſtirreth up one againſt another to fighting and quarrelling; and generally, if hee in any way ſinne, or doth countenance, and favour, and deſend it, to the heartning of a man on therein, every of theſe wayes he is the cauſe of the deſtruction of his neighbour, and ſhall answer as a ſoule murderer. For this is taxed in Gods word as an high offence; *For he to him that giveth his neighbour drinke, that is, to make him drunken; and it is ſet downe as a height of ſinne; which not onely doe ſuch things, but ſavour ſuch as doe them.* And good reaſon, ſeeing every man is bound to keepe his neighbour, as much as in him lyeth, from ſinne, otherwiſe he is cenſured, as hating his brother: for, *Thou ſhalt not hate thy brother in thy heart,* ſaith the Lord; *but reſtate him plainly and not ſuffer him to ſin.* Oh then, how ſhall hee answer it, that provoketh his brother to ſin? without doubt he ſhall be judged as an hater, yea, a murderer of his brother at the laſt day.

Now that we may avoid the horrible ſinne of murder:
1. Let us flye pride the very fountaine of contention, which murder

2 Parents
and Maſters

Deut. 6.7.

3 Neighbours

Hab. 2.15.

Rom. 1.31

Lev. 19.17

murder followeth: for pride will endure nothing, and is so wastfull upon it selfe, that nothing can bee spared for the possibillitie of a mans life.

2. Covetousnesse, for he that is greedy of gaine, will hunt after the precious life of a man.

3. Richnesse, drunkennesse, and whoredome, whereupon how much bloodshed hath followed, who knoweth not? Moreover a man hereby wasteth and destroyeth his owne life.

Quest. 122. What is here commanded?

Ans. One of the duties that we owe to our neighbour, as much as to us, to preserve his life and health, and specially the life of his soule by good counsell, exhortations, admonitions, and the like.

Explic. The duty here commanded, ariseth from the consideration of the sinne forbidden, for if it bee forbidden to murder, then it is commanded to save life; because hee that saveth nor life when it is in his power, is guilty of murder. Now, as murder is either of mans owne selfe, or of another man, so the duty, that we may bee free from the guilt of any murder, is so endeavour to save both a mans owne life, and the life of another man.

First then, thou art here bound to preserve thine own life, by the use of all lawfull meanes: 1. In the time of danger, flying from one place to another, whether the danger be by persecution, as *David* was endangered by *Saul*, and therefore fled from him; and as *Athanasius*, an holy father of the Church, hid himselfe a long time, when he was sought for to the death by the *Arrians*; and as *Elisha* long before fled from *Iezabel*: or if the danger bee by famine, as *Abraham*, *Isaac*, *Jacob*, *Namir*, and other holy persons have commonly done: or if there be danger by the plague, the chiefe cure of which devouring evil, next to repentance, is to change the aire, and that speedily, not in an opinion to be safe from Gods stroke, but in obedience to his will, who would have us to preserve our lives by all lawfull meanes, in the time of danger. And a principall ground of all this, is that commandement of our Saviour: If

I.
To save our
owne life by
flying in
time of dan-
ger.

1 King. 19

11. 12. 13.

persecution

they

The duties of the sixth Commandment.

peace by avoiding to the pursuit; a *Commandment* al inge *peace* with all men: And againe: Dost thou desire to live long, and to see good daies? *Refraine thy tongue from evil, and thy lips that they speake no guile; cease to doe evil, learn to doe well; seek peace and ensue it.* *1 Pet. 3. 11.* Lastly, a mind content for the love of peace sometimes to depart with a mans right, as *Abraham* the noble gave for his nephew, his choise, being content with that part, which he left; and *Christ*, when he had proved, that he was not to pay tribute, or poll money, did not withstanding pay it being demanded.

Rom. 12. 9

Psal. 34. 12.

Gen. 13.

Mat. 17.

By interring, and timely bringing to the buriall, dead bodies of Christian people, or others, which being unburied would be noisome, and prejudiciall to the lives of the living. Therefore *Abraham* provided a place to bury *Sarah* in, she this taketh not she hanging up of perjurides, or other notorious murderers in chains, without buriall, who are unworthy of the honour of Christian buriall. And this duty hath more properly belong to the fifth Commandment.

Now, as there is a spirituall murdering, as well as a corporall, so there are duties to be done to preserve the spirituall life, and first in preservation of thyne, thou art bound to desire the sincere milke of the Word, as *St. Peter* saith, that thou must grow thereby attend the preaching hereof, whereby faith may be wrought and confirmed, and that with all diligence, it is to be preached in season, and out of season: thou must hold the Word in thy heart by serious meditation, as *David* did, and let it dwell plentifully in thee; pray continually for grace; and reverently receive the Sacraments, and unto all these joynes obedience; bee deare of the word; and not careless, deceiving your selves. If any of these things be neglected, thy soule cannot live, thou destroyest thy selfe everlastingly.

1 Pet. 2. 2

1 Pet. 2. 2

Rom. 10.

14.

Psal. 119.

1 Cor. 3. 16

Jam. 1. 22.

To preserve thy neighbours spirituall life: 1. If thou bee a Minister, teach, exhort, rebuke, use all meeknesse, discretion, and diligence in doctrine and life, to keep in the right way, to bring the foolish to wit, to strengthen the weak, to comfort the faint hearted, to exhort the idle, to inform the ignorant,

To preserve the life of the soule.

norant,

excellency of the grace of love. 3. Our nature being one flesh. *Ez. 38. 7.* God made all of one flesh *Angustin*, that we might love together as one. And our love must not be to friends onely, but to enemies, and those that hate us. *Mat. 5. 44.*

Quest. 123. What is the seventh Commandement?

Ans. *Thou shalt not commit adultery.*

Quest. What is here forbidden?

Ans. First, all outward unclean actions of *Adultery, Fornication, &c.* Secondly, all filthy and unclean speeches, songs, and Bookes, and Ballads of this sort. Thirdly, all incontinent thoughts, and lusts of the heart. Fourthly, whatsoever is occasion of uncleanness, as *surfeiting, drunkenness, and idleness, &c.*

Exp^{lan}. The sin here forbidden, is not only the act of adultery, but whatsoever is any way against chastity or sobriety, either indeed in word, or in thought, directly, or indirectly, it means of sinning here against. For thus large our Saviour sheweth the extent of this Commandement to be where he saith; *Whoever looketh upon a woman so lust after her, hath committed adultery with her in his heart,* stretching this Commandement to the very thoughts, and the means of such wicked thoughts, a wandering eye.

First therefore, this Commandement is broken by unclean actions of every kinde, whether by bestialtie, *Levit. 18. 23.* or by unnaturall lust, *Rom. 1. 26, 27.* and so forde an evil is this, as that the Lord hath done more against it, even in the view of the world, then against any other sinne, sweeping away even whole kingdomes with fire and brimstone from Heaven, not sparing any of that impure people, and continuing the memorill of his judgement unto this day, by the dead Sea, which is there by the Apples outwardly faire, having nothing within them but smoke, and by the generall desolation of the Countrey, void of every living creature.

22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 5. 28.

Gen. 19. 12

Deu. 22. 13

Ver. 23.

Against A-
dultery.

Prov. 3. 17.

Job. 31. 9,
29.

Deut. 23. 1.

Or the 4th of uncleanness is committed with a man or wo-
man married or betrothed; and this is adultery, which is also
so foule, as that the punishment appointed is death: If any
man bee found lying with a woman married to a man, then they
shall die, even both remaine, to wit, the man that lay with the wife,
and the wife. If a maide be betrothed to a husband, and a man
lie with her, then shall ye bring them both out to the Gates of
the City, and shall stone them with stones to death. The whole
Tribe of Benjamin almost was destroyed for adultery, and
David driven out of his kingdome. Judges 20. 2 Sam. 12.
And in common sense death should be the punishment of a-
dultery at this day, because, as by and by shall bee shewed, it
is a most foule and horrible sinne, and reason requireth, that
the punishment should be proportioned according to the
sinne; for a most heinous sinne, not any light, but the most
grievous punishment of death, as God of old appointed: And
good reason that Adulterie should be thus punished; because
it is an abominable sinne divers wayes.

1. It is a breach of a most sacred Covenant made before
God, and the Congregation of his people in most solema
manner: yet, it is a breach of promise made with God, for
the strange, that is, the whorish woman, is said to forget the
Covenant of her God.

2. It is the greatest disgrace to a family that may bee, the
mother being a whore, the children bastards, and through the
curse of God following hereupon, the father being likewise
a whoremaster, according to that which Job calleth for, as
just against himselfe; If my heart hath bene deceived by a wo-
man, &c. let my wife grinde unto other men, and let another bee
downe upon her. For this is commonly seene, where the hus-
band is naught, the wife is given over to be such also. And
the children begotten of such, beside that the Lord esteemeth
them as base, excluding them from bearing office in the Con-
gregation to the tenth generation, doe commonly follow
the steps of their adulterous parents; (a family is made of a
chaste household; and a Church of God as it ought to bee) a
very brothel-house and Stewes, lothsome to God, and to all
good men.

3. It is an intolerable wrong to the husband, to bee thus abused; in that he nourisheth, bringeth up, and provideth for, as for his owne, the bastard brood of lewd knaves, and thus adultery is greater then any theft, because a man is hereby robbed of his whole estate, defrauded of his chiefest worldly creature, and prevented of his greatest comfort here, through the want of genuine true-begotten children, these bastards being sould in their stead. And therefore, as murder hath bene and is daily miraculously discovered, that it may be accordingly punished, so did the Lord appoint a miraculous way for the detection of adultery, that it might not escape unpunished: *viz.* holy water, which the woman suspected should drinke; that should cause her thigh to rot, and her belly to swell: and there is a certaine precious stone in some report, at this day, which being laid upon a woman sleeping, maketh knowne whether she hath bene false to her husband.

Nucl. 5. 12
Sed non ego
credulus illis

Boem.

Hackl. pag
561. Annyl.
Cofm.

Pet. Mart.
in 2. Sam. p.
241.

How odious this sin is, appeareth by the punishments appointed by men, led onely by the light of nature: some adjudging the Adulteresse to be punished, with the cutting off of her nose, and the Adulterer, with a thousand stripes, as the Egyptians: some allowing to kill such, as they were taken in adultery instantly, as *Solon*: some adjudging that the Adulteresse should cut the throat of the Adulterer, & the next kinsman to him should cut her throat, as a people dwelling Southward from the Indians: and some stoning them both to death, as the Turks. *Nebuchadnezzar* hearing that one *Aeab* and *Zedeonab*, Jewes, had committed this wickednesse with two married women, broiled them to death upon a gridiron. *Zaleucus*, a Law-giver of the Locrians, appointed both their eyes to be put out, and when his owne sonne was taken in adultery, rather then the Law should bee broken, hee spared one of his sonnes eyes, and caused one of his owne to bee put out. And yet more to shew how abominable it is to naturall reason, when *Cabades* King of the Persians, made a Law to tolerate it, his subjects tooke it so heinously, that they would not suffer him any longer to raigne over them.

Not onely men, but other creatures, led by the instinct of nature,

*Toyful Hi-
story of
beasts.*

nature, without reason, doe in their kinde hate adultery. The Elephant will not endure it in his female; And it is reported, that a certaine Elephant seeing another man lying with his mistress in the absence of his master, slew them both: and the like is said to have beene done at Rome, whom also being slaine, the Elephant covered up and shewed them both to his master at his coming home: and another time, when a man had murdered his wife and charged another, his Elephant leading her upon a time to the place, where the first wife was buried, opened the ground with his trunk, and shewed her the dead body. Wherefore, whosoever thou art that bearest the name of a Christian, abhor to commit this wickednesse so foule and so much detested, evn by heben men, and by the very bruis beast: assure thy selfe, that how secret soever it be, God beholdeth it, and if not here, yet hereafter he will open it, to thine eternall confusion.

And that thou maist be yet more moved to fye this sinne, consider, that it is both against thy body, goods and name.

1. Against the body, because it consumeth the flesh and the body. *Prov. 5. 11. It is a fire in the bones,* that breedeth fretting and incurable diseases. 2. Against thy goods, the who- rish woman bringeth one to a morsell of bread. *Prov. 6. 26.* 3. Against thy name, for unto this it is a perpetuall blot. Lastly, it is against the soule, bringing that to everlasting destruction, yea the adulterer destroyeth two soules at once.

On the act of uncleannesse is committed with a single woman, by a single man; for if either bee married, it is adultery, but this is fornication: the punishment of this sinne, of olde, was, to be enforced to marry her that was deflowred, and to pay her father fifty shekels of silver: and if her father refused to give her to wife unto him, he was to pay morey, according to the dowry of virgins. And straightly hath the Lord charged saying, *Thou shalt not take an whore of the daughters of Israel nor a whore, keeper of the houses of Israel:* And in the verie following a whore is compared unto a dog; for, *Thou shalt not bring, saith the Lord, the hire of an whore, nor the price of a dog into the house of the Lord.* This sin is next unto adultery, and so placed every where in the Scriptures, both because it is

next

*Against For-
nication.*

Deut. 22. 29

Ex. 22. 17.

*Deut. 22. 17
Ver. 18.*

next unto it in foulness before God, and such as that who-
ever falleth into the one, never maketh conscience of the other.
Many wayes is this a most detestable sinne: 1 Because indig-
nity is hereby offered unto Christ, the member of Christ be-
ing thus made the member of an harlot: for, Know ye not,
saith the Apostle, that your bodies are the members of Christ?
Will I then take the member of Christ, and make it the member
of an harlot? God forbid. Know ye not that hee which coupleth
himselfe to an harlot, is one body?

1 Cor. 6.
14, 15.

20 Because that by no sinne is the body so much wronged,
as by this uncleanness, wherefore the same Apostle proce-
edeth, and saith, Every man thus a man committeth, is without the
body, but hee that committeth fornication, sinneth against his owne
body; that is, actually cutting off himselfe from Christ hereby,
and dissolving the covenant with his God. For the Lord
hath vouchsafed to joyne us that beleeve, unto himselfe in ma-
riage; now by other sinnes, we offend greatly this our dearest
love, and are blemished, and made loathsome unto him, so as
that he is at the point of cutting us off: but by fornication, ei-
ther spirituall, which is with Idols; or corporall, a man cut-
teth himselfe off from God.

Verse 18.

15. 160

21 Because that by fornication, the Spirit of God, the
spirit of all comfort, is wronged; and that extremely, being
thrust out of his owne house and Temple: for, your body, as it
followeth in the same chapter, is the Temple of the holy Ghost,
bought for a price, and is not your owne. All which being put
together, of any one of which, sheweth this sinne to be abo-
minable to all Christians, that are not of seared consciences,
and altogether without feeling of Gods grace towards
them.

Verse 19.

And it is to be noted, that whatsoever difference hath
beene put betwixt the punishment of this and adultery, yet it
appeareth even before Moses his Law, this sinne was death:
for when *Thamar*, *Judahs* daughter in law, had played the
harlot, *David* hearing of it, commanded that shee should be
brought forth, and be burnt to death.

Gen. 38.

And the whole City of *Shechem* perished for fornication
Gen. 34. and of the *Israelites*, 35000. in one day, 1 Cor. 10. 8.

Gal. 5. 19.

. 21. + 1

Gen. 6.

8. 1. + 2

Gen. 34.

And amongst the Turkes they are punished with eightie stripes; and how slightly soever these finnes of fornication and adultery be passed over amongst men in these miserable times, there is a greater punishment then a thousand bodily deaths expressly threatened here against, *our eternall death for he that doth these things, saith St. Paul, shall never enter into the Kingdoms of heaven.*

When the bed is defiled, although they marry together afterwards, God will judge it; *Heb. 13. 4.*

Secondly, this ranketh them with men of the old world, who are said to have taken wives of all that they liked; that is, by brutish and inordinate coming together with them, before they took them, and with uncircumcised *Servants*, who first deflowred *Dinah*, and then would have married her, but hee frowned for it, hee and all the men of the City being slaine therefore.

Thirdly, this is a continuall heart-sore, and griefe unto them, even when they behold that, which otherwise would be one of their greatest worldly comforts, viz. their first borne, or any other in what number soever, being the fruit of the body; whom when they behold, they beheld their sin; and if contrariwise it be a joy, as it is unto many, woe is unto them, the guilt of their sin is yet upon them.

But it is objected by the persons of fornication, that it is not so heinous, because not against the light of nature, for the Gentiles thought it indifferent having but this light, and *Eccl. 10. 1.* it is numbered amongst indifferent things.

To which I answer, that whores yet were most infamous amongst the heathen, a sort of women, as one of them saith, neglected by the gods, and scarce worthy the name of woman, neither was ever any heathen man, that loved his daughter, willing that she should be thus abused. And for the numbering of fornication amongst indifferent things, as blood and strangled things, this argueth nothing, because elsewhere it is numbered with adultery and other most horrible finnes, *1 Cor. 5. 10. Gal. 5. 19.*

Of the act of uncleanness is committed with a monkish woman, or the aunt, the sister, and the wives sister, &c. and this

Against In-
cest.

this is incest, whether it be in marriage, or out of marriage, and so heinous is this, that death is appointed for a punishment thereof. When S. Paul heard, that one among the Corinthians had taken his fathers wife, he detested it as abominable, and so abominable, as that the like was not heard of among the Gentiles, and ceaseth not till he had caused him to be excommunicated, and cast out of the Church of Gods people.

Incest brought *Sennacherib* through the just judgement of God to destruction, and in such a case as that it is to be feared, his soule perished also. *1 Sam. 13. 19.* How is it a sinne of Incest in a man to marry his brothers wife, whereas the Jewes were commanded not raise up seed to their childlesse brethren? how shall these two lawes be reconciled?

The law against Incest is general, binding all people of all countries, and perpetuall for ever: the law of the brothers taking the brothers wife wanting issue, was a speciall exception to this law, peculiar to the Israelites, and to last but for a time, whilst there was a speciall reckoning made of the first borne, and of his seed, still continuing him as it were alive, thus justifying the first borne amongst many brethren, when without having any seed further raised up unto him, both himselfe remaine alive forever. Wherefore in no case may the like now be tolerated, for it is a soule sinne.

Or the act of uncleanness is with a second wife, in the time of the first: for he whoever it may seeme, that there is no direct law against this, but because the most holy Patriarks had many wives; that it is no sinne, to have more wives together: yet now certainly it is no lesse sinne than Adultery in continuall practice, to take a second wife, during the life of the first. For first, there is a direct law against it, made by God himselfe, *Thou shalt not take with a wife her sisters wife*, which may also be read, one wife unto another, that is a second, whilst the first is living: Otherwise, it might be lawful, the wife being dead, to marry her sister, which is against all equity of these lawes. For, whatsoever woman be comaried in any way thy sister, thou must not marry, if she be but the daughter of thy fathers wife, begotten by thy father,

Lev. 20. 10, 11.

1 Cor. 5. 1.

Quest.

Ans. M.

1. 1. 10. 1.

1. 1. 10. 1.

Polygamy.

1. 1. 10. 1.

Lev. 18. 18.

1. 1. 10. 1.

1. 1. 10. 1.

Lev. 18.

15, 16.

Gen. 2. 23.

11

1. 2. 3. 4.

Mal. 2. 15.

Amos

Mal. 2. 15.

1. Cor. 7. 1.

Obiect.

Sol.

2. 1. 2. 3. 4.

Secret. lib.
4. cap. 26.

2. 1. 2. 3. 4.

2. 1. 2. 3. 4.

for thy brethren wife. & the reason is, because she is thy sister;
namely such an one as is called sister, but is not, viz. the daugh-
ter of thy fathers wife, begotten by another husband, in which
thou marry. But thy wifes sister is thy sister, and therefore
it is unlawfull to marry her, though thy wife be dead, whence
it followeth, that this Law must bee understood, as being a-
gainst Bigamy, which is, to ioy two wives together, though
they be not sisters, but strangers one to the other. The first
institution is against it, God making but one man, and one
woman. And why did he make but one, saith Malachi, be-
cause he sought a godly seed. There is no expresse and
positive toleration therowout all the Bookes of God, for
having more wives together than one, but much to the contrary.
They twaine (saith Christ) shall be one flesh, not three, or more.
And, To avoid fornication, saith Paul, let every man have his
owne wife, and every woman her owne husband, not ovver, or
husbands. And Lamech is branded to bee the first that had
two wives. Of his punishment, or punishment, we find no
thing, but it is not a toleration, when Abraham doth hearken to Sa-
rars voice, willing him to go in to his maid Hagar, and when
she being with child by him, hath an Angel sent to comfort
her, in regard of that she went withall. And when Nathan
tellecth David, that the Lord hath given him David wives and
concubines: And when Jacob obtained so much favour in the
middest of his wives and concubines. It seemeth to have beene a secret and implicite toleration
to them in particular, and so for others of those times, but
what is that to us under the new Testament? The Lord, who
made the Law, can dispense with this Law as it pleaseth him,
for ends best knowne to himselfe. Though it were no sinne in
Abraham, taking Hagar upon his wifes motion, yet it was
sinne in the Emperor Kalendarinus to take Iustine, upon the
commendations of his wife Severa, and to make a Law, to
tolerate it in others. Though it were no sinne in Jacob, to
take foure wives and concubines, yet it was a sinne in the
Emperor Charles the Great. Whence it appeareth, how grosse the impudency of the
Popes is, who hath taken upon him to dispense with these
sins.

As with itself in Edward King of Portugall; who married a sister of *Katharine* Queen of England; had two daughters; and *Ferdinand* King of Naples, married his daughter the dispensation of Pope *Alexander* the sixth; and Pope *Martin* the fifth, gave leave for a man to marry with his own sister. The same may be said of fornication and whoredome, the Popes of Rome have generally tolerated, in selling licence of the Stewards, and not in doing as becometh

Lastly, there is a sort of uncleanness committed without a companion, namely, by wilfull pollution, yea, and sometime by small arising from voluntary filth, going to such effect.

And finally, the Equallization of all things by vnder God and
his free choice; *Eius finis est corpus bonum morum et consuetu-*
dine is a signe of a filthy and corrupted mind which is within
and good reason is there, that if pollution shal be forbidden
to be kept in the house, that the signe should be forbid-
den to be hanged up also: if stewes and whoredoms be for-
bidden; that the figures and allurements should be forbidden
also. Yea filthy words are expressly forbidden; *Ne vos for-*
nicationem et omne immunditatem loquamini sicut peccata illorum
etiam si scitis quod vos non facitis to speake of such things that you
know of some in the world, yet thou wilt be sure thyself make
the men by filthy talking or reaching after this unseemly
and sensill, be seeming men given over to foolish unclea-
nely, without all commendation of the account to be made
at the resurrection. *Horace* ad iu. lib. 2. v. 12. *Et vitia* to

[illegible]

✠
1 Cor. 15.

Ephes. 5.3,
11.

3.
Mat. 5:28.

1. Cor. 7.9.

Col. 3.5.

Fourthly,

Against wantonness, and passions of uncleanness.

491

Secondly to live in ease and idleness is here to be removed as a true saying *Idleness is the parent of all vices* and it is the way to idleness, and even wantonness. David may be an example who payed dearly for the experience which he bought of the mischief coming by idleness: and the Israelites who being idle in Shittim, fell to adultery with the daughters of Moab: and the young widowers that waxe wanton in Christ are noted to be idle goers about from house to house.

The dily, Surfetting and drunkenness are to be removed as degrees and occasions of uncleanness. Amongst the Romans there was fulness of bread, and abundance of wine, and from hence it followed, that they committed the commission of uncleanness. Experience sheweth this dily, that uncleanness is the usual companion of drunkenness.

It is very true, *Some Covere their Faces from the view of men, and drinke temperately, and there will be no such heat of sinners.* 1. 3. 7. *I fed them to the full, Touch the Lord, and they shall commit adultery, they shall smelke together by kissing in their houses.*

Being so prone as obscene and filthy stage plays, namely where in the way and manner of uncleanness is acted, so taught to the spectators: against which there is an explicit precept: *Let not adultery or fornication be named among you neither filthiness nor foolish talking.*

Especially to have obscene and filthy pictures and much more to make such whereby filthiness and wantonness is represented: contrary to which it is commanded, *Abstaine from all appearance of evil.*

Especially, to dance lascivious and wanton dances, men and women together. Some dancing indeed hath been approved among Saints, as when *Goliath* was overcome, the daughters of Jerusalem danced, and played upon instruments in praising God, and so did *Miriam*, and the women long before, and *David* danced before the Arke.

But to dance, as some men and women doe in these times, for kissing and dallying, & using wanton gestures towards

Idleness.
2 Sam. 15.

Num. 25. 1
1 Tim. 3.
12.
Drunkenness

Ezek. 16.
49.

Ephes. 4.

Obscene pictures.
1 Thes. 4.
11.

Mar. 6. 32.

Mar. 6. 32.

1. 2. mu V

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towards one another, cannot bee without sinne; for here is plainly the wantonnesse before censured, as a fruit of the flesh, and an offering of themselves to further temptation. The daughter of *Herodias* danced before *Herod*, and others, perhaps not so wantonly as some doe now adays; yet this did cost *John Baptists* head.

One *Caesar* is an Archbishop, of whom you may read in *Mansters* Cosmography, which life was together with others present at this vanity, they were all destroyed by the house falling downe upon them.

Lastly, for women to gad and wander overmuch abroad, to meetings of vaine and light persons and in the twilight, for this is a great shew of levity, and of an unruly mind: the harlot is like set forth by this, that she walked in the twilight, in the evening, when the night began to grow blacke and dark: and to be such, as whose feet cannot abide in the house. Let *Dinah* the daughter of *Jacob*, be an example to take warning by, who going abroad to see the country, was taken by *Sichem* and deflowred: and the daughters of *Shiloh*, who going out to dance, were taken by the men of *Benjamin*.

Let us then flye all these temptations and occasions of lechery lust, and especially take paines diligently in foultionell eating, and be temperate in the use of meates and drinks, praying earnestly to God the fountaine of all purity to purifie and cleanse our hearts from all impure lusts. Sixtly it is against this commandment to retrain any from marriage, as the Pope doth, both to clerical newes, or to censures such lowe sumes as little, with a very small punishment, as *Alexander 3.* Pope said, *episcopus posse dispensare de adulterio & alius levioribus peccatis*, for this maketh men bold to commit this sinne, and the restraint of marriage layeth them open to it. Lastly, for parents to force their children to marriage contrary to their liking.

And to work danced before the Altar
But to dance as some men and women doe in these times
Towards

Quest. 124. What is here commanded?

Answer. *To flourish temperance, chastity, and sobriety, and so to keep my body holy and pure, as a temple of the holy Ghost.*

Explic. Having shewed the name, the vertue to be embraced followeth, which is to keepe as the soule and minde, so the body and members pure and holy, without any adulterous spot and staine of uncleanness; and the reason is recoll'd by the Apostle, *Your bodies are not your own, ye are bought with a price, and your bodies are the temples of the holy Ghost.* If a man have an house of his owne, he may use it as hee thinkes good; but if the Palace of some noble person or Prince be committed to his keeping, to which that great person doth usually resort, he dares not let it lie slovenly or uncleane: no more will a Christian man or woman his body, but keepe it pure for the great person of Gods Spirit, who doth daily come to him, as to his Palace and Temple. Wherefore, when the Apostle would in these deliver what the will of God is, he saith, *This is the will of God from your sanctification, and that ye should abstaine from fornication.* And distinguishing men and some married & some unmarried, he willet them to be alike minded for this; seeking by purity to please the Lord. Now that we may the better be preserved thus pure and holy, consider first the parts, and then the meanes. The parts are modesty and sobriety. Modesty is a decent and comely carriage of our selves in all things.

First, in the eyes, when they are stayed; and not wandering, as the adulterous eyes spoken of before; but as *Iob*, and by covenant, and stedfast purpose of not sinning here-with.

Secondly, in the countenance, when it is bashfull, and not impudent, to expresse which, maides were veiled in old times.

Thirdly, in speech, when it is sparing (for the harlot is a babler,) when it is submisive and low (for the harlot also is loud,) and when with the best words, and becomming a modest spirit, in speaking of things shamefull in themselves;

1 Cor. 6.
19, 20.

1 Thel. 4.3

1 Cor. 7.29

I.
Modesty,
wherein it
standeth.
Job 31.2.

Prov 7.11.

as is the phrase of the Scripture: *Adam knew his wife E. vab.*

4.

Tim. 2. 9

Zeph. 1. 8.

Ezra 3. 24.

2.

Sobriety,
wherein it
standeth.

Luk. 21. 34

Prov. 23. 1.

Luke 14.

Acts 2. 46.

Ecc. 10. 16

Verse 17.

1 Tim. 4.

3. 5.

Fourthly, in apparell, when it is such as becommeth men and women fearing God, not strange to the disguising of the person, as the Courtiers at Jerusalem, whose strange apparell the Lord threatmeth, saying, *I will visit the Princes and the Kings children, and all such as cloath themselves with strange apparell: not exceeding a mans degree and calling, not light and vaine, nor over-curious, as the apparell of the daughters of Jerusalem, against which it is threatned therefore, That instead of a sweet savour, there shall be stinke; instead of a girdle, arent; instead of dressing of the hairs, baldnesse; and instead of a stomacher, a girding with sackcloth, and burning instead of beauty.*

3. Sobriety is Christianly and temperately to carry ourselves in the use of meates and drinckes: First, by avoiding excesses. *Take heed, lest at any time your hearts be oppressed with surfeiting and drunkennesse,* saith the Lord; and *when thou sleepest downe to eat with a ruler,* saith Salomon, *if thou bee a man given to the appetite, put thy knife to thy throat.* Secondly, by honest mirth, seasoned with some holy and good speeches, as the feasts were unto which Christ was called, and the eating and drinking together of the first Christians. Thirdly, by eating and drinking at fit times, and not still, ever as we are invited by company, or disorderly appetite; for necessity, and not for fashion; for *woe be to thee, O land* (saith the wise man) *when thy Princes eat in the morning: Blessed art thou (O land) when thy King eateth in season, for strength, and not unto drunkennesse.* Fourthly, by a sanctified use of meates and drinckes, which is, when prayer and thanksgiving are used before and after them. *Meats God hath created to be received with thanksgiving; for every creature of God is good, and nothing is to be refused, if it be received with thanksgiving; for it is sanctified by the word and prayer.* If these rules of modesty and sobriety be observed out of a conscience of purity, then all acts repugnant unto these will much more be avoided, as being too grosse, not onely for such as are Christianly, but even civilly modest and sober.

The meanes to be preserved thus pure and holy, are either generall, belonging to all; or speciall, some for married persons, some for the unmarried.

The generall preservatives are :

1. To consider the neere union berwixt God and us, so great is his love, as that he hath married us to himselfe, inasmuch as that he is our husband, and we are his spouse, and as there is good reason, hee is most jealous over us, and cannot indure any impurity in us, if there be, he doth in the very instant of uncleannesse cast us off, as the members of an harlot.

2. To consider that God is holy and pure, and the devill an uncleane spirit, unto whom he is joyned in fellowship that smeth by uncleannesse.

3. To tie and bind our selves by covenant and vowes from the occasions, which as sparkles of fire doe light upon the tinder of our corrupt nature, as *Iob; I have made a covenant with mine eyes, whereby should I thinke on a maid?* Otherwise, where is that Christian care of not sinning, of which *Paul* speaketh, *what care?*

4. The speciall preservatives of single persons are: First, to beat downe the body, and bring it into subjection, as the apostle did: to be abstemious, especially from such meates and drinckes as inflate and lift up the body, and provoke to fleshlinesse; and in case of fleshly motions to pray heartily for grace against them, as also did the same Apostle. Secondly, to abstaine from the company of a woman in private, and alone, and in the dark, as *Ioseph* with all speed went out from the presence of his Mistrresse, who in this case tempted him. Thirdly, if notwithstanding these meanes thou canst not containe, but art troubled with fleshly motions, then flie to Gods ordinance, which is the last remedy for single persons, according to the doctrine of *S. Paul: To avoid fornication, let every man have his own wife, and every woman her own husband.* This is the rule of Gods Spirit therefore, whereas in some finister respect, many young Gallants in these times, very incontinent, yet will not marry, but rather burne in lust, or wallow in the mire of uncleannesse with harlots, because they are younger brethren, or their parents be living, & the inheritance is not yet

*Ephes. 5. 30.
Preservatives generall.*

*Job. 31. 1.
2 Cor. 7. 10*

2 Cor. 9. 27

Preservatives for single persons

2 Cor. 12.

Gen. 39.

1 Cor. 7. 2.

2 King 4.

Deut. 22.1.

2,3.

11. 10. 1941

Ex. 22.7.8.

Vol. 14, 15.

I Cor. 6. 7.

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appointed, but by contriuaill euident against that time: and if thou hast not otherwise wherewithall, sell such things as thou hast to falsifie thy creditor, as the poore widdow of the Prophet sold her oyle. If thou findest ought of thy neighbours, if the owner may be known, thou must restore it, as is by Law provided; *Then shalt not see thy brothers, nor, nor his affiger, affrig, and wishe to thy selfe from a blame, but shalt bring them againe to thy brother; and if thou know him not, thou shalt bring them to thy house, untill thy brother seeketh after it, and so shalt thou doe with all lost things of thy brother.* If any thing be committed to thy trust, not by any deceit to beguile thy brother of it, but to deliver it againe when it shall be required. If thou hast hired any thing, and it perish, or be hurt under thy hand, thou must make it good. If thou best any way wronged, not to goe to Law, if by any other means thou mayst be restored, and not for trifles; for we must rather depart from our right in something, especially where the Gospel is scandalized by contentious brabling among Christians, according to the Apostle; *Why rather suffer ye not wrong? why rather sustaine ye not harme?* And as we read of Abraham, that to avoid contention, yielded unto Lot, being his Nephew, from his right. And if wee bee constrained to goe to Law, then not to prosecute matters in malice, seeking the hindrance, but the reformation of our aduersary, and recalling him from his error, if it be a criminall cause, and faire recovery of our owne right, if it be a ciuill cause. And if thou hast done any man wrong, thou must make him restitution, and if he be not living, to some of his, as *Zachens Luke 19.* and is commanded, *Leuit. 6. 1.* and if there be no such, restitution must be made to the Lord, by giving it to the Priest. *Numb. 5. 8.*

4. In giving and taking, doe as thou wouldst be done to, in mercy relieving the poore with cloathing, meate, and drinke, and other comforts according to his necessity. *The pure religion and undefiled before God, is to visit the fatherlesse and widdomes in their aduersity:* So that he which performeth not this duty, having this worlds goods, hath no true religion in him: yea he hath no love of God; for, *If any man hath the worlds good, and seeing his brother in want; shutteth up his compassion*

compassionate in his love; how doth he the love of God in him? he hath no faith; for, faith without works is dead; yea, he hath no sure foundation; for, the rich are wanted to be rich in good works, to be ready to distribute and communicate, laying up in store for themselves a good foundation: yea, he hath no conformity with God; as the child of God hath: for, he good, hath the Lord, to show it as thou sayest; but you say to the child of your father which is in heaven. Now that this duty may be rightly performed, it must be done liberally, according to a mans ability; for, be that fewe libeally, shall receive libeally; and with all chearefulnesse, and not grudgingly; for, God loveth a chearefull giver. And for taking, there must be no more taken then is given; neither must they aske, and receive almes; that are not pressed hereunto by necessity: labour must not be neglected; and an idle toying vagrant life entered upon; for this is to breed a confusion; and to hinder the poore indeed; and to rob the Spirit. And thus much of following the rule which hath beene embraced, even amongst the Heathen by the Law of Nature: *Quod sibi non vis fieri, alteri ne feceris*: In somuch, as that Alexander Severus, an heathen Emperour of the Romans, caused it to be written in all open places, and market places, that it might be continually before the eyes of all people; *That which thou wouldest not have done to thee, doe not to another man.*

Now there is further added, as a speciall meanes to inable unto this duty: *by diligent paines taking to gett mine living, in that estate of life in which it pleaseth God to call me.*

For that we may doe the duty of this Law: we must first be in a lawfull estate and calling, according to the Precept, *Let every man abide in the same vocation wherein he was called*; and as a remedy against stealing; and as a meanes to enable us to give to the needy, it is said, *Let him whoke with his hands be that which is good*: so that thy calling must be good and honest, otherwise what thou gainest hereby is stolen, and if thou givest it is not accepted: it must be profitable to Church or Common wealth.

Secondly, thou must be diligent herein: for, *In the sweat of thy brow* (saith the Lord) *thou shalt eat thy bread, until thou returne*

Jam. 2. 20.

1 Tim. 6.
17. 18.

Mat. 5. 45.

2 Cor. 9. 6,
7.

2. 2. 1. 1.
2. 2. 1. 1.

Rules of obedience to
this commandment

1 Cor. 7.
20.

Ephes. 4. 22.

1. 2. 1. 1.

1. 2. 1. 1.
Gen. 3. 17.

1. Cor. 2. 11. *For as we have said, Diligence was at the first enjoined, as
 1. Tim. 5. 6. *as he was set to dress the garden. The Lord himself
 Heb. 1. 3. (though without sin, and without stain, and without spot) is con-
 1. Tim. 5. 6. sidered a Lion, ruling all things; the Angels have wings to ex-
 1. Tim. 5. 6. press their diligence and celerity; the Sun, Moon, and Stars,
 1. Tim. 5. 6. with all the heavenly bodies are always in motion; and the
 1. Tim. 5. 6. smallest creatures, the very Bee and little Fish are diligent
 1. Tim. 5. 6. in their kind, all which teach that diligence is his calling,
 1. Tim. 5. 6. and by such diligence the wealthiest saying somewhat, shall
 1. Tim. 5. 6. be the better able to give to him that needeth, as is added:
 1. Tim. 5. 6. *Eph. 4. 22. Whereby you his obedient servants have been
 1. Tim. 5. 6. on. Thirdly, thou must be content with thy present estate, for
 1. Tim. 5. 6. *gulline is a great guide with contentment. Discontent, besides
 1. Tim. 5. 6. that it is injurious against God, is a ground of all unlawful
 1. Tim. 5. 6. practices, to gain more, and content, and like the spirits,
 1. Tim. 5. 6. from the world of our calling, that contentment striketh from
 1. Tim. 5. 6. that which is unlawful, and putteth life into our hearts,
 1. Tim. 5. 6. be it and endeavour. *1. Tim. 5. 6. *He is covetous that is not content, for it is said, *Prov. 13. 1.
 1. Tim. 5. 6. *Let your contentment be without covetousness, &c. be content with
 1. Tim. 5. 6. such things as ye have. And that we may be content, we must
 1. Tim. 5. 6. labour to be godly, for without godliness it is impossible to
 1. Tim. 5. 6. be content, the godly know, as it is added in the same 5. ver.
 1. Tim. 5. 6. that God will not leave nor forsake them.
 1. Tim. 5. 6. Fourthly, thou must be frugal and thrifty, to save that
 1. Tim. 5. 6. wherewith the Lord hath blessed thee, not spending it unne-
 1. Tim. 5. 6. cessarily upon vanity, nor losing it through neglect; *The
 1. Tim. 5. 6. *abundance of the diligent doth surely bring abundance: so that a
 1. Tim. 5. 6. man by thrifty having in reasonable sort enough of his own,
 1. Tim. 5. 6. shall not need to gaze after other men's goods; but may have
 1. Tim. 5. 6. wherewithal to give to the poor. *1. Tim. 5. 6. *Lastly, thou must be constant in performing all thy lawful
 1. Tim. 5. 6. promises: for, *1. Tim. 5. 6. *For he shall dwell in the tabernacle of the most
 1. Tim. 5. 6. High: He that sweareth to his own hindrance, and keepeth
 1. Tim. 5. 6. not it, *1. Tim. 5. 6. *He maketh any speech or promise of doing any
 1. Tim. 5. 6. thing, to the benefit of another: For, *1. Tim. 5. 6. *He bringeth
 1. Tim. 5. 6. poor men into a vain hope of some benefit to be received,
 1. Tim. 5. 6. but******************

each nothing, or hee taketh a new defect when, it is
in manner of many, seeking good and benefit, and man-
ing faire promises; but in deede least of all, they shall have
reward accordingly.

The Anabaptists in standing for a community of all things,
take away the very subject of this Commandment, which is
the property of worldly goods: for if there be none, and
none, there can be no stealing, and so this Law is superfluous.
Touching the Community objected in the Apostles times,
Acts 2, it was not generall, for in Acts 4 they had still se-
veral possessions, and the Apostles exhortation to the Chris-
tians at Corinth, 1 Cor. 7, 31, intimates, that
they had things severall likewise, and for those that entered
into this Community at Jerusalem, it was voluntary, as they
in gathered Acts 5, and they had not all things in common,
as that they referred not still something proper, but according
to the saying, *each do his own thing as he hath*.

Quest. 128. Which is the ninth Commandment?

Ans. *Thou shalt not bear false witness against thy neigh-*

Quest. What is here forbidden?

Ans. *All false witness bearing, which is first by false ac-*
cusing, and witnessing against our neighbour before a judge. 2. By
flattering and back-biting, and by all manner of untruth as such
reports. 3. By flattering and smoothing any for advantage
against the truth. 4. By lying, or telling any untruth against our
neighbour.

Exp. In this Commandment, the maine intent and
scope is, to preserve the good name of our neighbour, and
our owne credit and good name: for, by false witnessing and
lying, as our neighbours disparagement is sought, so a mans
owne is procured: and this Commandment is aptly placed
next to that against stealing, because he that will steal will
lye to hide his theft, and therefore, *Levit. 19, 11.* *Stealing*
and

and lying are forbidden together in the 6, 7, and 8. Commandments. Finnes of a tongue forbidden, here finnes of word against our neighbour; the tongue that usually remember being principally tyed, as in the 10. the thoughts of the heart only. The maine sinne therefore here, is unjustly, or out of malice, to detract from the good name of our neighbour.

First, I say, unjustly, because sometimes a man is so bad and notorious, as that he which should goe about to maintaine his credit, should endanger himselfe of the woe to such as justify the wicked. Of such like it is just and right for a man, according to their deserts, to complain either before God, as *David* did of *Achitophel* and *Doyg*, who had most notoriously expressed their malice, and as *Elijah* did against the *Israelites*, who had killed the Prophets, and broken downe the Altars: Or before men, as *Paul* doth of false teachers to the *Galatians*: and so doth *Peter* and *Jude*, giving them disgracefull names, that others might take heed of their company, and being infected by them: or before themselves in publike, as *Paul* calleth the *Galatians* foolish & bewitched. And *Esay*, the *Israelites*, Princes of *Sodome*, and people of *Gomorrah*. Or lastly, in private reproving offenders, for, *Thou shalt rebuke thy neighbour for his fault, and not suffer him to sin; and if he heareth not thee, tell it to the Church*, saith Christ,

complane to the Governours of the Church, from whom he may receive due censure. But it is offended in making such complaints upon any, either if it be but upon conjecture, and not apparant certainty, or in doubtful actions, that may have a better construction, or out of malice, or vaine glory, seeking by the disgrace of our neighbour, to bring our selves into credit: Or lastly, being in as great, or greater fault our selves: for, *He that is without sinne amongst you*, saith Christ, *cast the first stone at him*. And *happeninge cast first our stone which is in thine owne eye, and then shalt thou see more clearly*, is cast the more out of thy brothers eye.

By the word neighbour, any other man is to be understood, as *Luke 10. 25*, *Thou shalt love thy neighbour as thy selfe*, for we are all of one blood, *Acts 17. 26*, the Septuagint render it *thy fellowe*, say, *we are all of one blood*.

1 King. 19.

Gal. 3. 1.

Lev. 19. 17.

Mat. 18. 17.

Iohn 8.

The sinne against this Commandement therefore, is unjustly to detract from the good name of any man by any meanes.

First, by unjust and false accusations, and witnessing before any judge, or suborning false witnesses, the Lord hateth false witnesses; and they shall perish (Prov. 6:19, 19:16) of any doer thus; the Lord provided, That he should by the judge be sent unto, as he had thought to have done unto his brother; and where it is concealed from men, God will be avenged, as in Naboths case against Ahab and Jezebel. This is a double most heinous sinne, a most high degree of taking Gods name in vaine, when in his presence, before his Vice Gerent, the false is witnessed, and the height of sinne is committed against this Commandement. By false witness, it is sinned against God, whose Commandement is contemned; against the judge who is deceived; against thy neighbour who is hurt; against the Common-wealth, which is disquieted, and therefore such by the Law are most infamous, and accordingly punished.

Secondly, by accepting of sleighty witness against a man, and the Judges proceeding hereupon in sentence of condemnation: for by Gods positive Law, there must be sufficient witness of two or three: when Pilate proceeded to judgement against Christ in this case, he made himselfe as guilty as the Jewes that falsely accused him.

Moreover the Judge is guilty of sinning against this Commandement, that for bribes or affection giveth false judgement, because he belyeth God, in whose place he sitteth, saying in effect, this is the sentence of God, and because his neighbour against whom, is shamed and disordered. Lastly, the Lawyer, that heareth his wit and polisheth his tongue to speake falsely for a bad cause, his practice is a trade of publike lying and slander, the loadstone to move his tongue is not the right, but the fee. Whereas it is objected, *quidam iura subvertunt*, the Lawes helpe those that be waky, it is the adversaries part to espie out the doer, and so to justifie his good cause, but thus the Lawes are made *assutis subvertunt*, to helpe the crafty, whereas they should helpe the just only, and

2
1.

Deut. 19. 17

1 King 22.
Unjust accusations,

2.

Deut. 17. 6.

Pro. 17. 15.

3.
Lev. 19. 16.
Rum. 30

11. 17. 18.

11. 17. 18.

and he spoileth the labours of his hands. *Thirdly*, by slandering and backbiting: for *Thou shalt not walk about with tales*, saith the Lord. It is noted, as one of the properties of such as are given over to a reprobate sense, to be back-biters; and much in complaining against this is the booke of the Proverbs. Such are worse than devouring beasts, defiling, making a prey of men even whilst they live; whereas others devour only dead things. He that hath an ill name we say is halfe hanged; the back-biter therefore that raiseth an ill name in halfe an hangman to his neighbour, poisoning as with dead Canaanites, with his venomous tongue, the heart of precious ointment of his neighbour, which is his chief treasure, and with the sharpe Razer of his tongue, cutteth his throat, and pierceeth his sides, as it were with swords, and speeres.

These are three wrongs done aridice by slandering: 1. the slandered is defamed; 2. the party to whom, is brought to have an uncharitable opinion of him without cause; 3. the slanderer corrupteth his owne soule with a pestilent lye.

And yet this is a common practice in these miserable daies, one of the same fountain, as to find fault to the sweet water of blessing God for the breakings of our manifold sin or speaking evil of our neighbour. But so much as thou falsly detract from thy brothers good name before men, is detracted from thine before God in heaven; to the razing of it out of the libours of life which he hath written.

4.
Exod. 23. 2

11. 17. 18.

Fourthly, to have a ready eare open to receive false rumours and tales against a neighbour. For *Thou shalt not receive a false tale*, saith the Lord: The slanderer is as a thiefe, he that hearkeneth to him as a receiver: for if he were not firme, which delighted to heare, and so did give encouragement, there would be no enter of tales. *Proov. 17. 4.* He is said to be wicked, that giveth heed to false lippes, and a lyar that hearkeneth to a naughty tongue. Contrariwise, the godly, *Psalm. 12.* will not receive a false report against his neighbour. *Proov. 2. 19.* without are not only lyars, but such as love lyes.

5.

Fifthly, to be long-tongued, and be ready to blaze abroad the

the infirmities and slips of others: for he that is not carnall
the *Thane* after the flesh, but spirituell, doth *reprove* such by
the spirit of modestie. The man of modestie and low opinion,
is a foole that seeketh thus to disgrace his neighbour: His
time is of a faithfull hour, and hee is a secret; he is a slanderer
that discovrers a secret.

For a man may sinne as grievously by speaking against ano-
ther in some cases, although he saith nothing but the truth, as
the told lyes against him; that is, if he tell any something
done or said by him with a malicious minde to endanger him.
as *Dauid* spake of *David* to *Saul*, and the *Ziphims*, and the
Princes of *Perth* against *David*. It is also a sin not to speake
the truth for another, when he knoweth it: *Leviticus* 19. 16.

Sixthly, in the heart to thinke, and judge ill of our neigh-
bour, without apparent cause, or for some infirmities to passe
sentence of judgement against any man: for judg. nothing,
saith the Apostle, before the time when the Lord will lighten
things that are hid in darkness. He is made subject hereby to
Gods judgement that judgeth another man: *Mat.* 7. 1. for
he usurpeth Gods office, to whom alone it belongeth to
judge. *Rom.* 14. 4. And hereby he is convinced to be with-
out the love of his neighbour, because love thinketh not evil.

Cor. 13. 5. And this want of love in the Jewes is intimated
by our Saviour Christ, to be the cause of their evil humours
and judging of him, when he saith, If by Belzebub call out
devils, by whom doe your children call them out? *Mat.* 12. 27.
of their children and friends, whom they loved, they
would never have judged so.

How that some men will
against another wanteth witness. *Mat.* 18. 17. other wise he
would not so rashly like a foole spend his judgement, as the
rude Barbarians did upon *Paul*, *Acts* 13. 45. 5. He hath an
evil conscience, for they thinke most ill of others, that are
worke themselves, as *Saul* of *David*.

Seventhly, to be possessed with vaine glory and self love,
which is the fountain of all disgrace doing unto our brother:
as *Eliah*, *David* elder brother, out of an high conceit of him-
self and of his owne valour, made base account of his youn-
ger brother *David* and extenuated his worth. When a man

Gal. 6. 1.
Pro. 11. 13

1 Sam. 22.
Chap. 23.

Dan. 6.

6.
Hard sur-
mises.
1 Cor. 4. 4.
Rom. 2.

8.

7.
Vaine glory

is

1 Tim. 4.
Proy. 27. 4.

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is puff up, saith Saint Paul, hence cometh strife, envy, railing, evil surmises. Wherefore, Let another man praise thee, saith Solomon, and let thine own mouth be silent. Such is the baseness of a proud minde as that it will build up the owne credit, with the ruines of another man; and varnish it selfe over with oyle pressed from anothers credit, even to the utter spoiling and tearing of it in pieces. As hee that without conscience seeketh to enrich himselfe out of another mans goods, so is he whose tongue runneth over the world, to rob his neighbours of their good name, and to make all other men no body, though himselfe only may be somebody. it was a speciall marke, wherewith the false teachers amongst the Galatians were branded.

And these vaine-glorious persons, as they are false in speaking by way of detraction from others, so they are commonly false also in speaking great things of themselves, by boasting and bragging, which is taxed as a most fowle sinne. *Gen. 2. 20.* And if not thus, then by debasing themselves, as if they had no learning or good parts, expecting that others should hereupon take occasion to praise them. *Nec se colas, nec te ipsum superbis* is a saying knowne to children. And if a man debaseth himselfe through temptation, as void of grace, he is the devills instrument to slander himselfe, and therefore must repent of it.

8.

Against flattery.

Eightly, to flatter and soothe men contrary to the truth for advantage, praising him, that is, or may be beneficiall unto thee, or into whom thou desirest to insinuate thy selfe for thine owne benefite, when he is not worthy any such praise, or when the contrary is true of him. As if a man should praise him for liberall, which is vainly prodigall, or covetous; for wise, and understanding in such things, as wherein he hath little or no skill; for devout and holy, when he is negligent of holy duties, and prophane for discrete, when he is Machiavell-like politike; for humble and familiar, when he is base and degenerate; for ordering himselfe well in all things, when he doth palpably amisse in many things; and like *Gnats* in the Comedy, swearing it to be true that *Thraso* saith, how false soever. Flattery is called in Hebrew *Cholac*, signifying either

that flatter, smooth, and sooth, soft, because the flatterer
 speaketh smooth and soft speeches; or *dividers*, to divide, be-
 cause in flattery, the tongue is divided from the heart. So
 the flattery is the framing of the tongue to smooth speeches
 against the conscience, to curry favour with a man, in some
 worldly respect, as as *Augustine* hath defined it, *Est fallaci-
 a seductiva, et seducens by deceptivum praeiudicium*. In the New
 Testament it is called *νεμερεια* syrophonic, from a decree
 made amongst the Atticks, that they should be punished,
 that carried Figges out of the Countrey, and if any man could
 catch them, he was appointed a reward. In which time came
 those, that were pseudoer-like persons, stuffed many
 and sometimes silly, pretending to be best commonwealth
 men, and lovers of the Countrey, but intending their owne
 gain by oppressing others, like most of our Informers, and
 Churchpoles. Great is the mischief of flattery and ungodly
 praising of men, both first that a wicked man is thus kept
 from repentance, thinking highly of himselfe by reason of
 the flattery, and because wicked men are brought by this
 means into credit, whither they shall be praised to the higher
 powers, and have authority in Church or Common-wealth
 committed unto them, to the great damage of many either
 in soule or body, or outward estate. And within the com-
 pass of this sinne come they that receive for any man to be
 admitted into the ministry, whom they know to be un-
 worthy. He that praiseth the wicked, the people shall curse him.
 Prov. 10. 27. Now of flattery there are foure sorts.

First, some flatter to circumvent others, that they may the
 more easily effect their malicious projects, as *Jonah* dealt with
 the king, asking him how he did, or using some such kinde
 speeches unto him, but with his hand smote him, that he de-
 spised the same servants. *David* commending it as an
 high favour to be the King's friend in Law, that he might be
 wrapped and endangered.

Secondly, some flatter by commending beyond all mea-
 sure, as *David* did to the king, praising him as a god, and
 saying, *Thou art a god, and thou shalt be counted for a curse unto him.*

No

And

2 Sam. 3.
 27.

Pro. 17. 24.

And good reason, for such flatterers doe not only lie, but consume the goods of others and make a prey of them *Guarba* like, and for all this, instead of good, they doe them the greatest hurt that may be, because they hinder them by their false praises from knowing themselves, which to doe is the chiefe virtue in a man, wherefore *Anacharsis* said well, *serius est enim in rebus quam in uerbis inuidiosus et Pythagoras*, flatterers are worse then enemies, because they hurt more, and cannot so easily be taken heed off they are like *African* dogges.

Thirdly, some flatter so as that for the pleasing of some, they are not how they detract from and disgrace others with whom they are at enmity, or whose discredit they account their owne credit. These are tale-bearing flatterers, whose words as the Wiseman hath it, *perditur in ore* the benefit of the belly,

Pro. 29. 26.

Fourthly, some flatter by speaking things pleasing, when their duty is to rouse up the sleepey spirits of men, by crying aloud against their finnes, thundering out Gods judgements doe therefore. These sow pillows under mens bowes, and dance with untimpered morer, and a storm of GODS judgements is threatened both against it and them.

Ezek. 13. 17.

9.

Against lying

Ninthly, this law is broken by lying, which is the speaking of any thing contrary to truth, against a mans knowledge, with an intent to deceive.

First, against a mans knowledge, because if unwittingly an untruth be told, it is no lie, and if a truth be told, the person telling it, thinking it false, it is a lie in him: for, *mentis, et ipse*, in as some derive it, *contrarium mentis*, to goe against a mans mind, and knowledge. Otherwise a man receiving a report from another, and telling it forth, without any fault on his part, should be a liar. Whereas *mendacium* a lie, is made a fault, it is *ψευδος* in Greeke, *quasi falsum*, as a lying, because all men naturally lie, and here liars, *ψευδοι* deriveth it of *ψαλς*, *visum perinde, ut be dispraised*, and *ψαλς*, of *ψαλς* Deceping because he is aslope in him, that erred in lying. In Hebrew it is *MM* inquiry.

Ena

11

Against

Imagine, if a truth bee told against the knowledge of the
other, it is a lye, for it is not that which a man speaketh;
but the manner how he speaketh that maketh it a lie: ac-
cording to the description of the Psalmist, *They speake de-
ceitfully every man with his neighbour, and speake with a down-
cast heart.*

Psalm 122.

Lying is expressly forbidden, *Levit. 19. 11. Psal. 5. 6.*
Psalm 101. 7. Ephes. 4. 25. And although it may seeme but
a light matter, because it is onely in word, yet it is indeed a
most heinous sinne, and in some respects corrupting more
then other great sinnes. For 1. it is against the nature of man,
being we all naturally desire to know the truth of things,
and abhorre being deceived by a lie, for which cause to have
a lye put upon a man pierceth deepe and stirreth up to re-
venge. 2. This maketh a man like a devill. *John 8. 44.* O-
therwise but like a beast.

Lyes amongst the ancient have beene distinguished into
three sorts: *Officiosum, perniciosum, jocosum.* An officious,
a pernicious, and a jesting lye. The officious is the telling
of an untruth, meerey to save a mans owne life, or his neigh-
bours, or their goods, or their freedome and peace, with-
out intending any hurt unto another. This kinde of lye
 hath found favourers amongst the ancient. *Origen* de-
fended it, and *Gregory* held it to be lawfull under the old Testa-
ment, wherefore he saith that the midwives lying unto *Pha-
raoh* to save the children of the Hebrewes, were rewarded,
God made them houses. The *Priscilianists* held this to be law-
full, and so continued undiscovered in their heresie a long
time, wherefore *Consentius* fained himselfe a *Priscilianist*
to discover them: but it is reprov'd by *Augustine*, especially
upon this reason, if it were lawfull to pursue a lye with a lye,
then robbery might be pursued with robbery, adultery with
adultery, and one flane with another. This officious lye was
the common refuge of holy men in their dangers, of *Abra-
ham*, of *Isaac*, of *Rebecca*, of *Isaac*, of *Rahab*, and of *Isa-
rah*, in the hottest of the rage of God. This hath ever yet beene
held a sinne amongst soundest Divines, both *Augustine*, *Con-
sentius*, *Augustinus*, and others, because it is con-

trary to the truth, which is countenanced, and so it words the
 signes of our minde are hence abused, and for a right
 deceived, and if in the owne nature it be will, it will not
 be done that godd may come of it, and therefore they have
 excused *Abraham* and *Isaack*, from being guilty hereof.
Abraham, for that she was his Sister, *Isaack*, for that he said
 Prophetically, I am thy first borne *Esau*, and *Rebekah* for that he
 also said Prophetically, *I know him to be the big Priest*,
 seeing the Priesthood after *Aaron*, order was at an end in
 Christ. It is extenuated and lessened indeed, the lesse it breake
 the rule of love, for this is the main reason why lying is
 sinfull, and unbecoming a Christian, because it is a
 sin of another, and by lying we deceive and beguile one ano
 ther like strangers, yea, like enemies. Hence it is that the lyer
 before mentioned, though they be recorded in the Scriptures
 yet they are not taxed in those persons, because it was to
 save life, not to destroy, to fulfill things pleasing unto God,
 nor against his will.

Ephes. 4. 25

2. The pernicious lyer, is the telling of an untruth to de
 ceive, and to hurt a mans neighbour, either for some bale
 gaine, or out of malice. This is a common practise amongst
 tradesmen, and buyers and sellers of all sorts, and amongst
 Sycophants before spoken of. But it is an essentiall property
 of the devill, and makes them the children of the devill, at
 which all should quake and tremble, *He is a lyer from the be
 ginning, and the father of lyes*. He deceived *Adam* and *Eve*,
 to the woe of us all, he was a lying spirit in the mouth of the
 false Prophets of *Israhel*, and is in the mouth of all such as
 speake lyes.

John 8. 44.

To this kinde are to be referred all publike lyinge before
 spoken of in witnesses, Judges and Counsellors, and if any
 man teacheth as the word of God, and his will, that which is
 false, he is also a publike pernicious lyer, such as the man of
 sinne by his lyes bringing many soules to damnation. *Thos*
2. 12, 13. The lyer of slanderers also and backbiters, are
 of the same kinde, for they be all malicious, and by
 the just judgement of God, are often turned to the destruc
 tion of the lyer and slanderer, as *Namus* lyer against the Jewes,
Daniel

Devils accuses Iye, *Devils* and the *elders* Iye that accused *Devils*. The jesting or sporting Iye, is the telling of things not true for the recreation of the hearer, having none other end of morality; or it is to tell untruths, to make a gull of the hearer, or to sport and please a mans selfe and his owne vain-glorious humour. Thus jesters make a practice of lying and jesting, whilst they exercise their scurrilous wits; in telling things in jestions of their owne, which be most false; And the over-witty raskells, of these things, who devising and spreading false newes; suppose it to be the best sport to deceive the credulous and simple; they are all Iyers, and the worke of the devilli and to be rushed with them are vaine travellers and praters, which meetly cut of vanity because they would say something, for such things as they have seen or heard upon the contrary stretching them most palpably beyond all credit, or telling incredible things out of their owne mynt, that never before saw any light: it is not so with saythologies, fables, and parables; having good and usefull moralls; for they are none other but parables, the more plainly and easily to set forth good things.

And the like is to be hold of ironyes and hyperboles of used in the holy Scriptures.

And unto these may be added another kinde of Iye, which may be called *justifying* or colouring Iye, to hide, and cover over some sin after that it hath been committed. As *David* sought to colour over the matter to *David* his walter, saying, *My sin was white as white*; and *Amnon* and *David* sought thus to colour over their sacrilege, but it turned to their greater shame. This is to lay a plaster lentive upon a corrupt love, making it the worse, and the covering of bad seed with earth, making it to grow the richer. The time, which was but single before, is thus made double, because the party sinning having thus saved it, hath no further care of being purged by repentance, and amendment, and disabed justice, so that in manner of reformation the way is cut away.

And thus we see how God provideth for truth and justice.

same without which neither Church nor Common-wealth
can stand, in every place, in the temple and the court, and in
the private house. And because justice is hindered many
wayes, by the ignorance or corruption of the judge, by the
eye of the witness, the depravation of the Lawyer, or the
love of the accuser, or the false teaching of the Pastors, let
each man stand against all the for this commandment. *I have made me
false witness, I have not*

Quest. I.

Ans.

on If it be demanded, ought a man therefore being examined
of a fault worthy of death, or imprisonment, or other pe-
naltie to confess, if he be guilty? I answer thus. Doubtless, he is either to be perjur'd, and then his so-
lute may be *sworn* or not *sworn*, or else, if he will as-
sert positively, he must profess his owne innocency, or con-
fesse his owne guilt expressly. *And thus shall I be made
false* But of a necessity bound to *swear* the truth, *And so con-
fesse his guilt, And so give glory unto God, and all the truth.*
So that, as then, makest conscience of giving God glory, thou
must not in this case deny but confesse the truth whatsoever
thou knowest, seeing thou art worthy.

Quest. 2.

Ans.

Mat. 10. 33
1 Pet. 3. 15

What if a man bee called in question for his conscience,
and religion, the acknowledgement whereof will bring him
in danger unworthily, may he not deny it for his owne sa-
fety, keeping his heart right before God, seeing he is inquired
into, not for the edification of any, but for his owne de-
fension?

Now he may not deny it, as he would not be denyed by
Christ before the Father, for, *he that denieth me before men,
I will deny before my father which is in heaven.* *And thus
Harris* *Perjury* shall grievously, and therefore being convicted,
be excommunic'd to strengthen others against the like fall, wil-
ling them to be ready always to give an answer to every man
that asketh you a reason of that hope, that is in you. So that a
man must not only deny with the Prelatists, his religion,
but when his cause is offered in the middle of greatest dan-
ger, with fear to confesse the name of his beliefs: as na-
ture bindeth him still, notwithstanding, in circumstance, and
other necessities, he may be silent for his owne safety.

May not a man by equivocations, or mentall reservations, unfold the truth, to save himselfe from danger? These are devices fetcht from hell, and therefore to be avoided by all such as looke for heaven. Equivocating is speaking in words of a double sense, but yet so, as that wee would have it taken contrary to the truth of that concerning which it is questioned. The devill is the first Author hereof, he deceived our first parents by his equivocations, for which Christ callen him a lyar, as hath been shewed: for both *Dei* God, had a double sense, there being *superius* and *inferius*, such as be called Gods in hell beneath as in heaven above, & *Adversarius*, *hominis*, *hominis*, which is as well by experience, as by theory or contemplative understanding. And ever since the devill hath made equivocating his ordinary phrase of answering such as seeke unto him.

When *Julian* consulted with his Oracles *Delphi*, *Delphos*, and *Dodona*, being to fight against the Persians, it was answered *Omnes dei decretum in prophetis & spolia Thera iuxta flumen ducere*: All the Gods have decreed to carry the trophies, and spoiles by *Thera*, besides, or nigh to the river, *Thera* being the name of a place in *Julians* Empire, and the name of a river, that runneth thorow *Assyria*, in the Persian Creeke: so that the victory being gotten by the enemies, the propheticke was verified, and he deceived by equivocation. In the dayes of *Iustinian*, it was foretold by the devill, *Mundus cum prole periret*, that *Mundus*, or the world, with the offspring should perishe, in somuch, all expected an end of the world, but the *Mundus* with his sons went to the warres, and were slaine, thus the propheticke was fulfilled. In the dayes of *Valens*, he foretold that one whose name began with these foure Greeke Letters *Θ. Ε. Κ. Α. V. Λ.* should reigne next, of which fore there were many, which was the occasion of *Valens* his tyranny against many. And many such like instances more might be given, when *Arius* presumed thus by equivocation to deceive, he was punished with a miserable death voiding out his very bowels upon the stoole. And yet this is an ordinary practice amongst Jesuites, defending it also from the best examples of Christ and the Apostles. Whereas they

Quest. 3
Against equivocations.
Answer.

Mund. Conf. 207.

Theod. lib. 3. cap. 2.

Secret. lib. 4. cap. 15.

doe herein most fully blaspheme. For though Christ were
misunderstood of the women of Samaria, touching the wa-
ter that he spoke of, and by his Disciples touching the temple
that he could destroy, and raise up againe in three dayes, yet
he had no meaning to deceive by thus speaking, but to re-
move their mindes from carnall to spiritual conceits, betwix
which and the Jesuites equivoquing, there is no more pro-
portion, then betwixt heaven and hell.

And the same is to be said of the Apollies, speaking words that might be taken two ways, or in two divers senses: Mental reservations are such answers as wherein some clause is reserved in the minde of the answerer, making the answer true, how contrary soever the words are to the truth.

For example, it being demanded, Did you not come lately from beyond the seas? he answers, no, though hee did, with this mentall reservation, to passe into Scotland, Poland, &c. Did you say or heare Masse since you came into England? he answers, no, when he did, with this mentall reservation, I did it not to tell you. O strange device to mocke men, and God, this is a degree beyond *Belshazzar's* invention, never the like heard of before in any age. Be ashamed heretof, even ye first-borne of Satan, ye Jesuites, unless ye will take upon you to be tutors to your owne father.

10. This Commandement is broken by gestures, although a man saith nothing, as if they be contemptuous, and tending to the vilifying and disgracing of his neighbour, as the wicked Jewes nodded their heads at Christ, when he hung upon the Crosse, in way of disgracing him. Psal. 22. 7: For hereby a man may come to bee as ill thought on, as when with open mouth he is railled upon or slandered.

11. By false records, as Ex. 4-19.

By deriding and mocking the godly, as the children did *Elishah*, and *Tobiah* and *Sambathai* the Jewes.

Quel.

Quest. 129. What is here commanded?

Answe. As much as is lawfull, to preserve the good name of our neighbour, and our own good name, stopping our eares against false reports, and suppressing them, & alwayes, whatsoever comes of it, speaking the truth.

Explan. First, we must by all lawfull meanes maintaine our owne credit, and a good name: for, *proximus quæsit sibi*, every man is next to himselfe, and hee that will use that care which hee ought, to the preserving of his neighbours good name, doth beginne with looking to his owne. Yet, I say, that we must doe it by lawfull meanes, because there be some that doe *ambire famam*, too earnestly seeke after credit, and offend hereby.

It is unlawfully therefore sought:

First, by hypocricie, as the *Pharisees* sought the praise of men, by pretending exceeding great godlinesse, for which they are censured by the Lord, to have their reward: so that if any seeke fame, by making a most excellent shew, that he may be some, he may indeed get a name before men, but hee shall lose it before God.

Secondly, by flattery, as *Abulon* is noted to have flattered the people, using all courtesie towards them, that so he might make a way to the kingdome: such are some courtiers, Gallants now a dayes, that use all courtesie towards others, having most proud hearts, and making most lowly shewes; these and the like, get the names of most kinde Gentlemen, and lowly, when they are proud, and inflateth themselves into men for advantage, by thus setting up their names amongst them.

Thirdly, by the neglect of a mans duty, when he ought to oppose himselfe against mens sins, winking at them, and forbearing to censure them, when his office doth require it, that he may thus have the report of an honest quiet man. After this manner, hee seeketh to obtaine a good name, and to bee well spoken of, to be infamous and vile before God, who hath threatened such, saying, *There is mine eye, when all men speak well of you, for so did they to the false Prophets.*

The

Mat. 6.
Unlawfull
meanes of
fame.

Luke 6. 44.

Lawfull
meanes of
fame.

Prov. 10. 7.

Ecd. 10. 2.

Sam. 2. 30.

Mat. 7. 2.

Phil. 4. 8.

Our duty
towards our
neighbours
good name.

Rom. 1. 8.

Acts 16. 2.

1 Cor. 8.

The lawfull meanes of getting and maintaining a good name, are :

1. To live well and righteously: for the memory of the just be blessed: but the memoriall of the wicked shall rot. Whatso ever goods parts a man hath, yet if there bee any thing scandalous in him, it is a flye in a boxe of precious ointment, corrupting it all.

2. In all things thou must endeavour to glorifie God for ever. Such as honour me, saith the Lord, I will honour them: seek to maintaine and advance Gods fame, and thou shalt be sure of a good name, though thou seemest to be vile before some. Michal as David in dancing before the Arke.

3. Thou must speake well, as much as thou canst, of other men: for it is just with God as thou measurest unto others, so that it should be measured to thee againe.

4. If there be any other thing which is honest, which is just, which is pure, which is worthy of love, which is of good report, if there be any vertue, if there be any praise, think on these things.

Now for the credit and good name of our neighbour, that we may doe our duty aright towards the maintaining hereof:

1. We must have a good opinion in charity of our neighbour, and a desire of his credit, and this we must shew when indeed he is wel reported of: by congratulating with him for the good report that goeth of him, as Saint Paul professeth his joy; for the faith of the Romans, which was published throughout the whole world; and likewise towards other Churches and particular persons. And if we be not likewise affected to the good report that goeth of our neighbour, but doe contrariwise rapine at it, as though something were hereby detracted from us, as it the manner of many, we are farre from maintaining his good name, as our duty requireth.

2. We must speake of the good things in our neighbours to their praise and commendation as the Christians at Lystra and Iconium are said to have reported well of Paul and Barnabas. Paul commendeth the charity and forwardness of those of Macedonia.

3. Wee must conceale and hide the infirmities of our neighbour, sparing to speake of them to his disgrace: for, *see with all trespasser*; and *beare one another's burthen*, saith the Apostle, and so fulfill the Law of Christ. Little care of the neighbours good name is in him, that is ready to set abroad his weakneses.

4. And if a neighbour hath done any thing, whereby a breach is made in his good name, we should grieve for it, and seeke to bring him to repentance, and so to repaire it againe.

5. If any thing be done by our neighbour that may have a tolerable construction, wee must so construe it, and not in the worst sense. This was the charity of the rest of Israel towards the Beniamites and Gadites, on the other side Jordan, which had set up an Altar for a testimoniall, they sent first unto them to understand the thing before that they begin to war upon them: and *Joseph*, willing to make the best construction that he could of *Aseneth* being with child, determined secretly to send her away.

6. Against all slanderous tales and reports against our neighbours credit, to stop our eares, it is commended as a necessary property in such, as bee inhabitants of Gods holy congregation, not only not to slander, but not to receive a false tale against his neighbour. And what love is there in such as be ready to hearken to back-bites, unless it may notoriously be evidently appeare to be no slander. Wherefore thou must not only not hearken to such, but reprove them, and deliver the wronged, as *Obedemelech* did *Jeremiah*, *Ier. 38.* and *Nicanor* spake for Christ; and *Grasius* for the Apostles: *Acts 17.* and the blinde man made to see, for Christ, *Ioh. 9.* and the thief upon the Crosse. And thou must be angry with them, and make them knowne, as most odious persons, going about to rob thy neighbour of his principall Jewell, more worth then all his substance.

7. Somethere are that are present when their neighbours are spoken against, but will not once open their mouthes to speake in his defence, although they know it to be false which is said. This is to become guilty against this command, because he that doth thus, defendeth not the good name of his neighbour.

Pro. 10. 12

Gal. 6. 2

Josh. 12.

1. Cor. 12. 1

Mal. 15. 3.

1. Tim. 1. 1

Pro. 25. 23.

11. 01. 091
Whether a
man may
praise him-
self.

11. 01. 091

1 Sam. 12.

2. 01. 091

1 King. 18

neighbour what he say. He doth not, as he would be done by in the like case, and therefore lieth.

Whether may a man, to preserve his owne credit, and to get him a good name, speake of such things, as are praise-worthy in himselfe, seeing it is forbidden? *Let another man praise thee, and not thine owne lips?*

This is to be judged of, according to the fountain from whence it proceedeth; if it cometh from pride and self-love, out of a desire to be famous, and highly thought of, as it is in most, it is to be condemned as pride it selfe, which maketh a man hateful to God and man; but if it cometh from necessity, because otherwise a man shall be uselesly in disgrace through slanderous tongues, here is a time to looke to maintaine his owne good name. Thus did *Paul* justifie himselfe, and extoll his owne gifts and labours; or else because otherwise some aspersion shall bee cast upon Gods glory, something shall bee laid upon his servant, being imputed to him, as if *Samuel* had not stood forth to justifie himselfe, and to publish his upright dealing in his judges Office; or lastly, because otherwise sometime even such as are of excellent deserts might remaine unknowne, and be used as enemies, when there be none else to make them knowne. Thus *Obadiah* telleth *Elijah* of his owne praise, that he hid an hundred Prophets of the Lord, fifty in a cave, and fed them with bread and water: and *Nehemiah* speaketh much of his goodnesse towards the Jewes, desiring the Lord to remember him in mercy.

Out of these cases we must neither praise our selves, nor be delighted with the praises of other mens mouths; but specially in case a flatterer shall goe about to extoll us unreasonably, we must reject all such prailing, or else we shall be guilty of his sinne, as *Haman* that was praised as a God, *Ps. 12.*

Lastly, the duty here is, in all things to speake the truth, whatsoever cometh of it, nor to be afraid of the faces of the greatest standing for the truth of the Gospel: nor to fear any enmity of man in witnessing the truth for the meane: nor for feare of death of other men, to deny the truth of any fact, making it lyable hereunto. To bee a lover of the truth

is to believe God, and the greatest grace that can be
 given to a sinner, and a great duty. *Psalm 45. The king
 shall desire to know the secrets of peace, and the
 mercies when they would praise Christ most highly; and
 we know that thou tellest the way of God in truth. For
 as Joseph said unto Azariah, thou givest glory to God,
 thou hast become of this, otherwise thou advancest
 the devil the father of lies. Thou art a follower of God, as
 one of his deare children; and though thou lose something
 yet thou shalt be rewarded an hundred fold otherwise
 art a follower of the devil; thou shalt with him be
 damned to hell, and not the contrary of him.*

Iosh. 7.

Revel. 22.

And yet in speaking the truth thou must be wise, if it be
 tending to the credit or discredit of thy neighbour,
 thou must not speak to credit him before his face, but
 simply, least it be counted in thee false flattery, but behind
 his back; and contrariwise, if it be to his dishonour, nor be
 made his back, nor to his face before others, but to himselfe
 alone, *Mat. 18.* least it be counted malice and spleen.

**Quest. 130. Which is the tenth and last
 Commandment.**

Ans. *Thou shalt not covet thy neighbours house, thou shalt
 not covet thy neighbours wife, nor his servants, nor his maid, nor
 his Ox, nor his asse, nor any thing that is his.*

Quest. What is here forbidden?

Ans. *All first motions in the mind unto sin, springing
 from original sin, though we consent be perilled unto damnation.*

Exp. This Commandment as hath been already said,
 is divided by Romanists into two, that the two farthest
 might be reckoned but one. But this, as hath been delivered
 in their sophistry, and against all reason, there being two so
 distinctly delivered of two arguments, the inward and out-
 ward worship of God here one, and the same argument, evil
 motions and acts of the mind, and no full distinction in the
 matter, but only in the objects of diverse objects. Nay, to de-
 monstrate

monstrate that all this is one Commandment, compare *Exod. 20. 17.* with *Deut. 5. 21.* and you shall finde the order of this enumeration inverted; in the one, the house first is named; in the other, the wife, which would never have been done, if they had had the two different Commandments.

There be two wayes of expounding this Commandment generally received, 1. by the first motions of evil arising in the minde without the consent of the will; and according to this, those words: *Thou shalt not covet*, are thus expounded, thou shalt not have any first motions in thy minde; against that love which thou owest unto thy neighbour, whereby the way may be opened to sinne against him in any kinde, either through the desire of pleasure or profit, whether the profit be inheritance, his house or goods, man, maid, camel, which were alike bought and sold in those times: all beginnings of sin must be resisted, that the soule may be pure and fit for Gods service; yea it selfe unto. Now the Lord putteth on here in rectifying up particuler evil motions against our neighbour, and saith nothing of motions against his own Majesty, not that men are not as apt herein to sinne against God, neither for that these motions are more excusable; but because as more heinous in any common understanding, they are to be avoided rather, being against him from whom every good thing and truly good cometh.

The sinne against this Law, then, is, when ill motions of any kinde are first in the minde, whether against God, or against man, though no consent be yielded by the minde; approbation and liking well of, and thinking to put these motions in execution; for as grosse affections and desires make the soule impure in Gods sight, so his piercing eye-sight beholdeth it if there be any beginnings afaire, and cannot abide them, according to the Psalmist.

That the very first motions unto evill are sinnes, and so must needs have place here, appeareth: 1. because *Paul* saith *Rom. 7. I had not knowne lust to be sinne, but that the Law saith, thou shalt not lust.* Evill motions with consent are not unknowne to naturall men to be sinfull; therefore these are not all the evill motions meant here; but such as passe away without

without any inward consent, which no naturall man can
do without this Law to be sinne. 2. Because they pro-
ceed from original sinne; and such as the tree is, such must
the fruit needs be, wherefore these motions coming from
sinne are without doubt sinnes and make us subject to Gods
curse. 3. Because lust draw the heart away to sinne. *Iames*
1:14 so that we had need to beware of them.

And if euill motions coming from original sinne bee a
part this Commandement, then here cometh to be cen-
sured all to original sinne in us, derived from *Adams* sinne,
and the leprolie of our corrupt nature, which is called lust,
and concupiscence of the flesh, &c. which is a want of original
holinesse and holinesse, and a pronenesse to all sinne and
wickednesse.

This is dubbed up with untempered morter, by those of
the Romane Church denying it to be any sinne, but a disease
only in nature, to the hereditary stone or poore, whereas the
Apostle plainly teacheth even this to be sin, saying, *I had not*
knowne sinne but by this Law, for I had not knowne lust, except
the Law had said, Thou shalt not lust, &c. by which words
it is euident that it is truly a sinne, and against this precept:
they saie that of David, in sinne was I conceived, they are
made liable unto death that sinned not as *Adam*, that is, ha-
ving no sinne but this original. Of this Argument, hee that
desireth, may see a large Tractate in my foure-fold Resolu-
tion.

To returne againe to first motions unto sinne, such moti-
ons here consiſt I define to be motions in the minde, sprin-
g from original sinne, or the flesh in us, because some e-
uill motions are suggested by the deuil, which are not our
sinnes, unlesse by consenting we make them so. Such moti-
ons had our Lord when he was tempted, but we must learne
of him to resist constantly, lest they by admitting, become
our sinnes. These diabolicall temptations are commonly
knowne, either because they are sudden, and come into the
minde without any object leading hereunto; or because they
are often, yes, hundred times of times repeated without inter-
mission; like Ordnance planted to batter downe a wall, to the

Rom. 7.
Gal. 5. 17.

Rom. 7.

Psal. 51.
Rom. 4.

Mat. 4.

Motions
from Satan
knowne-
burn.

unable to abide it, seeing he hath seen how the flesh the
 carnal heart is so full of sin, and a few will much more than he stri-
 ke against them, and some taking up their hearts with de-
 sires by their pleasing imaginations. And thus the Law doth
 often rightly, to conclude all under sinne; that we might
 depend only upon Gods mercy for pardon and salvation.

And hitherto of the first way, of expounding this Com-
 mandement, the other is, that by covering here is to be un-
 derstood, that not onely evil actually committed is a sinne;
 but harbouring in the heart, although it never commeth in-
 to deed. For this Commandement saith *Love*, is added for
 explaining of the former, because the common people
 thought no punishments inflicted for evil affections in the
 heart, would else otherwise have thought them to be sine.
 And it was added to convince every man, of sinne, because
 we all beare in us lest the tender of vice, neither can it be per-
 fectly rooted out of any in this life. Yea, God hath therefore
 revealed to us all things with sin, that the corruption of
 our hearts might be confessed, for then we have this unclean-
 ness of assure in us. And for this all Saints had need to pray,
 Christ taught his Apostles, forgive our trespasses. Hith-
 erto of the first way, but now I am to shew of the second.

And all this is true here are flesh forbidden all evil affec-
 tions and desires of the heart for explication of the precept be-
 fore going. They are forbidden in them, but not expressly;
 for which cause this expression was necessary here: *Not*
only evil affections & imaginations, but also only conceived
 in the heart without consent of desire to put them in pra-
 ctice. And thirdly the desire of any thing that is our neigh-
 bours, which he is unwilling to part withall, or which is not to
 be part withall, or in his loss and hinderance. So for a
 rich or great man to desire the house and land of a meane
 person, and to be urgent to have it, although he payeth for it,
 is a sinne against this Commandement. He may say happily,
 saying I have bought it and paid a sufficient price for it, I can
 do what I please with it. But for a poor man would have dealt with
 his wife, and it is not onely the getting away of a mans house
 or ground as an under man, that is sinfull, but the grieving of
 him,

to keep from sinners, and have our dull hearts stirred up to embrace the holy precepts thereof.

Explic. Many there be who acknowledge the Scriptures to be Gods Word, but doe not so much regard the preaching of this Word, presuming upon their owne ability, to make a good use of it in private by reading, for their edification and saluation. And some colour of reason there is also for this, seeing that the Word serveth to acquaint us with the Will and Law of God, as a Statute Booke, with the Lawes of the Land, and knowing these Lawes, if we will not obey, all preaching cannot bring us to obedience, or doe us more good. But this is a deceitfull colour :

First, because a Statute Booke is not like unto Gods Booke, that being humane, and the penalty sensible, this divine and spirituell and not understood by a naturall man: so that a man may reade much here, but remaine still as destitute of understanding, as the Eunuch who asked, *How can I understand without an Interpreter?*

Secondly, because preaching is the meane by which God hath wrought in all ages, and will principally and most powerfully work by this ordinarily for our saluation.

Thirdly, because no man can receive the Word to his comfort, unless he reverence and esteem of the preaching thereof, seeing that the Word it selfe doth so highly commend and urge to attend to preaching.

Fourthly, because the Lord, who onely can give light by his Word, doth direct such as bee in darknesse to the Preachers of his Word, *Saul* to *Ananias*, *Cornelius* to *Peter*, the *Eunuch* to *Philip*, &c. refusing otherwise to give them any light.

Lastly, because men are naturallly dull and backward to that which is good, when they know it, so that reading only they are still frozen in their finnes : it is necessary, that by the exhortation of preaching they should be stirred up, and by the zeale and heat of others bee warmed, and become zeale and cheerefull to doe accordingly.

In all things we say for comfort, *Two are better than one*: and why should it not bee so in this also? A man reading a

lone

A.S. 18.

1 Cor. 1. 18

1 Pet. 1. 1.

lone in forgetfull, and breath it slip soone out of his minde which he readeth: a faithfull Minister of Gods Word preacheth unto him, and bringeth continually to his remembrance; he is like a stick lying by a fire and ready to goe out; the Minister stirres up the fire, and layes the stickes together, he heateth bread by him, but is feeble, because he cannot breake it in peeces to eate some of it, the Minister breakes it unto him for his comfort: but blest be who has the Word of God in his minde.

I conclude therefore, that it is necessary to exercise the hearing of this Word preached, besides the private reading thereof, and he that having the meanes, contemneth them, wandreth still in sin and blindness.

Quest. 163. What is the preaching of the Word of God?

Ans. It is properly the expounding of some part thereof, teaching there the duties to be followed, and the sinners to be rebuked, and exhorting to doe accordingly.

Exp. Some there be, that move as much trouble about preaching, as others that deny the necessity hereof, and content themselves only with reading: some affirming the bare reading of the Scriptures to bee preaching, some talking hereof one neighbour to another, and some the reading of Homilies or Sermons. But the preaching of the Word to speake properly, is more then all these, as may appeare both by the practice in the daies of Nehemiah, when it is said, that the Priest stood upon a place higher then the people, and read the Law of God plainly, and expounding the sense, gave the understanding of the Scriptures. And also in the New Testament, where after the Lecture of the Law and the Prophets, it is said, that the Rulers of the Synagogue lent to Paul, and those with him, saying: Men and brethren, if there be in you any word of exhortation unto the people, speake. From hence ariseth plainly this description of Preaching, to be an expounding, &c. as in the Answer.

Now for reading the Scriptures; though in a large sense it be a kinde of preaching, because that the truth is hereby set forth, and the Gospell, and meanes of salvation made known

to

21.12.1

Neh. 8.9.

Ac. 13.15.

to

to him that readeth, or heareth it read; yet it is properly no more preaching, then reading is an Oration; neither is hee that doth thus any more a Preacher, then such an one an Orator. For when the question is made, whether reading bee preaching? It is not meant, whether by reading is not the truth set forth, and may not saving grace bee wrought in the hearer? But whether reading bee the preaching practised by the Ministers of Gods Word under the old and new Testament, which is so much commended for the lively operation, being Gods speciall and greatest ordinary power to salvation: and whether the reading be that which we have charge to intend, when we are bidden, goe, preach the Gospell? For unless they strive to make their reading such a preaching, they question about nothing, if to make it such a preaching they strive against the streame, the whole current of examples recorded in the Word, being against them: yes, that speciall place, which they thinke a most sure ground for them, *Moses* *of old* *such as* *preach him, when he is read in their Synagogues* *every Sabbath day*, doth plainly rebuke their negligence, seeing that it may well be hence gathered, that at all times upon the Sabbath, when the Priests read *Moses*, they expounded and gave light unto the people by teaching, as in *Nehemiah* *dayes*. Much more might be said for the confuting of such grosse opinions; but because I propounded to be briefe in all things, thus much shall suffice briefly for this.

A.C. 15. 16.

q. 8. 10. 15.

Let us all lay aside partiality, whereby we are caried to favour our selves, & seek our own ease, and this corrupt fountaine of such troubled opinions being dammed up, I doubt not but we shall with one consent endeavour to preach in another manner, then by reading and familiar talking, applying our selves to the right understanding of the Scriptures, that we may give the right sense, after the sense finde our sound and profitable doctrines, strengthened with good reason, convincing the judgement, and after the doctrines, frame some forcible exhortations, to bring and bow the affections to the light set up in the understanding, that Gods people may have more grace, and his holy Name more glory.

Q1

Quest.

Quest. 164. Who may preach the Word of God?

Ans. *Only such as are outwardly sent of God ordinarily, and when extraordinary necessity doth require, all such men as are inwardly stirred up, and enabled by the spirit of God.*

Expln. Having shewed what the preaching is, it followeth what Preachers are, viz. either in times ordinary, or extraordinary; ordinarily we are to account him as a fit Preacher, who is outwardly sent of God, and none other, that is, in a Country where the Gospell is maintained by the higher powers, and an order for the sending forth of Preachers is established; hee is a lawfull Preacher of the Word, that is sent forth according to this order; and if any preach being not thus sent, they are Intruders, and not Labourers sent into the Lords Harvett. And this I say for the satisfaction of the people, that they may have a sure ground to rest upon against all cavills of those, that would make them believe, that the licensed Preachers of the Church of England, are no lawfull Preachers, either because they which make them, had not Ordination at the first from such as could lawfully give it, which is the cavill of the Papists, or because some (forsooth) misliked Ceremonies are used in their Ordination, which is the dotage of the Brownists: For, admit that Bishops and other Ministers of the Gospell should faile, so that there were none to give Orders, or that all were so corrupt, as that they would not, to any that embraced the truth; what should there never then be any more lawfull Ministers of the Gospell? God forbid: for so the Lord should bee tyed necessarily to outward meanes, of sending forth Preachers; and if hee wanted under-meanes, his Harvett should be unprovided of Labourers. But the Church of England, God be thanked, needeth not to fly to this refuge. We can and doe prove our Ordination and Succession of Bishops Canonically invested, and continuing the off-spring of our inferiour Ministry without interruption, mangle the barking of lewd Romanists against our Church, whose very Popes have beene many of them more open intruders. See

who may
preach.

canonly, for the reformed Societies: what other then decent and commendable Ceremony can their pure wisdoms carp at in our Ordination.

Again, admit that some errors should creep into the ordination of Ministers, what shall the Ministers bee disabled hereby, and become no lawfull Ministers? God forbid: for that the maine vertue of such as take Orders, should depend upon some outward circumstance, making them, if it be right; marring them, if otherwise; and the people that know not the circumstances of every mans Ordination, should bee held in doubt whether they be Gods lawfull Ministers, and so bee heard, or not.

Wherefore I say, that he is a lawfull Preacher, that is outwardly called and sent, provided alwayes, that he preach the truth, and no heresie, which are circoits strictly defended, contrary to the plaine evidence of the Scriptures; and if he doth preach heresie, which thou thinkest may bee so proved by some farre fetcht Argument, yet this maketh not him to cease from being a lawfull Preacher, yea, though hee maintaineth heresie plainly against the Word in a Church, where the truth is by the higher powers maintained; hee is still a lawfull Preacher, unill that by publike authority hee bee inhibited. And the reason of all this is, because such as are outwardly sent by the Ministry of Christs Vice-Gerents, the Apostles Successors, who ordaine them, are sent by Christ: and if thus sent, who shall say they are unlawfull Preachers? And if not thus ordinarily sent, who shall say that they are lawfull, seeing it is written, *How shall they preach, unless they be sent?* And if they be thus sent of God, they must likewise bee inhibited, before they cease to bee lawfull.

Preachers indeed say he unworthy, and unworthily sent and conuicted: but if through remissnesse, or covetousnesse any send them so, they make themselves partakers of their sinnes; and bring a double woe upon their owne heads; and if any goe being such, though sent, they make the Sacrifices of the Lord to be an abomination to the people, and with Eliezer sinners, shall have judgements, making

Rom. 10.

1 Tim. 5. 25

1 Sam. 2.

17.

Ylbr 22

x x

king

king the cares of those that heare it to tingle. Wherefore be circumspect (yea reverend Fathers) in ordaining, and if any degenerate after their Ordination, exercise your authority by suspending, and without speedy reformation, by turning them out of the Ministry.

Is it not lawfull for a man to preach, being for gifts sufficient, unless he hath this outward calling or being once sent, and forbidden againe without just cause, may he not lawfully preach any more?

Quest.

It is not lawfull to exercise the worke of preaching, let his gifts be what they will bee, unless hee hath in an ordinary time this outward sending, neither is it lawfull to persist in this Office, if hee bee inhibited. Whereas it may seeme otherwise by the Apostles practice, who preached, although they were strictly charged not to preach; it is to bee understood, that that time was not ordinary, but a time of persecution, wherein the enemies of the Gospell reigned, and forbade all preaching in the Name of JESUS, and therefore this practise giveth no warrant, when the Governours are Christians, and doe onely forbid some men, but doe generally commend, and command the preaching of the truth. In times extraordinary, when the Gospell is impugned, and the preaching thereof is not suffered, a man must according to the Apostles example, rather obey GOD then man, that is, being enlightened by GODS spirit, and made fit to preach, though hee hath no outward sending, but bee forbidden, it is lawfull for him notwithstanding to preach and set forth the truth, and it is his part so to doe.

Ans.

Quest. 165. What is required to the right hearing of the Word?

Ans. To prepare a mans selfe by prayer, and holy meditation, and by emptying the heart of corrupt affections, to attend diligently and reverently on the preaching of the Word, and laying it up in the heart to be accordingly all the dayes of his life.

X x 2

Explan.

To heare the
word right-
ly.

Mat. 7.

¶ Now

¶ And

Ecd. 4. 17.

ad *Explicat*: Take heed how goodly it was often in the mouth of our Saviour, and must bee alwayes in the eares of such as will heare well; otherwise as the Lord saith of speaking good words, *Not every one that saith, Lord, Lord, shall enter into the Kingdome of Heaven*, so not every one that heareth shall bee saved, but hee that heareth rightly, and as hee ought to heare. Now for this there must bee preparation before, diligence in hearing, and care afterwards.

For preparation, the Lord sheweth the necessitie hereof, when he requieth, that the people should bee sanctified three dayes together, before that they should heare the Law; and the wise-man, who biddeth, *Take heed unto thy feete, when thou entrest into the House of the Lord, and bee readier to heare, then to offer the sacrifice of sooles*, so that such as come unpreparedly, come foolishly to heare, and are so polluted, as that the Lord cannot take pleasure in their hearing. That a man may therefore come prepared, it is necessary that hee bee humbled for his sinnes, purge his heart of sinfull affections, pray for a right disposition, and meditate upon the excellencie of the Word, and his owne need hereof.

Hee that doth not before hearing call himselfe to account for his sinnes, to be humbled and to crave mercy in the pardon of them, is like to an ill debtor, who being ingaged in ten thousand talants to his Creditor, and an execution out against him, doth notwithstanding come boldly into his presence, without seeking by the mediation of friends to make some composition and agreement before-hand: what the rashnesse and danger of such is, all men know: so likewise is the act of him that cometh to heare the Word of GOD, not having sought reconciliation aforehand by humiliation and prayer, either publike, or private.

Hee that cometh to heare, not having purged out sinfull and vile affections, is like unto the sick man, that would have some comfortable receipt without purging; or unto the wounded man, that would have leni-

tives

riues applyed to his corrupt soe, without corives, which is the way to greater danger: so hee that commeth to heare, not having purged his heart of malice, envy, lust, worldlinesse, &c. is farre from taking the right way to cure his Soule: for hee putteth it further into deadly danger: Wherefore Saint Peter warneth to lay aside *all malice, guile, all guile, all dissimulation and envy, and as new borne babes to desire the sincere Milke of the Word*: as who should say, ye are unfit to heare, unlesse as new-borne babes yee bee purged so, as that ye be without any of these vile affections. Even as a dead flie that lyeth hid in a box of precious oylment, corrupteth it all; so corrupt affections, though deeply hidden in the heart, stinke the service done unto God nought worth.

1 Pet. 2. 12

Prayer is as Jacobs Ladder set up to Heaven, by which the soule ascendeth, and fetcheth downe Gods blessing: it is the knocking, seeking, and asking that ever prevaileth; it obtaineth Water of Life, though there bee nothing to draw it with, as Christ told the Woman of Samaria, saying: *If thou hadst asked, I would have given thee of the Water of Life.* Wherefore when the Word is to be preached, *Pray for mee (saith Christ) that utterance may be given unto mee, and that I may open my mouth boldly to utter the secret of the Gospell*: So let every hearer pray, that the Preacher may have utterance, and his owne heart an open doore of entrance.

John 4. 10.

Ephes. 6. 19.

Lastly, to consider the excellency of the Word, and our owne necessity, stirreth up an hungering and thirsting desire after the Word, breedeth an appetite, and maketh us fit to digest this Food, and to turn it into wholesome nourishment to our soules: For so excellent is the Word (being a light sent from Heaven, to enlighten us in our darknesse, a sword to defend us, a precious treasure to enrich us, food to nourish us, a sweet favour to perfume us, salt to season us, and a girdle to strengthen us) as that if we cast our eyes hereupon we shall undoubtedly long after it: But looke wee what hall upon our owne necessitie and spirituall poverty, by reason of the darknesse of our understanding, weaknesse to resist our enemy, want of all good things, poverty and nakednesse,